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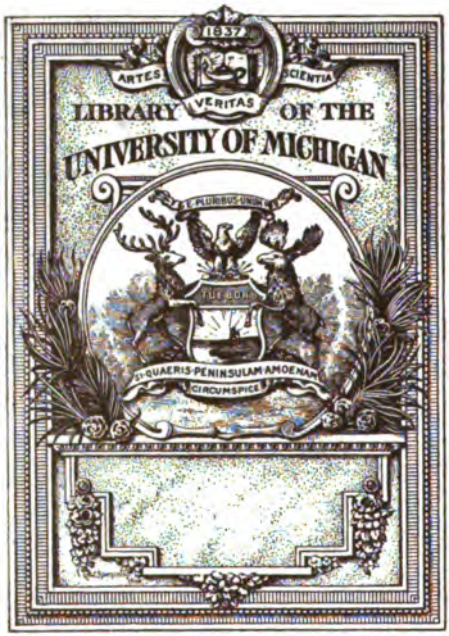
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METHODIST REVIEW.

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ART. I.—THE GOSPEL OF JOHN.*

IT has been discovered by the Tübingen critics that the early Christians were distinguished above all other men for their rascality. They secured unity of belief, but secured it by fraud. True, they reformed morals, they reorganized civilization, they gave to the world a body of truth which the best part of mankind continues to regard as inexpressibly precious; but they accomplished all this by the use of the basest deceit. Among the books which we have from this time is a gospel which is notable for its lofty spirituality; but it is a forgery. Some cunning deceiver contrived it, invented its dramatic narrative, invented its inimitable delineations of character, invented the intense loyalty to the truth which is its vital spirit, excogitated out of his own brain those traits which give to the personality of Jesus an added charm, and then published the whole to the world as the work of the disciple whom Jesus loved. For all the ages since, the Christian world has drawn from this gospel much of its best spiritual food, but it has fed upon lies; has gathered from it, too, some of the most important precepts for the guidance of life, especially the new commandment of self-sacrificing love (John xv, 12–17); but this is a pure invention. The post-apostolic age, the middle age, and the modern age have alike been standing on a rotten foundation, for the harmony of early Christian belief, the so-called Catholic faith, on which they rest was achieved by an audacious imposture.

* This article is the first of a series to be published during the year on New Testament books. John's Gospel is the battle-ground. The victory already won is described by Dr. Crooks.—EDITOR.

It is well sometimes to carry logic to its extreme consequences; for the *reductio ad absurdum* instantly awakens the suspicion that there must either be a flaw in the reasoning or a falsity in the premises. Now we all know that a forgery contains, or is likely to contain, some weak point by which it is self-detected. We know that for a man to write in the style of the century preceding him without being betrayed by his speech is a most astonishing feat. The language has undergone subtle changes; new words have come in or old words have a more or less modified meaning; current thoughts are expressed in new forms of phrase; ideas which were in solution have crystallized and have found appropriate formulas; these and a thousand like difficulties beset the writer who throws himself into the century preceding him and attempts to think its precise thought and to speak in its precise terms. And yet, according to Tübingen and Tübingen's followers, this is the feat accomplished by the pretended author of St. John. If ever a writing was wholly of its assumed times the gospel of John is; the thought is Jewish, the feeling is Jewish of the period of Christ. The sense of expectancy is every-where, and the passages of the Scripture which describe the Messiah come readily to every lip. All this, after it had passed away and had become a tradition, is caught and reproduced without a single defect by the pseudo-John, who furnishes us the fourth gospel. This is hard, very hard, to believe, and the modern critics must excuse us if we demand from them most convincing proofs.

It is time, however, to look at this theory of the origin of John's gospel more in detail. Briefly stated, it assumes a contrariety between Peter and John, on the one side, and Paul, on the other, which in their disciples developed into an irreconcilable feud. The Church was hopelessly torn asunder by a Petrine or Jewish doctrine and a Pauline or Gentile doctrine of Christ. This continued until the latter part of the second century, and then some one wrote in the name of John the fourth gospel, and in it reconciled the opposing schools. He thereby created the Catholic faith which has ever since been received. This theory of a late origin has been extended to other New Testament books, for the Tübingen critics have written with entire independence of each other. Their positions, though substantially agreeing, are by no means the same in particulars.

With regard to John, Luthardt puts the theory, as presented by Baur, in this form:

> The gospel of John was written with a definite purpose. It wished to put an end to the old antagonism between the Pauline and Judaistic parties. It touched, but did not go into, the particulars of the various questions of the second century, such as Montanism, Gnosticism, the Logos doctrine, and the passover controversies. This it did in order to raise the differences to a higher unity, and thereby to found the Catholic Church. Hence, at the earliest, it may have arisen about 160. It was attributed to John because it united itself to his genuine book, the rugged Jewish, anti-Pauline Revelation, ennobling this by its high, free spirit; and therefore from the outset put itself under the ægis of that honored apostle. It borrows its material from the synoptists, but remodels and transforms it to its purposes "forth from the Christian consciousness" in the freest manner, making the history, with strictest consistency, subservient to the idea.*

R. W. Mackay, one of the English representatives of the Tübingen opinion, thus expresses it:

> The gospel [John's] is rather the culminating expression of speculative Christian theology; a definitive repudiation of Judaism in favor of the new religion of "grace and truth" (chap. i, 17), a concentration of all the scattered rays of spiritual life—of the doctrines of faith and works—of all that was really available and valuable in the inventory of Montanist or Gnostic, in the view of promoting the grand object of Catholic union; the purified quintessence of current theories in the form of a moral drama backed by the authoritative name of the head of Asiatic Christendom.†

If this dissension between the Petrine and the Pauline school existed it certainly did not affect one of the disciples of John, to wit, Polycarp. This saint and martyr was born A. D. 69 or 70, and died, according to recent opinion, in A. D. 155 or 156. *His* pupil, Irenæus, thus writes of him in a letter to Florinus:‡

> For I distinctly remember the incidents of that time better than events of recent occurrence; for the lessons received in childhood, growing with the growth of the soul, become identified with it, so that I can describe the very place in which the blessed Polycarp used to sit when he discoursed, and his goings out and his comings in, and his manner of life, and his per-

* Luthardt's *St. John, the Author of the Fourth Gospel.* Translated by C. R. Gregory. P. 21.

† *The Tübingen School and its Antecedents*, p. 280.

‡ Eusebius, *Church History*, book v, 20, p. 238 of the Christian Literature Society's edition.

sonal appearance, and the discourses which he held before the people, and how he would describe his intercourse with John and with the rest who had seen the Lord; and how he would relate their words and whatsoever things he had heard from them about the Lord. And about his miracles and about his teaching, Polycarp, as having received them from eye-witnesses of the life of the Word, would relate altogether in accordance with the Scriptures.

In his work on heresies Irenæus thus speaks of the epistle written by Polycarp to the Philippians:

Moreover, there is an epistle of Polycarp addressed to the Philippians, which is most adequate and from which both his manner of life and his preaching of the truth may be learned by those who desire to learn and are anxious for their own salvation.*

Turning to the letter of Polycarp, we find this disciple of John quoting both Peter and Paul with equal reverence. For him the discord between Peter and Paul and the Petrists and Paulists does not exist. From Peter he quotes the words: "In whom, though now ye see him not, ye believe, and, believing, rejoice with joy unspeakable and full of glory" (1 Pet. i, 8); and "Wherefore girding up your loins" (1 Pet. i, 13); and "Jesus Christ, who bare our sins in his own body on the tree" (1 Pet. ii, 24); "Who did no sin, neither was guile found in his mouth" (1 Pet. ii, 22); from John, "Whosoever does not confess that Jesus Christ has come in the flesh is antichrist" (1 John iv, 3). From Paul the citations are frequent. Not only does he quote from Paul, but he expresses his reverence for the apostle of the Gentiles in these words:

For neither I nor any other such one can come up to the wisdom of the blessed and glorified Paul. He, when among you, accurately and steadfastly taught the word of truth in the presence of those who were then alive. And when absent from you he wrote you a letter, which, if you carefully study, you will find to be the means of holding you up in that faith which has been given you.†

The occasion of the writing of this epistle is ascertained from its contents. On his way to martyrdom, Ignatius of Antioch had come to Smyrna, in which city Polycarp met him. From thence he had gone to Troas and across the sea to Philippi, where he tarried. Polycarp had heard of the death of the Antiochian bishop, but was without the particulars. He writes to

* Irenæus, *Against Heresies*, book iii, chaps. iii, iv.

† Polycarp, *Letter to the Philippians*, chap. iii.

the Philippians for more certain information.* The date of the letter, therefore, nearly corresponds with that of the martyrdom of Ignatius, which is put down at various points between A. D. 105 and A. D. 115. The situation, then, is this: We have before us a disciple of the apostle John. He is in middle life. He is a bishop in an important Christian city, and is well-informed; yet he knows nothing of antagonism between the Pauline and Petrine schools of thought. He, a disciple of John, and therefore, if he were to own any bias, Judaic, names Paul most affectionately and tells the Philippians that if they follow Paul's words they will be sure of eternal salvation. We can then unite with Lightfoot in his summing up of this case: †

> Altogether, the testimony to the respect in which St. Paul is held by the writer is as complete as language can make it. If, therefore, the epistle be accepted as genuine, the position of the Tübingen school must be abandoned.

We cannot enter here into the question of the genuineness of Polycarp's epistle; but hardly any candid critic will admit that its authorship has been successfully impugned. We pass at once to the larger question of the origin of John's gospel. Is it the work of the apostle whose name it bears, or did it originate, as claimed by the Tübingen scholars, in the latter part of the second century? Is it spoken of as existing, or is it quoted by any writer of an earlier date than this? We know that the literature of the first half of the century is scanty. Much, too, that was then written has been lost. At best it was not a writing age. Tradition was still fresh, and to the tradition of the apostolic churches appeal was constantly made for the confirmation of faith. But there is enough in the literature we have to afford us the assurance that we possess in what Christendom holds to be John's gospel the work of his own hand. We begin with Irenæus. He knew Polycarp, as we have already seen, and he says still farther of him: ‡

> Whom we, too, have seen in our youth, for he survived long and departed this life at a very great age by a glorious and most

* Polycarp's *Epistle*, chap. xiii. This chapter Lightfoot reckons as genuine, though it is known to us only through a Latin translation.

† *Essays on Supernatural Religion*, p. 96. I have drawn the above argument largely from this volume, to which I beg to acknowledge my obligations in many particulars.

‡ *Against Heresies*, book iii, chap. iv.

notable martyrdom, having ever taught those very things which he had learned from the apostles which the Church hands down and which alone are true.

Irenæus, as Luthardt estimates, was born about A. D. 140, lived in Asia Minor till about A. D. 170, and wrote against the heresies about A. D. 180 or 182. His life overlaps that of Polycarp by about sixteen years; but being a native of Asia Minor he must have been familiar with all the traditions about Polycarp and his teaching which survived the death of that Church father. Irenæus knows four gospels, and that of John is before him. He tells us that the purpose of John in writing was to confute the errors which were afterward fully developed in Gnosticism. He says:*

John, the disciple of the Lord, preaches this faith. . . . The disciple of the Lord, therefore, desiring to put an end to all such doctrines, and to establish the rule of truth in the Church, that there is one Almighty God, who made all things by his Word, both visible and invisible, showing at the same time that by the Word through whom God made the creation he also bestowed salvation on the men included in the creation, thus commenced his teaching in the gospel: "In the beginning was the Word, and the Word was with God. The same was in the beginning with God. All things were made by him, and without him was nothing made. What was made was life in him, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."

Now Irenæus does not thus name the fourth gospel for the purpose of proving its existence, but he uses it as authority. That he must first show that there *is* a fourth gospel never enters the mind of Irenæus. Nay, more; he charges on the Valentinian heretics that they are using this gospel to establish their false opinions, and he declares that out of it he will confute them. Hear his words:†

Those, moreover, who follow Valentinus, making copious use of that [gospel] according to John to illustrate their conjectures, shall be proved to be totally in error by means of this very gospel, as I have shown in the first book. Since, then, our opponents do bear testimony to us, and make use of these [documents], our proof derived from them is firm and true.

He means to say that, as the Valentinians attempt to prove their doctrine from the gospel of John, if he confutes them

* Irenæus, *Against Heresies*, book iii, chap. xi, 1. † *Ibid.*, 7.

out of John they cannot gainsay the confutation. Both parties draw their arguments from the same source—the fourth gospel.

Thus we have on the one side an epistle written soon after the death of Ignatius (A. D. 105–117), and the author of it, Polycarp, knows nothing of the discord between Petrine and Pauline parties, which serves as a foundation for the Tübingen theory. On the other side, we have Irenæus, in A. D. 180–182, using John's gospel as authority for the confutation of the Valentinian Gnostics. Use of a writing as authority implies that it is well known and widely accepted. The appeal to John by Irenæus therefore implies an origin dating some years before his time. But let that pass. Have we any testimony to the fourth gospel between Polycarp and Irenæus? This is an interesting question. Let us look and see what we can find.

We will not here more than name Athenagoras the Apologist (about A. D. 176), who uses language evidently derived from John, or Theophilus, bishop of Antioch (169–181), who quotes the first verse of the fourth gospel and names John as its author, or the use in the Clementine Homilies of John ix, 1–3, but will pass at once to Tatian, who was a disciple of Justin Martyr. We have from him an apologetic work with the title *An Address to the Greeks.* Luthardt puts its date at about A. D. 170.* In this writing, without naming John, he undoubtedly quotes from him. Thus we have these passages:

"God is a Spirit" (*πνεῦμα ὁ Θεός*). "And this then is the saying, The darkness comprehendeth not the light" (*ἡ σκοτία τὸ φῶς οὐ καταλαμβάνει*). John i, 5, has: *καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.* "Follow ye the only God. All things have been made by him, and apart from him hath been made no one thing" (*πάντα ὑπ' αὐτοῦ, καὶ χωρὶς αὐτοῦ γέγονεν οὐδὲ ἕν*). John i, 3, reads: *πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν.* The second of these passages is introduced with the formula *τὸ εἰρημένον* ("the saying"), which is used in the New Testament when the Scriptures are cited.†

Tatian is also the author of a harmony of the Gospels, known as the *Diatessaron*—that is, *the gospel out of four.* It appears to have been a digested text, made from several texts. It has

* Ezra Abbot puts his literary activity from 155–170.

† See Lightfoot's *Essays on Supernatural Religion*, from which these examples are taken.

been denied, however, that this work is a harmony of our four canonical gospels. But the fact of the existence of the *Diatessaron* is attested by Eusebius (book iv, 29), Epiphanius (*Hær.*, xlvi, 1), and Theodoret († 457 or 458, Fab., i, 20). Theodoret mentions that he found two hundred copies of it in his diocese, and that it was held there in great esteem. He reports also that Tatian, who wrote the *Diatessaron* after he had become a gnostic, cut out the genealogies and other passages that spoke of our Lord's descent from David. Moreover, in the *Doctrine of Addai*, an apocryphal Syriac work, supposed to date from the middle of the third century, which claims to be a history of Christianity in Edessa, the people are described as coming "to the prayers of the service, and to [the reading of] the Old Testament and the New of the *Diatessaron*." * Still farther, Dionysius Bar-Salibi († 1207), the author of a commentary on the gospels, says that the Syrian Father Ephraem († 373) wrote a commentary on the *Diatessaron*. He also speaks thus of Tatian:

> Tatian, the disciple of Justin, the philosopher and martyr, selected and patched together from the four gospels and constructed a gospel which he called *Diatessaron*—that is, *Miscellanies*. On this work Mar Ephraem wrote an exposition, and its commencement was: *In the beginning was the Word.*

The language of Theodoret, cited above, in relation to the copies of the *Diatessaron* which he found in circulation among his people, is very remarkable. He says:

> This work was in use not only among persons belonging to his [Tatian's] sect, but also among those who follow the apostolic doctrine, as they did not perceive the mischief of the composition, but used the book in all simplicity on account of its brevity. . . . All these [copies that he found] I collected and put away, and I replaced them by the gospels of the four evangelists.

If Theodoret's objection to the *Diatessaron* had been founded on the fact of its omission to use one of our four canonical gospels he would naturally have said so in this place. He says nothing of the kind, but gives as his reason for suppressing Tatian's harmony that it omitted the genealogies and whatever in the gospels related to the Davidic descent of our Lord.

* See Ezra Abbot on *The Authorship of the Fourth Gospel*, p. 53; and Lightfoot, *Essays on Supernatural Religion*, pp. 278, 279.

Lightfoot sums up the argument in these words:

> Here then we have the testimony of four distinct witnesses, all tending to the same result. Throughout large districts of Syria there was in common circulation from the third century down to the middle of the fifth a *Diatessaron* bearing the name of Tatian. It was a compilation of our four gospels which recommended itself by its concise and convenient form, and so superseded the reading of the evangelists themselves in some churches. It commenced, as it naturally could commence, with the opening words of the fourth gospel—a gospel which, as we have seen, Tatian quotes in his extant work. It was probably, in the main, a fairly adequate digest of the evangelical narrative, for otherwise it would not have maintained its ground. . . . Moreover, the range of circulation attributed to it is just what might have been expected; for Syria and Mesopotamia are especially mentioned as the scene of Tatian's labors.*

Lightfoot's probable argument has been, since he wrote, brought to certainty by the publication of two important documents, a Latin version of the commentary of Ephraem of Syria, mentioned above, and a Latin version of the *Diatessaron* itself from the Arabic. The history of the publication of the first of these works is interesting. On the island of San Lazzaro, in the lagoons of Venice, is a monastery for the education of Armenians. It contains a printing establishment by means of which translations of European works are circulated in their own language among the Armenian people. The library of the monastery contains in manuscript an Armenian translation of the works of Ephraem apparently made in the fifth century. From this Armenian version a Latin translation of Ephraem's commentary on the *Diatessaron* was published in 1876 by Mœsinger, one of the professors in the University of Salzburg. It found its way very slowly to the notice of scholars in Europe; even Lightfoot, so late as 1889, barely mentions it by name.

This commentary, whose Latin title as given by Moesinger is *Evangelii Concordantis Expositio*, does not itself claim to be written upon Tatian's *Diatessaron*. We are warranted in believing that it is an exposition of Tatian's harmony as Mœsinger argues, for the following reasons: 1. The title—*Evangelii Concordantis Expositio*—shows that it is a comment upon a harmony. 2. It opens with John i, 1–4, *In the beginning was the Word*. This agrees with the account of the opening of

* *Essays on Supernatural Religion*, pp. 283, 284.

the *Diatessaron* given us by Dionysius Bar-Salibi.* 3. Ancient writers mention no other harmonies of the gospels in circulation in Syria and the regions adjacent than that of Tatian and that of Ammonius of Alexandria. But the harmony of Ammonius was made up from Matthew's text, to which accordant passages from the other three evangelists were added. Or, as Lightfoot says, "The principle of the one work [Tatian's] was amalgamation; of the other, comparison." 4. Theodoret tells us that the genealogies of our Lord were cut out of Tatian's *Diatessaron*, and, says Mœsinger, there is no trace of a genealogy in this commentary of Ephraem. There is also the curious fact that Bishop Victor, who lived in Capua about the middle of the sixth century, found a Latin harmony of the four gospels which he decided to be Tatian's. Hitherto it has been supposed that he was mistaken, but since the publication of the text of Tatian's harmony it has been claimed that Victor was right, and that what he found was this very *Diatessaron* of which we are speaking. This moves a third harmony out of the way, and narrows the question down to Tatian and Ammonius.

It may be fairly concluded, then, that Ephraem's commentary is an exposition of Tatian's *Diatessaron*. An examination of the index of Mœsinger's Latin version of Ephraem, made by me, shows that there are thirty-one passages from John's gospel in the text, on which Ephraem comments. These are: Chapters i, 3–5; i, 14; i, 17; i, 17; i, 14; i, 19–28; i, 35–41; ii, 1–11; iii, 22; vi, 30, 59; iv, 1–42; v, 1–47; vii, 1–21; iii, 1–14; vii, 37; viii, 30–59; ix, 1–41; x, 8; xi, 1–53; xii, 10; xii, 31–36; xii, 47–50; xiv, 8–30; xv, 12–27; xvi, 11; xvii, 1; xvii, 28; xix, 13–14; xix, 34; xx, 1–18; xxi, 19–23. Many of these, but not all, I have verified by an examination of the text. They comprise characteristic parts of John's gospel, such as the prologue, the marriage in Cana, Christ at Jacob's Well, the healing of the man blind from birth, the raising of Lazarus, the promise of the Comforter, Christ's high-priestly prayer, the piercing of his side by the soldier's spear, and the account of the resurrection as given by John.

* One of Theodoret's statements in relation to Tatian's *Diatessaron* is not borne out by the text of Ephraem, namely, that Tatian cut out of his harmony whatever related to the Davidic descent of Christ. The genealogies, it is true, are omitted, but Luke's account of the birth of our Lord follows, and that recognizes his Davidic descent. I am not able to solve this difficulty, but it does not affect the result.

But we have now a Latin text of the *Diatessaron* itself, and it confirms these conclusions. A careful comparison between this text, as translated from the Arabic, and the commentary of Ephraem has been made by Professor Hemphill, of Dublin, and yields satisfactory results. The history of the securing of one of the Arabic manuscripts of Tatian's harmony shows once more how much a happy accident may give aid to important discoveries. It has been known to scholars that an Arabic version of Tatian's *Diatessaron* is in the Vatican Library, but only meager notices of its contents have been hitherto attainable. A translation of it was prepared by Ciasca, one of the Vatican librarians, and this recently having been seen by an Egyptian bishop he said that he knew of another Arabic manuscript of Tatian in his own country. It was sent by him to the Vatican, and proved to be more perfect than the one already in possession of the library. Each of the two manuscripts contains a note declaring it to be a translation of Tatian's *Diatessaron;* the one latest found informs the reader that the translation was made from the Syriac, and that the translator was Ben-at-Tib. After the conquest of Syria by the Saracens, and the displacement of the Syriac language by the Arabic, the Syrian Christians were compelled, as we may well believe, to prepare Arabic versions of their sacred books. The existence of an Arabic version of Tatian is, therefore, naturally accounted for.

Is this the *Diatessaron* on which Ephraem wrote his harmony? To this question Professor Hemphill, who has compared both, makes the following answer:

> A comparison of the books edited by Mœsinger [Ephraem's commentary] and Ciasca [the *Diatessaron* rendered into Latin] respectively shows conclusively that, as far as arrangement and contents are concerned, the two represent one and the same harmony. Not only is there the same general agreement which was noticed between the Ephraem fragments and the Latin harmony found by Victor, but down to the very smallest detail, except in four instances, the order in which passages of the gospel are cited by Ephraem is the order in which they occur in the Arabic harmony.*

Professor Hemphill thinks, however, that, "while the Arabic probably represents Tatian's patchwork in its true portions and

*I must here use the authority of Professor Hemphill, as I have not been able to procure the text of Ciasca in time for this article.

arrangement," it varies more or less from Tatian's precise text.* He is evidently of the opinion that Tatian's text is more accurately represented in Ephraem's harmony.

I have collected out of Professor Hemphill's book sixteen passages from John's gospel, in which the Arabic *Diatessaron* and Ephraem's version of it substantially agree. These are: Chapters i, 1–5; i, 7–28; i, 32–34; i, 35–51; ii, 5–11; iii, 22; iv, 3; vi, 22–72; iv, 4–45; v, 1–47; iii, 1–21; xi, 1–53; xii, 19–36; xii, 42–50; xiv, 1–31; xix, 31–37.†

These do not exhaust by any means Tatian's use of John's gospel nor the passages in which the two documents agree. We may therefore safely conclude, (1) that Tatian knew John's gospel; (2) that his *Diatessaron*, or gospel made of four, was composed in part of this same gospel; (3) that the harmony commented on by Ephraem is substantially the harmony which we have in the Arabic and which claims to be the work of Tatian.

The way is now cleared for the consideration of Justin Martyr's use of John. If Tatian, Justin's pupil, knew John's gospel he must have obtained this knowledge through his master. Justin was born about 100 A. D. Luthardt puts his conversion at 130 A. D.; formerly his death was said to have taken place in 166 A. D., but Hort puts it as early as A. D. 148. We have from him two Apologies addressed to reigning emperors, and a dialogue with Trypho, a Jew. Usually the first Apology has been adjudged by its opening address to date from 138 A. D., but later criticism puts it forward several years. In these writings he speaks of "Memoirs," "Memoirs of the apostles which are also called gospels," and tells us that these are read in the churches. One example of his use of these terms, taken from chapters 66 and 67 of his first Apology, will suffice for our purpose:

> *For the apostles in the Memoirs composed by them, which are called Gospels,* have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when he had given thanks, said, "This do ye in remembrance of me; this is my body;" and that, after the same manner, having taken the cup and given thanks, he said, "This is my blood;" and gave it to them alone. . . . And on the day called Sunday, all who live in the cities or

* *The Diatessaron of Tatian*, by Professor Hemphill, p. xxix.

† These passages also agree substantially with those cited above from the index of Mœsinger's translation of Ephraem's commentary.

in the country gather together to one place, and *the Memoirs of the apostles or the writings of the prophets* are read, as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things.

Elsewhere he speaks of "Memoirs written by apostles and their companions." * This shows that he had in mind the distinction in relation to the authorship of the four gospels which we make ourselves. No one disputes that one of these apostolic gospels was Matthew's, but was the other John's? If not John's it must have been a gospel by Peter; but where is the evidence to support such a conjecture? We therefore approach the closer examination of Justin's writings with a strong assurance that the second apostolic gospel which he has in his mind *is* John's. To be sure he does not name John; neither does he name any other of the evangelists. The Apologies were addressed to Roman emperors, and the names Matthew, Mark, Luke, and John would have meant nothing to them. Nor would Justin's argument have been helped had he given the names of these evangelists when discussing the truth of Christianity with Trypho. Being familiar with Greek literature, and noticing at once the analogy between Xenophon's *Memorabilia* of his master, Socrates, and these memoirs of their Master by four of Christ's disciples, he very naturally adopts the same name; but he tells us, as above stated, that they are also called "gospels."

Now, does Justin Martyr make any citations which we can readily identify as taken from the fourth gospel? First of all we find him speaking again and again of Christ as the Logos of God in terms which are evidently derived from the first chapter of John. He frequently speaks also of the Logos as having "been made flesh," or as having "become man." Ezra Abbot, in his work on *The Authorship of the Fourth Gospel*, gives a list of twenty-three instances of the use of the former and nine of the use of the latter expression. Thus, for example, in the dialogue with Trypho, Justin represents him as saying: "You may now proceed to explain to us how this God, who appeared to Abraham, and is minister to God, the Maker of all things, being born of a virgin, became man." † So in the second Apology Justin writes of the pre-existence of the Son: "And his Son, who alone is properly called Son, who also was

* Dialogue with Trypho, chap. 103. † *Ibid.*, chap. 57.

with him and was begotten before the works, when at first he created and arranged all things by him, is called Christ, in reference to his being anointed and God's ordering all things through him." *

In the dialogue with Trypho, chapter 105, he uses the phrase "only begotten" (John iii, 16, 18), and *seems* to refer to the Memoirs as his authority for this expression: "For that he was the only begotten of the Father of the universe, having been begotten by him in a peculiar manner, as his Logos and Power, and having afterward become man through the Virgin, as we have learned from the Memoirs, I showed before." † The term "only begotten," as spoken of the Son, is peculiar to John alone of the evangelists. In the first Apology, chapter 32, Justin uses both the forms of expression, "flesh" and "man," as applied to the incarnation: "And the first power after God the Father and Lord of all is the Word, who is also the Son; and of him we will in what follows relate how he took flesh and became man." Justin's writings are saturated with the idea that Christ is the Logos of God, that by him all things were made, and that he became man for our salvation.

So abundant is the evidence of this fact that some critics who contend for the late origin of John's gospel insist that the Logos idea therein is derived from the writings of Justin. That is to say, for the pseudo-John, Justin is the original from whom he draws one of the most important of his ideas.‡ If Tatian uses John this supposition is historically impossible, but it is a confession that if Justin's idea is not original it must be derived from the fourth gospel. If it be said that Justin gets his Logos idea from Philo the obvious answer is that the Philonian philosophy knows nothing of an incarnation. Justin's conception of the Logos is in harmony with the Johannean representation; it is not in harmony with the Alexandrian.

We will not stop to comment on some other coincidences with John to be found in Justin's writings, but will pass at once to that over which the severest contest has been waged, his use of John iii, 3–5. The passage of Justin in which it is

* Justin's second Apology, chap. 6.

† We cite this passage as rendered by Dr. Abbot in his work, page 43.

‡ Volkmar holds that the fourth gospel consists of amplified extracts from Justin, and is therefore of secondary importance!—EDITOR.

believed that he cites these verses of John is found in the first Apology, chapter 61, and runs thus:

As many as are persuaded that what we teach and say is true, and undertake to live accordingly, . . . are brought by us where there is water, and in the manner of being born again in which we ourselves also were born again, they are born again; for in the name of the Father of the universe and sovereign God, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the bath in the water. For Christ also said, "*Except ye be born again, ye shall in no wise enter into the kingdom of heaven.*" But that it is impossible for those who have once been born to enter into the wombs of those who brought them forth is manifest to all.

The corresponding passage in John iii, 3–5, reads:

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

We give the Greek of both passages in parallel columns:

Justin, 1 *Apol.*, chap. lxi.	John iii, 3–5.
Καὶ γὰρ ὁ Χριστὸς εἶπεν· Ἂν μὴ ἀναγεννηθῆτε, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ὅτι δὲ καὶ ἀδύνατον εἰς τὰς μήτρας τῶν τεκουσῶν τοὺς ἅπαξ γεννωμένους ἐμβῆναι, φανερὸν πασίν ἐστι.	Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. Λέγει πρὸς αὐτὸν [ὁ] Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; ἀπεκρίθη [ὁ] Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

It will be observed that this passage, if a quotation, is a free quotation. But all the ancient fathers quote Scripture in a free manner. Moreover, this passage is quoted in the Clementine Homilies (xi, 26) in a form quite as free as Justin's, and yet in a form differing from Justin's. And do not men in all ages quote that with which they are familiar in this way? It is usually when we are unfamiliar with what we cite that we quote word by word. The changes in the phraseology made by Justin, as gathered by Ezra Abbot, are these:* 1. The omission

* *Fourth Gospel*, pp. 32–37.

of the solemn introduction, "Verily, verily, I say unto thee." 2. The change of the indefinite τις, in the singular, to the second person plural—"Except a *man* be born anew," to "Except *ye* be born anew." 3. The change of ἐὰν μή τις γεννηθῇ ἄνωθεν into ἀν μὴ ἀναγεννηθῆτε—that is, "Except a man be born from above, or anew," into "Except ye be born again or regenerated." "In other words," says Abbot, "the substitution of ἀναγεννᾶσθαι for γεννᾶσθαι ἄνωθεν, or the simple verb, in verse 5. 4. The change of "*cannot* see," or "enter into," into "shall not" or "shall in no wise see" or "enter into." 5. The change of "kingdom of God" into "kingdom of heaven." These modifications would not, according to our modern ideas, invalidate the claim of Justin's passage to be a free quotation from John. Whatever is characteristic of the original is retained. The change from "kingdom of God" to "kingdom of heaven" is, no doubt, taken from Matthew xviii, 3, where entrance into the kingdom is also the topic of discourse. The substitution of a phrase from a passage similar in purport to that which is quoted is natural enough. The substitution of ἀναγεννᾶσθαι for γεννᾶσθαι ἄνωθεν has been made an occasion of difficulty without sufficient reason. To the objection that γεννᾶσθαι ἄνωθεν cannot mean "to be *born again*," but must mean "*to be born from above*," it is sufficient to answer that Nicodemus understood it to mean "to be born again," as is obvious from his reply to Christ in chapter iii, fourth verse. Jesus accepts the Pharisee's understanding of the term and goes on to describe by what means the new or second birth is effected (chap. iii, ver. 5). Γεννᾶσθαι ἄνωθεν and ἀναγεννᾶσθαι are, therefore, equivalent terms, and were rightly so considered by Justin. Besides, our first birth was according to the order of nature; our birth from above, if these words are to have any meaning whatever, must be a second one and from a higher sphere—that is, a spiritual or divine birth.

This passage in John stands alone; it has no precise parallel in the synoptists. It is peculiar to him, and the citation by Justin, though variant in its unessential parts, may be reasonably referred to the fourth gospel as its original. But these arguments are greatly strengthened, if we consider the addition which Justin makes to his quotation: "But that it is impossible for those who have once been born to enter into the wombs of those who brought them forth is manifest to all." For Justin

to say this of his own spontaneous suggestion seems meaningless; but as a citation from John iii it appears natural enough, and shows how, by the associations of his memory, the two parts of the narrative were woven together in his mind.

Doctor Ezra Abbot has rendered a good service to the argument on this point by showing how we moderns quote John iii, 3–5. He produces nine citations of this very passage in Jeremy Taylor's works, each one of which shows some variation from the words of the gospel. He also produces the English Book of Common Prayer, which, he adds sarcastically, "must be quoting from another apocryphal gospel different from those used by Jeremy Taylor," as also totally failing to repeat the fourth gospel accurately. In its baptismal formula the Prayer Book says: "*None can* enter into the kingdom of God except he be *regenerate*, and born *anew* of water and of the *Holy Ghost*." Here are six variations in the effort to quote the fifth verse of John iii. I have noticed the same variations in Barrow, whose works are notable for their accuracy in Scripture citation. Thus he quotes verse 5 of John iii, "No man can enter into the kingdom of God without being *regenerated* by water and by the Spirit." * This is the very change which Justin himself makes in his much-discussed citation. In another passage Barrow reads, "The Spirit bloweth where it listeth," † leaving our English version and rendering the Greek himself. In another instance he writes, "Without which generation *we* cannot enter into the kingdom of God." ‡ In one instance only, as far as I have observed, does he cite word for word throughout from the text.§ If, then, this one of our divines quotes the passage from John with variations from the text, and with the same variation of the verb that Justin makes, shall we say that both use apocryphal gospels, or that both use John?

Thus we have brought together, at the middle point of the second century, two witnesses, Polycarp and Justin Martyr. Both at about the same time seal their testimony to the truth by death. Polycarp knows nothing of the discord between Peter and Paul, or their followers, which is the support of the

* Sermon on "The gift of the Holy Ghost," paragraph 2.

† Sermon on "The danger and mischief of delaying repentance," paragraph 5.

‡ Sermon on "The Incarnation of our Lord," paragraph 2.

§ Sermon on "I believe," etc., paragraph 1.

theory of a late origin of the fourth gospel. Justin cites in one of his Apologies one of the most distinctive passages of John, besides drawing from him forms of expression which cannot fairly be referred to another source. If Justin, in the middle of the second century, quotes this gospel as authority, its origin must be referred to a still earlier date. But we have evidence that the Gnostics use John at a very early date in the second century; there is not, however, space left in our article for the discussion of this branch of the subject. The date of the composition of the fourth gospel is brought so far forward that its genuineness can no longer be seriously questioned. If we add the use of John's phraseology by Ignatius, there is little or nothing left that the Tübingen theory can stand upon. But the recovery of Tatian's *Diatessaron*, one might almost say, disposes of the entire Johannean controversy. I can very well close this article in the words of the London *Spectator:* "The chain of evidence is now complete, . . . and it seems really childish to pretend that there is any room for wedging in an anonymous original which is supposed to have been attributed to St. John only after a considerable time from the apostle's death."

George R Crooks

NOTE.—I add a list of recent books on the subject:

1. Sanday, William: *The Gospels in the Second Century.* Macmillan & Co. 1876. This valuable work is unfortunately out of print.

2. *The Authorship of the Fourth Gospel.* By Ezra Abbot. Boston: Charles H. Ellis. 1880.

3. *Forschungen zur Geschichte des N. T. Kanon's*, etc. Theodor Zahn. Erlangen. 1881.

4. *St. John the Author of the Fourth Gospel.* By Ch. E. Luthardt. Translated by Caspar René Gregory. Edinburgh: T. & T. Clark.

Dr. Gregory has added a full literature of the subject from the year 1792 to 1875.

5. *Evangelii Concordantis Expositio.* Facta a S. Ephræmo, Doctore Syro. Edidit. Doctor Georgius Mœsinger, Venice.

6. Tatian's *Diatessaron.* By Professor Hemphill. London. 1889.

7. *Essays on Supernatural Religion.* By Bishop J. B. Lightfoot. London. 1889.

8. *Modern Criticism Considered in its Relation to the Fourth Gospel.* Being the Bampton Lecture for 1890. By Henry Willaim Watkins, Archdeacon and Canon of Durham. London: John Murray. 1890.

9. *Tatiani Evangeliorum Harmoniæ, Arabice, nunc primum*, etc. Edited by Ciasca, of the Vatican Library. Rome. 1888.

ART. II.—INDUSTRIAL RECONSTRUCTION.

A COMPETENT physician, when called to the bedside of a patient, first endeavors to ascertain the disorder with which he has to deal. In a considerable proportion of cases it is also important that he find out the causes of the bad condition, in order, if possible, to remove or neutralize them. He must know how to do this—that is, he must know what are the remedies that will meet the case, and how to apply them. This sometimes involves a wide range of investigation, reaching to the constitution, the habits of life, and the various conditions by which the patient is affected. Even in an individual case this often becomes a very complicated study, and a man untrained and without special and broad intelligence in those matters is incompetent for the task.

If this be so with individual physical ailments, how much more care is needed in determining the character and causes of the disorders in the body politic, and the means of curing them. Here there are myriads of individuals related in innumerable ways to each other, and not only affecting each other in the present, but being affected by preceding generations ranging back through thousands of years, and by all sorts of social usages, systems of civil polity, and religious and educational customs, further complicated by natural and physical environments of utterly incalculable influence. To fully comprehend such conditions demands an intelligence somewhat approximating omniscience. It is for this reason that we are compelled to believe that the wisdom which created human society fixed in its very constitution certain great principles which it is impossible for finite wisdom to modify, and to which, in all our efforts to remove any evils or to rectify any wrongs, we must conform. In other words, while there are in the structure and conditions of human society certain elements, and these within no narrow limits, which man can change, there are certain other elements with which he may not interfere. With the former he has concerned himself in all ages, sometimes profitably and at other times unprofitably; but on the whole with a slowly growing advantage to the great masses of men. On the latter he has sometimes tried experiments, but always to find his efforts

either nugatory or disastrous. Such would be all attempts to do away with all peculiarities of character, to cultivate the same aptitudes in each individual, to bring all individuals to the same intellectual standard, or to expect equally productive abilities in all men. These, and other similar efforts, if successful, would annihilate human society; for it is obviously based on individual differences, and constituted so that one may supplement another. Now, no man, to my knowledge, has ever avowed the purpose to make any such changes. Yet it is not going beyond the record to say that many of the plans of even conscientious reformers for the amelioration of the evils of society do involve substantially these and similar changes.

There is no question that there are certain radical imperfections and disorders in our industrial and social system which it is the duty of good men to recognize and to use their utmost power to remedy. It is true that about some of these there is a difference of opinion among well-meaning and intelligent thinkers. But there are certain things about which there is no dispute, and they may be set down as indefeasible facts. Chief among these is the fact that there is a vast amount of poverty in the world; that much of it is abject and distressing and painful to look upon; that there are multitudes either upon or near the verge of starvation, in crowded and filthy tenements scarcely fit for brutes, clad only in rags, the victims of deadly disease, and in the most hopeless degradation. It is also a fact that most, perhaps all, of this extreme poverty is unnecessary, and therefore remediable. Furthermore, it is a fact that there is vast wealth in our communities, that it is rapidly increasing, and that a large proportion of it is in comparatively few hands. By this "large proportion" is not necessarily meant the *larger* proportion, nor one half, nor one fourth; but still a much larger proportion of the wealth than of the people who hold it. It is also an unquestioned fact that some of this wealth is not in hands where it justly belongs, and that some have much because others have little, and *vice versâ*. Now, this is one of those cases of disordered condition for which, to know the remedies, it is essential that we understand the causes. These causes may be grouped under four heads:

1. There are men of great power, but grasping and selfish, who are engaged in carrying on business enterprises. Such

men take advantage of their employees, their weaknesses and their necessities, and, while availing themselves of their labor, deprive them of a considerable share of their actual product. This is the case especially where such men combine their capital and their talent for management in joint-stock companies, and in corporations requiring large numbers of workmen, frequently thus having them at their mercy. Flagrant wrongs are perpetrated in this way, and much suffering is consequent. The imperfect organization of society is, no doubt, in part answerable for this state of things, and needs to be rectified.

2. Another, and probably greater cause, is found in the disposition of multitudes of people to seek their fortunes in the great cities. Because men have been known to leave their country homes, go to the city and engage in some occupation, earning moderate wages at first, and have by industry, integrity, economy, good sense, and persistency made their way up, step by step, till they have become noted merchants and men of great wealth, every boy of a certain class thinks he can do the same, forgetting that where one succeeds hundreds fail. Hence they go in large numbers from the farms and workshops and moderately prosperous callings of the country into these great centers of population, and find too soon that for every promising situation there are scores of applicants, and that most of these must take up with some undesirable and unremunerative employment, frequently yielding scarcely more than enough to keep body and soul together; till, after hoping against hope for some time, they find themselves at last not only unfit for the occupations they abandoned, but unable to save money enough to return to their forsaken homes. Thus they sink down into abject and hopeless poverty. Then, too, it is in our great cities that the lowest sort of foreign immigrants settle when they land upon our shores. Without intelligence, and without enterprise to push out into the country where their services are needed, they form a sediment that is almost every way offensive, and which infects even the native population brought into contact and competition with it, until the whole becomes fused into a seething mass of poverty and degradation which it is sickening to contemplate. That this is a prolific source of the gigantic miseries of the present industrial and social situation no one of ordinary intelligence will doubt.

3. A third cause of the wretchedness existing is the ignorance prevailing among large numbers of our people. Multitudes have next to no education—no trained minds, not even trained hands and disciplined habits of industry. They are without competence for any remunerative work, and, consequently, can make little acquisition, much less any accumulation.

4. Finally, there are the bad habits of men and women, which make any thing but abject poverty for themselves and those dependent on them almost impossible. The drunkenness, licentiousness, gambling, and general self-indulgence which characterize great numbers make thrift, competence, and even decent conditions out of the question.

There are, doubtless, other minor causes of the wide-spread poverty and degradation of which complaint is justly made; but doubtless they are all closely connected with or implied in those which have been mentioned, and were the latter eliminated the evil conditions would substantially disappear. It is also noticeable that only one of these four groups of causes, and that probably the smallest, is involved in the present social and industrial system. The others might be affected by some of the proposed radical changes, but it is by no means likely that they would be either extirpated or largely diminished.

The statements I have made concerning the social and industrial situation present a picture widely different from that usually set forth by our more radical reformers. That there are serious defects and great evils in our present system is freely admitted. That oppression and injustice exist; that many are deprived of their just rights, while others are in the possession of wealth that does not rightfully belong to them—these are fully implied in what has been said. But what is claimed is that these disorders are *functional* and not *organic*. They are to be cured, not by abolishing the whole present order of things and substituting something new and untried in its place; not by destroying individualism and organizing the whole body politic into an industrial army, ignoring all natural social laws and substituting those that are purely artificial; but by observing carefully to what extent these evils prevail—what their exact nature and causes are—what moral and social laws are violated—and then to rectify these abuses by such means as divine providence has placed at the disposal of men in all ages.

Our theoretical and more radical reformers begin by setting forth a state of affairs which does not exist. They take the conditions of the poor as found in our great cities and in some of the mining districts, where only the more ignorant and less enterprising of our foreign population gather, and represent these as typical of the whole working population.

Henry George, for instance, assumes that while wealth has vastly increased and the agencies of production have been marvelously multiplied, the laboring classes are in no substantial respect benefited, but rather depressed.

> The new forces, elevating in their nature though they be, do not act upon the social fabric underneath, as was for a long time hoped and believed, but strike it at a point intermediate between top and bottom. It is as though an immense wedge were being forced, not underneath society, but through society. Those who are above the point of separation are elevated, but those who are below are crushed down.

This conception of the present tendency of human society is one that is very popular just now, and many schemes of societary reconstruction start out from this basis. It is set forth as an accepted axiom that "the rich are growing richer and fewer, and the poor poorer and more numerous." Mr. George's own language is that "in spite of the increase of productive power wages tend to a minimum which will give but a bare living."

Now, Mr. George is not a mere sensationalist, nor a senseless agitator, nor altogether a demagogue. He seems to be a clear-headed man of wide intelligence, and withal sincere in his philanthropy. The same may be said of Edward Bellamy, the now famous author of *Looking Backward*. He is deeply impressed with the evils of the present societary situation, and the unfairness and injustice to which a portion of the poorer classes are subject. He is sincerely desirous of providing a remedy for these evils. He paints a beautiful and fascinating picture of the grand possibilities of humanity. He does not mean to be a demagogue or a sensationalist, nor to present other than actual facts. Yet he gives the following representation of the present social condition. He is looking back from the year 2000 to the latter part of the nineteenth century:

> I cannot do better than to compare society as it then was to a prodigious coach which the masses of humanity were harnessed to

and dragged toilsomely along a very hilly and sandy road. The driver was Hunger, and permitted no lagging, though the pace was necessarily very slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers who never got down, even at the steepest ascents. These seats on top were very breezy and comfortable. Well up out of the dust, their occupants could enjoy the scenery at their leisure, or critically discuss the merits of the straining team. Naturally such places were in great demand, and the competition for them was keen, every one seeking as the first end in life to secure a seat on the coach for himself and to leave it to his child after him. By the rule of the coach a man could leave his seat to whom he wished; but, on the other hand, there were many accidents by which it might at any time be wholly lost. For all that they were so easy the seats were very insecure, and at every sudden jolt of the coach persons were slipping out of them and falling to the ground, where they were instantly compelled to take hold of the rope and help to drag the coach on which they had before ridden so pleasantly.

Every man of good sense who has any considerable acquaintance with the world of humanity in its general aspect knows that the above description, while it presents here and there a feature of society as it now exists, is an extravagant caricature and a false representation. It comes not any nearer to a correct presentation than the pictures of some of our noted public men in the comic journals come to being accurate portraits. Nay, it is far worse than these, for in the latter there is a certain general though grotesque similitude, but in the former even the outlines are utterly misleading.

There are several false assumptions made by these two writers, and generally by the class of which they are among the better types. In the first place, intentionally or unintentionally, they give the impression that modern society is divided into two classes, the working class and the wealthy class, and that the latter are supported by the former; that the one class are to be credited with all the production of wealth and the other class consume all of it except so much as is necessary to keep the workers in working order; and that the one are in a state of virtual slavery, while the other occupy the place of master. To excited men in a crowd under the spell of invective oratory this seems for the time very likely to be true. But there is no man of reasonable reflection and observation to whom such statements do not carry their own refutation.

But what do these writers and speakers mean by the *working*

classes, or *laboring-men?* This is one of the misleading representations so generally made by them. They mean only manual laborers, and of these only that portion who work for wages reckoned by the day, week, or month. But these constitute only a fraction of working-men. To say nothing of small proprietors, agricultural, mechanical, mercantile, and others, many of whom perform as much muscular labor as any wage-worker, there are great multitudes of brain-workers, and each of those produce many times more wealth than it would be possible for mere muscle to create. Some of these are possessors of great fortunes which they have themselves created, and that, too, not only without making any others poorer, but actually diminishing the poverty of the poor. These writers should know that the condition of the working classes generally is not at all such as they represent it. There are, no doubt, exceptional instances in certain localities and under the methods of certain employers, both individual and corporate, where the injustice to the employee is exceedingly great and the consequent degradation is deplorable. But to make the sweeping statement that these exceptional cases constitute the general rule is not the way to help forward a genuine reform or to rectify abuses.

It is obvious to the most ordinary observer, who thinks at all as he observes, that there are tens of thousands of laborers that are as independent as any living men. They have money in the savings banks, they own the houses in which they live, many of them own other houses, or have farms or shops or small factories. A large part of the wealth of the country is in the hands of this class of men. It is also a notable fact that out of this class have come a majority of our now rich men—men who began life as wage-workers, who by diligence and frugality acquired some small capital and by an intelligent use of it, and, for the most part, with disadvantage to no one, produced great wealth. I think it is safe to say that fully one half of our present millionaires began life as wage-workers. What is true of the millionaires is probably correspondingly true of the possessors of smaller fortunes. This certainly does not look like an iron bound system of caste or slavery.

So about the reiterated assertions concerning the growing degradation of the laboring classes and the tendency of wages to a minimum, or, as the more popular phrase is, to the starva-

tion point. There is no proof presented even by the more careful writers of this class on these points, still less, of course, by stump-speakers. It is taken for granted that there are palpable facts about which there is no dispute. And yet the most careful statistics and scientifically tabulated reports contradict these statements at every point, and show that the exact contrary is true. Let any one read the account which Macaulay gives of the condition of the great body of the English peasantry two hundred and fifty years ago, and he will see that the increase of comfortable conditions has been almost incalculable. It is true we have no such exact statistics of those times concerning population, wages, prices, production, etc., as we have had within the last twenty-five years. But enough is known to indicate clearly that the dangers of famine and starvation were vastly greater then than they are now; that terrible pestilences, destroying myriads of people, such as are now of rare exception, were then common; that the dwellings and furniture of even the more favored class of laborers were of the rudest and poorest character, such as would excite endless commiseration if they were found to characterize any considerable part of our present population; and that their food and clothing were of the coarsest description. It is seldom that a workingman's family of the present day does not live constantly in a manner which would be regarded as luxurious compared with that of the better-conditioned among the laborers of that age. What is true of a comparison of the present condition of wage-workers and ordinary artisans of to-day with those of two hundred and fifty years ago is true, only to a gradually diminishing extent, of a comparison with any generation between that period and this.

If we take the briefer period of the last one hundred years, where we have records of population, wealth, wages, prices, and numerous other industrial and social facts, we shall find the statements to which we have referred abundantly contradicted.

Consulting the Report of the Massachusetts Bureau of Statistics of Labor for 1885, we find that in a period of about one hundred years wages have advanced more than one hundred and twenty-five per cent., while the prices of the essentials of life are not more than two thirds as costly at the end of this period as at the beginning. In other words, the ordinary laborer

of to-day is pecuniarily about three times as well off as were the laborers of one hundred years ago; that is, if laborers should live now as laborers lived then, their expenses would be one third less, while their wages would be more than twice as much. If we take stated periods within this longer time we shall find similar results. From 1860 to 1878 (and the latter year was near the close of a long period of depression, when wages were lower than they had been for some time previously or have been since) wages had advanced twenty-four and four tenths per cent. In the same time the cost of living had advanced about fourteen and five tenths per cent. The average wages of working-men, after deducting the advanced cost of living, were nearly ten per cent. greater in 1878 than in 1860. This, too, takes no account of the fact that the hours of labor were considerably fewer at the later date than at the earlier.

From the same report of the Massachusetts Bureau we learn that wages in twenty principal industries, in the period from 1830 to 1860, had increased, on the average, fifty-two and three tenths per cent., while the general average increase of the cost of living had not advanced more than twelve and five tenths per cent., thus leaving the laborer nearly forty per cent. better off in 1860 than in 1830. We have seen that the net increase between 1860 and 1878 was about ten per cent., which increase is much greater if reckoned to the present time. Says the report: "The multiplication of industries has broadened the avenues of employment, . . . while the manner of conducting the industries . . . has immensely increased the productive capacity of the workman, cheapening the product to the consumer, increasing profits to the manufacturer and wages to the employee, and, in the aggregate industries, giving to labor a larger relative share of the product." "Under the new system of labor working time has been reduced twelve to twenty-four per cent." To the same effect is the testimony of the national census reports, the books of the savings-banks, and some elaborate and scientific private investigations. The reports of the British government respecting the income-tax point unmistakably in the same direction. But of this more hereafter.

It is a principle asserted by Henry C. Carey, and after him by Bastiat and other economic writers, that as between capital and labor the latter receives a progressively larger proportion of

their joint product, while the former receives a constantly diminishing proportion, though both receive an increased amount. This principle holds good practically, or, as matter of fact, generally. The only exceptions are where some flagrant violations of economic law by unwarrantable governmental interference have taken place. It is true this principle is utterly ignored by most of our reform agitators, and it is sturdily denied by a few. Those who do deny, and attempt to support their denial by proof, universally confine their conception of laborers to manual laborers, and, still more narrowly, to wage-workers. But, as we have seen, this is an unwarrantable limitation of the term. If by laborers we mean those by whose efforts wealth is produced, it will both vastly increase the numbers of the class and furnish data for irrefutably sustaining the principle.

The assumption that "the rich are growing richer and fewer, and the poor poorer and more numerous," or that wealth is rapidly accumulating in a few hands while the masses are doomed to more and more rigorous exclusion from participation in it, is easily seen to be equally baseless. Allusion has just been made to the British government reports on the income-tax. We have no such national tax in this country; hence there is no occasion for such a report and no means for making the precise deductions such as are reached. I do not know exactly where Mr. George's "immense wedge," of which he speaks as being forced through society, elevating the upper portion and depressing the lower, would enter; but I presume it is safe enough for our purpose to fix it at that point where all below have an income of less than $750 a year. Now, according to Mulhall's *Dictionary of Statistics*, an unimpeachable authority, the numbers of those in Great Britain whose incomes are above this sum have increased since 1850 from one hundred and fifty to two hundred and fifty per cent.; while the number whose income is less than this sum have increased less than the lowest of these percentages, and the average incomes of this class have increased from $265 in 1850 to $415 now. It will hardly be doubted that the proportional increase of rich men is any less in this country than in Great Britain, or that the increase of wealth among our poorer classes is less here than there. It is within the memory of men not yet very old that scarcely one man out of a million of the population was a millionaire. It is safe to say

that our present millionaires are at least as one to one hundred thousand. Doubtless the proportional increase of men with fortunes of one and two hundred thousand dollars is quite as great. The assumption, then, that the wealth of the country is going into the hands of a rapidly diminishing class, and that the working classes are tending more and more to a position of hopeless poverty, has not the slightest foundation in fact.

While a considerable class of labor reformers admit that the statements just made are true in the main, and agree that the condition of the working-men has been for some time past actually improving, they complain that *relatively* there has been a deterioration; or, in other words, that of the vastly increased product of these times the laborers receive a smaller proportion of the increase than the capitalists and employers. If by laborer here is meant only those who perform muscular labor, or only those who work for wages in the popular sense, the statement is probably true. But if by laborer is meant all who put forth productive effort in any industrial calling, it may be reasonably, and, I am confident, successfully, challenged.

But what is principally complained of is the undisputed fact that comparatively few persons receive each much more than the common laborers, and some of them several times as much. But is this necessarily an evil or a wrong? It certainly is a wrong and an evil if of those who contribute equally to the product some receive more than others. But if one person contributes three times or ten times as much to a joint product as another, other things being equal, it is certainly no wrong if he claim three times or ten times as large a proportion of it as the other. There is no question that in all our industrial communities there are a few men that produce not merely ten times, but a hundred and perhaps a thousand times, as much as the great mass of the others do. I know of no possible rule of division having any ethical or economical basis, or which is equitable in any sense, but this, that whatever value a man creates is his. He is responsible for the use of it; God puts that responsibility upon him, and this he could not do except he gave him, by his very constitution of things, the right to the property.

The great difficulty in many well-meaning men's minds is from the confusion which exists concerning the relations of

capital, labor, and profits, and the shares that may be rightfully claimed by laborers, capitalists, and employers. I leave the landlord out of the question here, as for the present purpose rent may be reckoned under the head of capital. Profits are very likely to be regarded by loose thinkers as a part of the share going to capitalists. But, strictly speaking, nothing goes to the capitalist, as such, but interest. As profits are more accurately reckoned, and yet not with the strictest accuracy, profits are the share of the product coming to the employer, who in many cases is not a capitalist at all, and, when he is one, his function as a capitalist is wholly distinct from his function as an employer. Profits consist of two parts, namely, that which is the compensation of labor in the form of management and conduct of the business, and that which is due to risk. In the latter there is always some element of chance, but it has to be assumed, else no business can be carried on.

Now, here is an enterprising man with a genius for business. He, with certain capitalists who have confidence in his business ability, buys a water-power and manufactory which has been in operation for some years, sometimes with a small profit to the owner or owners, but sometimes at a loss. The capital invested has scarcely more than held its own, and on the average has not netted two per cent. per annum, while the employer has not received so much as some of his workmen. Under the new management it becomes extraordinarily successful. There are dividends of ten, fifteen, and even twenty per cent. a year. The manager receives a very great salary, especially after the first few years. In the course of ten years he becomes very wealthy—accumulating, perhaps, a fortune of $200,000, while, it may be, the most fortunate of his workmen have not accumulated so much as $5,000. The hypothesis that I am making here is, that he pays the same wages at least as are paid in similar establishments elsewhere; that he is no more exacting and no less considerate of his workmen than the best of employers; in a word, no man is a dollar poorer because he is many thousand dollars richer, but the whole community, both laborers and capitalists, are better off because of the wealth he has created. Yet it is frequently such an instance as this that the writers to whom I refer point in exemplifying the glaring inequalities involved in the present system.

I have dwelt so long on the foregoing subjects because they involve a large part of the misconceptions with which the public mind is affected. No doubt they are honestly entertained and taught by some intelligent and well-meaning men; but moderately careful examination shows them to be false and disastrously misleading. They should, therefore, be removed before we can have any definite conception of what is to be done.

A great many measures have been proposed for the rectification of our industrial relations, and these, too, in good faith and with sincere purpose. Co-operation, profit-sharing, arbitration, interference of the legislature for the protection of the laborer, for the restriction of the power of corporations, and to limit individual accumulations, national land-ownership, and nationalization of all property are among these. Some of them are good and helpful within their proper limits, but all of them are capable of being pushed beyond these limits, and thus made the means of greater disorders and of intensifying the evils they are intended to mitigate. But none of them, nor all of them, will work a complete cure.

There is at the present time a strong tendency in a certain class of thinkers, and many of these not of the wild and extravagant sort, to some form of socialism. To a large proportion of our people the term socialism is associated with all sorts of impractical and disastrous conditions. Many confound it with anarchism, which is not necessarily akin to it. A genuine Christian socialism is easily conceivable, and I imagine the millennium, when here, will have a pretty thoroughly socialistic character. It is probable, however, that the ideal socialism will not altogether wait for the perfect moral reconstruction which we call the millennium. It will come, it may be, *pari passu*, with the progress of society in this direction. Indeed, it would surprise a good many of us to realize to what extent we have already gone in the acceptance of socialistic elements into our present civilization. The post-office system, our educational system, the water supplies of cities, the provisions for lighthouses, the expenditure for internal improvements, are all essentially socialistic. In addition, we have some partial application of the doctrine in aid bestowed, directly or indirectly, on private enterprises which are presumed to be of national interest and public profit. Marine, life, and fire insurance antici-

pates the socialistic principle on an extensive scale, though it is wholly voluntary and extra-governmental. The tendency is in this direction more and more. Foreign nations give subsidies to ocean carriers to promote national commerce, and this policy is strongly advocated in our own nation. There are some very cogent, though perhaps not conclusive, arguments in favor of governments assuming the control of the gas-works of great cities (I believe this is already so in some cities), of owning and managing the telegraph system, and even the railways.

But there is a demand in certain quarters for a more sweeping change in this respect. Henry George insists that the nation should at once assert its ownership of all lands, and that it should collect rent from all occupiers in the lieu of taxes. He is confident that this would do away with nearly all the social and industrial ills that now afflict us, and would virtually annihilate poverty. Mr. Bellamy comes forward, also, with his plan of reform amounting to a most radical and universal revolution. He would not only have the government assume the proprietorship of land, but of all other existing and possible wealth, organizing the nation as an industrial army. This plan is set forth in a fascinating romance which has had an almost unprecedented circulation. Under this scheme every individual in the community is expected to contribute according to his ability to the general product; and of this product each one, no matter what his productive ability, is to receive an equal share, a portion adequate to all his actual wants. He is supplied continually from the cradle to the grave, and all share alike. There are no poor and no rich individuals. The wealth of the community is represented as enormously increased under this system, and conveniences, facilities, and delights of living are provided that have never yet been dreamed of except by Mr. Bellamy and a very few equally visionary. There are many exceedingly interesting features of this moral and economic Utopia of which we have not room to speak.

How would this form of socialism operate in the rectification of the wrongs which exist among us? Mr. Bellamy represents very happily the situation as it will be when the rectification has taken place, and the picture is certainly a very attractive one. But he gives us no hint of the process by which the change is to be effected and the sinister conditions removed.

Indeed, it would seem from his representation that no process at all is needed. The only thing required is that the people vote to have it so. They speak and it is done! The whole grand polity is presented ready-made, and only waits for our consent to go into operation. The results are shown in the abundant supply of all the possible wants of every individual, no matter what his abilities, dispositions, tastes, and peculiarities are, or what his disabilities and vices are; with plenty of leisure, with means and opportunities of culture, and ample provision for enjoyment and entertainment. There are no pauperism and no poverty, no excessive toil, no bad sanitary conditions, no labor of children or of aged persons. Indeed, exemption greatly anticipates old age, every one being free from the obligation to labor at the age of forty-five.

This ideal society, of course, is very attractive, and makes many of us wish to be members of it; so much so that it seems hard to wait even a generation or two for its realization. An objection, however, has been made to it by some careful critics to the effect that individual liberty is so rigidly conditioned in it that there is little room for development. In the present system, with its many and deplorable imperfections, there is, nevertheless, much to promote the growth of personal power and freedom, and this, too, in perfect accordance with the constitution of human nature. If a man is thrown upon himself he is liable to have difficulties and obstacles to contend with, to have great struggles which call forth all his resources, and even to create some that he originally did not have. It is through such training and under such conditions that the mighty individualities of history have been produced; and it is through such experiences that the rugged, sturdy personalities which characterize so many of our communities have been developed. Under the system described in *Looking Backward* it is fair to inquire whether most of the incentives to the formation of strong, resolute characters will not be largely wanting, and whether it can be a really healthy humanity which is made to run almost wholly in grooves.

But without insisting too much on this, the great difficulty with the system is, not that there is much to complain of in it, but that it presumes that the evils which we acknowledge to exist, and for which we are seeking a remedy, are already re-

moved. These evils are possible and actual, and they stand stubbornly in the way of such a state as has been described. Their removal is an absolutely *sine qua non* for this state. Mr. Bellamy, with nearly all the socialistic writers, to go no further into details, takes no account whatever of the fact that selfishness is indigenous to human character, that men are also naturally indolent, and that selfishness and indolence cannot be disposed of by popular vote. The *plébiscite* will not abolish them.

In most of our communities, it is true, there are individuals who love their neighbors as themselves. But they have come to this high attainment through various disciplinary experiences and by such aids as are found only in religious faith and devotion. These are, moreover, in a very small minority everywhere. When all the members of our communities shall take on this character, or even where a large majority are of this mind, we may very likely have such a social situation as *Looking Backward* would have us anticipate. A state in many of its features identical with this, there is little doubt, is the Christian ideal. It is this that Christianity aims at and strives, all too feebly, doubtless, to prepare men for, by subduing their selfishness and training them for loving service to one another.

Then, too, there is the great obstruction implied in human indolence. How is this to be overcome? If there is any thing more obvious than another to the attentive student of human nature it is that most men will not work except under the spur of some motive. Primarily we do not like to work. Emerson says, "Men are as lazy as they dare to be." Under the present system the motive exists in the fear of want and the desire for competence and independence, and in other conditions and characteristics of the individual. Under the socialistic *régime* I do not see how there can be any thing like an adequate motive. It is true the lazy and unenergetic and indifferent may be subject to certain pains and penalties, but this would have a tincture of slavery about it which would sadly mar the fair picture that has been presented.

It is a condition precedent to the existence of such a social order as we are contemplating that these moral characteristics, which are much more radical and wide-spread than the slight

account of them now given might seem to indicate—these and cognate vices which are also numerous—should be exterminated. How is it to be done? is the question, and not, What will be the result when it is done? It will not do to meet this question by the assertion that when men are delivered from the thralldom of poverty and the pressure of want these vices will disappear and the opposite virtues will spring up spontaneously. This is a mere conjecture. We need positive proof on a subject where so much is at risk. Mere guess-work will not answer. This is especially true in face of the fact that most of the indications we now have point in the opposite direction. Under our present system the children of the rich, those who are far removed from all fear of want, are not those from whom the bad characteristics of which I have spoken are absent; on the contrary, they, far more than their less favored fellows, are apt to be characterized by indolence and selfishness.

The palpable difficulty with the theories under consideration is that those who advocate them demand effects, but ignore causes. They seek a great and desirable end, but abjure, or at least ignore, all adequate means by which it may be secured. For the present I see nothing for us but to go on as diligently and energetically as possible—which means much more so than now—doing away with such evils as it is practicable for a free government to reach, diminishing the ignorance by easy kind of educational appliances, and commending earnestly and faithfully to men the great principles of the Christian religion, under the influence of which alone can we expect perfect virtue and the banishment of selfishness and sin from individuals and communities. It may be a long and toilsome process, but it is not a hopeless or altogether discouraging one. If we wisely and reasonably practice *looking backward* we shall see that there has been great progress, and that this progress was never greater than now. The world is growing not worse, but better.

Geo. M. Steele.

ART. III.—THE TEMPERANCE MOVEMENT: A SYMPOSIUM.

RESPONSIBILITY OF THE CHRISTIAN CHURCH.

IT is impossible to exaggerate the evils of intemperance. The language that shall adequately describe those evils is not in the vocabularies. Intemperance is a remorseless murderer; a fruitful breeder of criminals, of paupers, and of idiots; a cold-blooded destroyer of manhood, a conscienceless robber of women and children; a foul invader of home purity, a heartless foe to domestic bliss, a corrupter of public morals.

The traffic in intoxicating liquors is unscrupulous, defiant, aggressive, mighty; it puts itself astride of our civilization like a very Colossus of evil. This traffic is rich. While its countless victims wander in rags and shiver with cold its premiers live in palaces and are clad in purple. This traffic holds its effectual menace over the heads of political parties; carries its stolen plunder as bribes to the doors of senates; erects its Augean stables under the very shadows of the Christian sanctuary. It wields immense power; but this power is faced like an engine of destruction against every beneficent mission of the age. It marshals a great army; but this army fights no battles for humanity, wins no victories for civilization, does not write one chapter of honorable history. It is an army that carries devastation and ruin along its march, filling the air with widows' wails and orphans' cries; an army that is forever recruiting its death-thinned ranks from boys that have grown up in the home the pride of mothers and the hope of fathers.

The skill, the strength, and the labors of a Hercules, as pictured in classic fable, will be less than sufficient for that agency that shall dismantle the strongholds of intemperance and drive its monstrous evils from our civilization.

From the very nature of its mission in the world the Christian Church is responsible for its attitude toward the "Temperance Movement." The Christian Church, as no other agency, is divinely made responsible for the establishment of Christ's kingdom among men, a kingdom whose forces can be content with nothing short of a reign of universal righteousness in the

earth. The original charter of the Church made it not only its divine right, but its divinely imposed duty, to carry forward its work of moral conquest until the last revolted province of this world should gladly bow to the scepter of Jesus Christ. Christ's final command to his Church has not only voiced itself in the Christian conscience like a perpetual trumpet-call of duty, but there has been no age so dark, no period of persecution so fierce, that the spirit of Christian prophecy has not been inspired with the glory of an age to come when the kingdoms of this world, as so many provinces, shall all be enrolled in the one kingdom of our Lord and of his Christ. The expectation of Christ's final and universal triumph in this world not only lives imperishable in the heart of the Church, but it intensifies and brightens with the progress of the Christian ages.

Intemperance confronts the progress of Christianity and challenges the very prophecies of its final triumph. The Christian Church has no foe more implacable, none whose hatred is more deadly, or whose opposition is more diabolical, than is represented in the forces of the liquor traffic. The forces of this traffic, organized, alert, determined, tremendously equipped, stand, from end to end of the land, arrayed, like a marshaled army, against the mission of the Church.

There is no alternative. Either the Church must prove untrue to its divinely imposed mission—must permit its prophetic hopes to die—or, clothed in its heaven-given panoply, it must face and drive this array of evil forces from the world. The Church can stand in no allied relationship with intemperance. The missions of the two are as wide apart as heaven and hell. The Church can consent to no armed truce with the iniquitous traffic. As properly might it enter into a league with death. There can be no delays, no compromises which do not mean advantage to the foe and defeat for the Church.

Between the Church of to-day and the gates of its prophetic heritage stands this army of opposing forces. The leaders of these forces will listen neither to the voices of reason nor of justice; they propose to yield no vantage ground either at the bidding of man or God. The Church, in pursuit of its divinely appointed mission, must capture and transform the very grounds on which this enemy is intrenched. The only proper attitude

for the Christian Church in its relation to the cause of intemperance is that of uncompromising and unrelenting war.

The temperance cause will come to its final triumph only as it is adequately guided and re-enforced by militant moral convictions. But the Christian Church, more than all other agencies, is responsible, and must be looked to for the enforcement of such convictions upon the public conscience. The Church, by its divine charter, stands as the moral leader and reformer of the world. If we cannot look to the Church to set luminously before the world a faultless standard of character, to expound to the popular intelligence the unyielding demands of God's moral law upon the practical conduct of men, and, by the authority, vigor, and constancy of its teaching to awaken in the public conscience a response to these demands, then it is in vain that we shall look for these results to any other source.

It may be readily admitted that the secular press is a great educator. But the moral renovation of society will remain forever hopeless if we look primarily and solely to the secular press to educate mankind to right living. This press, however many and useful the ends which it serves, is conducted primarily in the interests of making money for its proprietors. Its spirit is more mercantile than ethical. It seeks not so much to elevate the intellectual and moral tastes of society as to minister to tastes already existing. Thus, the columns of the average metropolitan newspaper are spotted with paragraphs that, examined in a white moral light, are seen to be abominable and nasty. Money, and not the naked justice of the case, is too often the loadstone that gravitates editorial utterances to itself. Elbridge T. Gerry, President of the Society for the Prevention of Cruelty to Children, charges that the general tone of the press is hostile to the enforcement of the humane law designed to prohibit the essentially cruel enslavement of little children for the uses of the stage. He assigns as the reason for this singular state of things the fact that the theater furnishes for this friendly press one of its most fruitful sources of revenue. A mercantile press is a press in the open market. Such a press lacks the moral qualifications requisite for leadership in the temperance cause, and the cause itself is not financially strong enough to permit it to employ this press as a mercenary.

For reasons quite similar we cannot with any great degree of

confidence look to political parties to work the reforms needed for the moral upbuilding of society. Political parties, in their action, rise to no higher plane than that of the average sentiment and asserted interests of the constituency whose support they seek. If a section of beer-drinking constituency holds a balance of power within the lines of any of the great political parties that section will have power to keep any honest temperance plank out of the working platforms of that party.

It all comes back to this: the moral hopes of the world center in the Christian Church. The Church is forever the Moses whose mission it is to bring God's law down from the flaming mount to the people encamped upon the plains. It is the mission of the Church to preach a divine code in the world, to arraign society, politics, business at the bar of a perfect and authoritative righteousness. The Church herself must never forget this: She is divinely ordained to be the supreme moral teacher and reformer of the world. It is her business to create and enforce those moral convictions which, pervading home and school, the college and press, the market and politics, shall, by and by, become an incarnated omnipotence for the smiting down and the stamping out of all social iniquities.

Much is said about the rights of individual liberty in this relation. But the spirit of Christianity is not quick to prompt this argument. The church member who, in pursuit of his asserted personal liberty, drinks wine does a purely selfish, and what may be a very unchristian, thing. He does that which enlightened science declares to be injurious to himself, and which may be morally hurtful to others. A true Christian spirit will prompt every lover of his kind to abstain from all needless indulgences from which others can take example to their hurt. The highest type of a Christian is one who easily buries his selfishness in his heroism for humanity. The day of the world's emancipation from the rum-curse will not come until those who bear the name of Christian shall walk with spotless garments in the presence of this evil, touching not, tasting not, handling not, the unclean thing.

It is sometimes asserted that the life of the Church cannot be reasonably expected to rise higher than the best average life of the surrounding community. This is a vicious doctrine. Human society is not the source of Christian life. This source

is divine. It is the duty of Christians to carry into and to exemplify before the world, in their own living, a divine pattern of manhood. Church members who intelligently and conscientiously seek to measure up to the New Testament standard of Christian character may be absolutely relied upon to stand in a right personal attitude to the temperance cause.

Church members are morally responsible for their political attitude toward the temperance question. It is often and easily said that the Church must keep aloof from politics. Such teaching is moral heresy. The liquor traffic is in politics. It is through its manipulation of political forces that it seeks so to intrench itself, even in law, as to enable it to put to defiance all the moral forces of the age. The political field is one of the fields on which the power of this organized crime against society is to be broken. The Church must enter politics. The teaching of the Chuch on all questions of social morals must be so clear and positive as to educate all Christians to a sense of their high duties in the relations of citizenship. The time has come when the Christian citizen, as such, should assert his fealty to right rather than to party. In many election districts the members of the churches, if they could not elect, could certainly defeat, any political candidate who might appeal for their suffrages. Let a little wholesome political communionism be effected among the Christian voters of society. Let the caucus be notified that no candidate for office who is not right on the temperance question can command a single Christian vote of the community, and the politicians would soon be on their knees before the demands of Christian citizenship. Who shall deny that such a course, in many communities, would be perfectly feasible? The Church to-day is not discharging her full responsibility in the high function of training her members for the moral duties of citizenship.

The Church, through her educational agencies, ought to give more constant and more vivid instruction to the people concerning the stupendous evils of intemperance. One great source of the apathy of the Church on this question is the lack of practical knowledge on the part of Christian people concerning the tragic evils of intemperance. The members of churches in large part, let it be gratefully said, are personally free from the curse of drink. They live in peaceful and blessed

homes. Their own security makes them practically strangers to the evils which are smiting multitudes of their fellows into dust. We become interested in any good cause only in proportion as a knowledge of its needs appeals to our convictions and stirs our hearts. The mother whose son is a victim of intemperance is never apathetic. The man rescued, as John B. Gough, from its evils is never indifferent. The noble woman who, on errands of mercy, visits the drunkard's wife, as she sits broken-hearted in her blighted home, is never wanting in a helpful sympathy. And so only as those great agencies of Christian teaching—the pulpit, the Sunday-school, and the religious press—shall themselves become the baptized evangels of this cause shall the slumbering might of the Church be most effectually aroused and enlisted in the temperance reformation.

And yet—let there be put upon this truth all emphasis—it must be felt that the hopeful sphere of the Church in the temperance cause lies in the right training of children rather than in the reformation and rescue of drunkards. The story is familiar, but significant, of Hamilcar taking his boy, Hannibal, nine years old, and, laying the child's hands upon the altar, then teaching him to swear eternal hatred to Rome. The sequel is known. Hannibal, a man, became Rome's invincible foe. He maintained his army for seventeen years in the very heart of Italian territory, and as long as he lived, even when he was without an army and in exile, his very name was a terror to the Roman senate.

So the Church, in her relations to the temperance cause, has no higher nor more hopeful duty than by hearth-stone and altar to imbue the hearts of the nation's children with the unpictured horrors of, and with unchanging enmity toward, the smiting iniquity of intemperance. If the Christian Church shall promptly discharge her great responsibility here, then from the cradles of the present shall arise the Hercules-like victors who shall rid the coming civilization from the terrific hydra of the rum power.

George P. Mains

THE VALUE OF LEGISLATION.

THE limited space at command will not permit a consideration of details, and, in the present state of the case, a discussion of principles will be of vastly higher importance. How far morality can be promoted and enforced by political legislation is one of the most prominent questions of the day. It is a question of vital consequence, for our methods and successes in moral reform are to be largely shaped by the decision that is reached.

The Church has been telling the world for centuries that the Gospel of Christ is the only solid foundation for the salvation of mankind from sin. Is this true, or has the Church been laboring under a mistake and holding out delusive hopes to men? There is a tendency in these days to change front in the heat of the conflict as though the battle-ground had not been wisely chosen. It may be well to survey our foundations anew and estimate the value of first principles in the discussion that is going on respecting moral reform.

Is there any thing reformatory or regenerative in human statutes? If not, what value have they in the work of man's salvation? We are not quite prepared to take the ground that good government will save the world from sin. The wise and just laws of Solon did not preserve the Athenians from political and moral degeneracy. The personal purity and righteous government of Marcus Aurelius did not stay the "decline and fall of the Roman Empire." The administrations of Josiah and Hezekiah did not prevent the final catastrophe in the history of the kingdom of Judah. Then, as now, bad men were not regenerated by good government. Christians cannot very consistently take the ground that even a permanently righteous administration of human affairs will do the work of the Gospel. It has not generally been supposed that men could be cured of dishonesty by the enactment of just laws respecting trade. The laws against dishonesty have operated merely as a protection for honest people against the inroads of injustice. The Church has favored such laws, not because they are reformatory, but as a check and defense, while higher instrumentalities are saving men from dishonesty and all other sins.

The Church of God has not supposed that wicked men would love the Sabbath any better because they are forbidden by the laws of the State to desecrate it. Sabbath-keeping people are protected in their enjoyment of the sacred day by such laws, but wicked men are not made any better. As a matter of fact there are probably more homicides in consequence of drinking and carousing on the Sabbath than on any other day of the week. Men stop work to begin mischief.

Is there any record of a lecherous man having been made chaste and virtuous by statute laws forbidding adultery and kindred sins? Human society may be protected by such laws from the ravages of the destroyer, and thereby a great good be accomplished; but no one expects to banish licentiousness in this way. It may be driven under cover, and many victims may be saved from its deadly pollution, but the evil thought, desire, and purpose remain. This terrible vice can be cured only by something that shall purify the very springs of life.

Such laws are merely a breakwater behind which decent people can find shelter, while the waves of sin continue to rage outside unchecked. No sailor wants to hide behind a breakwater forever; he desires control of the ocean itself. And the ultimate purpose in moral reform is not to build walls to protect good people from the ravages of evil, but to destroy the evil itself; and this human laws cannot accomplish. It needs a divine Christ to walk on the tumultuous waves and command, "Peace, be still." After that breakwaters will not be necessary. The hackneyed story of the man who tied his boy to a post for stealing apples, and said to him, "Now we will see whether you will steal," is a fair illustration. The apples were safe, undoubtedly, while the boy was tied to the post; but the boy was made no better. What is needed is a system of moral reform that will save the boy first, and the apples will be saved as a logical consequence.

There is a very strange fact in connection with this question which every one may interpret to his own liking. The sins that human legislation has most concerned itself with are the sins that have been least thoroughly eradicated in the lives of professing Christians. We have stringent laws touching licentiousness, and yet probably more persons have been expelled

from the Christian Church for this sin than for any other. We have laws forbidding Sabbath-breaking, but the complaint is universal that Christian people are growing lax respecting the sanctity of the Sabbath. We have laws without end against dishonesty, but multitudes of church members are put on trial every year for this sin. We have many civil and ecclesiastical laws with reference to dram-drinking; but this great evil is a universal stumbling-block in the way of holy living. Can we find four other sins, which the laws of the State have not tried to restrict, that have become so prevalent, and that have given the Church so much trouble? It looks on the surface of things as though human legislation was not helping Christianity very much in saving the world from these sins. It may be answered that these, in the very nature of things, are the most popular and prevalent of sins, and so are most persistent in spite of both "law and gospel." If this answer reaches to the root of the matter, and satisfies many minds, it will be an occasion of general rejoicing.

Christian people, who believe in Christianity as a divine institution, are bound to look to the Gospel as God's method of saving men from all forms of sin; and they must relegate to a subordinate place every other plan or method. When human legislation is limited to its proper sphere in moral reform Christian people will welcome it as an adjunct of the Gospel. If, however, it is put forward as a substitute for the Gospel, and the Church is neglected for political appliances, then it becomes necessary to affirm with emphasis that legislation can never do the work of the Gospel.

Reform by statutory enactment has three fatal weaknesses which must not be overlooked whenever the attempt is made to find a gospel in legislation.

First, it attacks one sin at a time, or one sin without reference to its relations to other equally dangerous sins. Have we any grounds in Scripture or philosophy for the belief that we can single out one particular virtue and, by human legislation, push it to the front beyond other virtues that are not given such special treatment? Have we any reason to believe that we can mark one sin for destruction, and, by political appliances, crush it any faster or more fully than we do other sins? Do we find anywhere a warrant for an attempt to destroy sins

seriatim? Is this God's method? When he undertakes to save a man from sin does he deliver him from profanity first, and leave him in the practice of licentiousness and dishonesty and drunkenness? On a broader scale, do we find that the Gospel proposes to pay special attention to licentiousness, for instance, until it is abolished, and then take in hand profanity, and so on to the end of the list?

On the contrary, the divine method seems to be to save each man from all his sins, and, by the appliances of the Gospel, beat back the front of evil at all points simultaneously. It may be seriously doubted whether the world will be saved from one sin faster than from all sins, and whether one or two virtues can be successfully emphasized beyond others.

Again, the statutory method of reforming men is faulty in that it makes use of compulsion rather than persuasion. Can human governments compel men to be virtuous when God does not think it wise to do so? Society may properly protect itself by statute laws, but it must not make the mistake of supposing that it is saving men from sin by this process. And there is reason to fear that the Church, by using force—by appealing to human law to drive men into external morality—is losing her power to persuade them to practice real morality. We have the highest authority for saying that "they that take the sword shall perish with the sword." Is not this equally true of the club? The club has its use as a police weapon, but it is not a regenerative agency. It looks very much as though the violent methods sometimes employed by Christians in these days were awakening the wrath of the ungodly and uniting them in a solid phalanx against all moral reform. The Church has invoked political power, and the ballots of the unregenerate have, in many instances, buried politico-moral measures out of sight.

Still further, moral reform by political legislation is only a continuation of the multiplied efforts that have been made in all ages to save men from sin by human instrumentalities; but that such efforts, while praiseworthy and of value as indicative of full human co-operation, will come short of the mark the history of the past compels us to believe. All heathen religions have vainly tried to save men from sin by human appliances; and modern reform agencies that ignore the Gospel are

doomed to a like failure. Any moral reform rests on a very unstable basis so long as the people are not converted to Christ. The moral sentiment of irreligious people is extremely superficial and unreliable. They may be induced to vote for no-license or prohibition one year, but if it be found that their taxes are increased a few cents thereby they will wipe out all these reform measures at the polls the next year. They may be persuaded to keep the Sabbath for appearance' sake, but sap running to waste in the sugaring-season, or grain exposed to a coming thunder-shower, will be sufficient to convert them into Sabbath-breakers. But when a man is thoroughly saved from his sins by divine power the question of moral reform for him is very easily settled. When there is a sweeping revival of religion in a town the sale of liquor, Sabbath-breaking, profanity, and other evils are correspondingly reduced; and the extent and permanence of the reduction are in proportion to the extent and permanence of the revival.

There are principles involved in this discussion which we shall be compelled to respect, and which it will be wise to recognize in all our efforts to reform men. We ignore these principles at the peril of being entirely incorrect in our methods and totally deficient in the results of moral reform.

The purpose of this paper is not to condemn political legislation on moral questions as worthless, but to find, if possible, its value, and relegate it to the subordinate place which it should occupy. The present line of thought has been pursued because it seems to the writer that there is special danger at the present day that men will lose faith in the Gospel as the means of saving the world, at least from certain glaring sins, and look to politics to accomplish that result. The danger is that politics will be promoted to first place, and the Gospel, if used at all, retired to a subordinate place. There can be no doubt that there is a tendency in these days to substitute political machinery and lodges and societies, open and secret, for the services of the Church.

The conclusion we reach is that legislation is available, but we must not expect too much from it as a reformatory measure. Use it as a defense wherever possible, but do not make a gospel of it. Legislation can find a permanent basis only in the permanent Christian character of the people. It cannot outrun the Gospel

of Christ. However desirable laws regulating moral questions may be, they are helpless affairs without a moral sentiment behind them. Legislation can only register the progress of the nation in morals. The triumphs of legislation must be the final jubilee of a preceding triumph of the Gospel.

Prohibitory liquor laws may, perhaps, be fairly regarded as the high-water mark of moral progress. The water does not always stand at high-water mark. In fact, it is generally below it; but we know the mark has been reached and can be reached again, if the flood of sentiment be only high enough respecting this great evil. The decent people of the country must consider the victory still unachieved—not until prohibition is enacted in the legislatures of all the States, for that might amount to very little, but—until an overwhelming majority in all our States are moral people and *desire* prohibition and will demand its enactment and enforce it. If the sentiment of a State or community is adverse to prohibition, or hopelessly divided, prohibitory laws are of very little value; but when the sentiment of the people is overwhelmingly on the side of morality, legislation on moral questions comes as a matter of course.

With respect to license legislation, high or low, it is hardly necessary to say that it will never solve the temperance problem nor do very much to restrict the sale of intoxicating liquors. Probably very few people seriously think so. If any honest temperance men favor such legislation they favor it only as a make-shift, until something more effectual can be reached. The man who has the grace of God at command, and the appliances of the Church, in saving the world from drunkenness, is foolish to waste any time over license legislation. He will probably derive no assistance from such a source.

Henry Graham

DANGERS TO THE TEMPERANCE MOVEMENT.

During the past few years the temperance cause has been steadily gaining strength. It has met with varying success and defeat. These vicissitudes have intensified conviction and resolution, aroused new energies, enlisted new forces, awakened public attention, and revealed more fully the attendant dangers. Each defeat has been practically a triumphant defeat. To foresee political dangers and to forecast true remedies is real statesmanship. To tell all the dangers which beset the temperance cause and to show how these may be met aright is to solve the problem. This article does not pretend to cover such a wide scope. It only proposes to canvass the more conspicuous dangers.

Immigration is a great and ceaseless menace. Hordes of foreigners are pouring into our country yearly. These come with sharp antipathies to all temperance sentiment. While all classes are represented among them, yet for the most part they are the refuse of Europe. Many of them have positively intemperate habits. All, or nearly so, have active sympathies with the drinking custom. Most of them become naturalized citizens. Nearly all their strength is cast solidly against all real temperance reform. When thousands such come to our shores daily it seems almost impossible to check the growing evil. Unless this is done what chance have we for temperance reform? How can we make clear the rivers of our social life when they are constantly polluted by such an ever-flowing stream? We must check the corrupting influx, or we must purify it. Our statesmen get spasms of virtue and courage. They boldly take up the reform of our immigration laws; with great flourish they are going to shut out the baser elements which come across the seas. We hear much of this at the beginning of legislative sessions and prior to nominating conventions. But nothing is done. The righteous enthusiasm all oozes out. An election is coming. Votes are needed. Reform votes have been won. The votes of the other class are requisite. The un-Americanized foreigner becomes a friend and brother. The heathen Chinese alone are shut out. The doors are wide open to all other comers. Mats with the inscription,

"Welcome," are spread for their feet by all political workers. And so we hear the heavy tread of thousands upon thousands coming to our beloved land to swell the armies hostile to all temperance. We do not raise a cry against all foreigners. Many of them become noble citizens. But it is as clear as the day that the strongest arm against temperance is the foreign arm. To check the immigration of bad social elements is a part of the temperance problem of our day. And another part is a practical method of work upon the foreigners who have come. Temperance movements among them must be put in motion. Workers of their own must be raised up among them. Systematic efforts should be persistently made along these lines. There is a fighting chance. Let it be improved in the name of humanity and of God. At least the children of these foreigners afford an inviting field. Of their own accord they become Americanized. They can be influenced by wise and determined means. Unusual exertions should be put forth in their behalf. This is the most hopeful method of counteracting the evils of immigration. How fortunate that old sinners die! The hope of temperance is with the youth.

Our large cities are also a continual menace to this movement. They are chiefly the receptacle of the currents of immigration. They are also the rendezvous of the worst elements in society. The rural districts are generally on the right side of this question. The large cities are strong in their opposition. They are full of saloons. These sinks of iniquity have a wider influence and a tighter grip than is popularly conceded. Young men innumerable are being drawn into the whelming vortex. Saloon workers are manufactured much more rapidly than temperance workers. Liquors by retail mean liquor-supporters by wholesale. Almost every State has large cities to jeopardize all temperance work, if not to overslaugh it. How the great cities shall be reached effectively is almost the greatest factor in all this problem. Could the temperance reform but capture these this war would soon be over. The leaders in the great work should so rally their forces, direct and concentrate them, as to lay relentless siege to these citadels of power now occupied by the enemy. There is absolutely little hope until this is done. Great cities not only contain numberless vortexes of vice, but they exert far-reaching effects inimical to temperance.

From these ramparts fearful incursions are made into the rural districts. Let supreme attention be given to the centers of influence which control the nation.

The old political parties are practically arrayed against this movement. In some States the Democratic party has stood for prohibition. But in nearly all the States that party is avowedly against it, often being explicitly the champion of the liquor traffic. Whenever in the North it has espoused temperance this has been from policy, and not conviction. In the South it has now and then manifested a little favor, but this has been so limited and strict, party attachment has been so proverbial and pronounced, that there is no encouragement from this source. That party may be regarded the country over as the supporter and protector of the liquor traffic. In several States the Republican party has squarely faced the issue and stood for the right. There its machinery and strength have pushed the saloon to the wall. But this excellent record has been broken in most of the States. In these States this party has advocated high license and local option. In some quarters it has catered to the liquor traffic for votes. The decisions of various Republican judges have been so adverse, the platforms of various conventions so ambiguous or hostile, the attitude of various leaders so unfriendly, and the political manipulations so hypocritical or antagonistic, that the suspicion of deliberate plans on the part of the party to throttle the growing temperance movement is rapidly spreading. Notwithstanding all the untoward indications, there are many who believe the party will be compelled eventually to change front and to adopt straight temperance principles. This has been the case in Iowa and Kansas. Is there not some hope that it may spread to other States and finally to all? If, however, that hope is doomed to disappointment, and if this party shall demonstrate its practical alliance with the liquor interest or the utter futility of farther temperance effort from within, then thousands and thousands will sever their allegiance to it and coalesce with those who have already abandoned it. The practical attitude of the old parties at present, when looked at collectively, is fraught with infinite harm. They deliberately raise other issues which are very subordinate, so far as national welfare is concerned. Compare protection with prohibition! Compare free-trade with pure

temperance! For the public weal there is no comparison. The tariff looks to material prosperity, temperance to the moral. And indirectly, by means of moral agency, temperance looks to the production of still greater material wealth. The greatest possible economic principle the nation can adopt is that of temperance. Tariff cannot protect home industries as thoroughly as temperance can protect them. Tariff for revenue is insignificant compared with temperance for revenue. The great tariff agitation makes one sick when he thinks of the lethargy in the temperance movement. That suits the old parties. It is votes they want, not principles. Inevitably they carry the great mass of voters with them. They freely resort to the common political practices of intrigue, bribery, intimidation. It is of paramount importance to get possession of one of these parties or to drive them both into open and avowed opposition to temperance. Then the temperance movement must be put on a non-partisan moral basis or it must assume the claim of a distinct political party.

Of course, another potent agency opposing temperance is the liquor traffic itself. There is no evil unto which it will not resort, if thereby it may cripple temperance. It pours out millions of dollars for purposes of corruption. Indeed, how amazing, if not alarming, the extent to which men may be corrupted! Knowing their cupidity and weakness, this traffic deliberately plans the unlimited corruption of the press and the voter. The measure of this iniquity may justly startle the nation. Intemperance has spread its appalling curses everywhere, and now it adds a giant evil to all the rest. If men are to be corrupted in this measureless manner in the great temperance conflict that is upon us, parties will not be slow to gain voters by the same accursed means. Given a purchasable franchise in countless voters, and the glory of the republic is at an end. No greater blight could shrivel the flower of the land. Civil liberties, nay, religious liberties, could be bought and sold. To make commerce of morals and convictions is to damn the country worse than war possibly can do. Let our men pour out their noble blood upon gory fields and die the patriot's death; let red battle again fill our homes with tears and aching hearts; let orphans and widows be multiplied indefinitely; let war, with its ravages and its desolations, come—these are lesser

evils than wide corruption of manhood and citizenship. When these are polluted and perverted, all is gone; Ichabod is written on our banners. Then the great barriers will give way, the seething floods of destruction will engulf home and school, State and Church.

Barring corruption, Pennsylvania would have gone for prohibition; and so Ohio. In Nebraska to-day the gravest fears are awakened because of the corrupting influences every-where apparent. Even houses and lots are purchased at good prices—a small payment made down and the balance made contingent upon the defeat of prohibition. Owners like to sell at good prices, and when the bulk of payment depends upon defeat of temperance, sellers are made anti-temperance workers as well as voters. They fail to see that in either event the sale will be declared off. The fifty or one hundred dollars down is no loss to the liquor traffic. They expect to give it. It is their way of raising up active workers for their cause. They have agents every-where using these adroit and seductive ways, as well as direct bribery. The curse of man and of God should rest upon them. Leaders in the great movement must face this danger and devise potent remedies.

Another difficulty continually weakening the good cause is the diversity of methods among temperance forces. United efforts are a necessity. Many different ways have been pursued. The non-partisan movement has thus far been most successful. It won in Iowa and Kansas. But for corrupting influences, above mentioned, it would have won in other States. We believe the greatest hope lies in this direction. It is a common platform for all temperance advocates. It exposes less weakness to attack. It combines all temperance energies. It awakens less antagonisms. It affords the greatest hope of success. While this is our opinion we are ready to acknowledge the good in all other methods. We are glad that men have been grappling with the monster in our midst in every conceivable manner. They should not surrender. But when we can all pull together let us all pull. And let us be patient and tolerant toward those of different opinions as to methods. Let us remember that great reforms at first move slowly. They may have their recurring defeats, but they gather new strength therefrom and advance with increased power. So we believe it to be

with this reform. God is in it. It must eventually prevail. The crystallizing process is operating. It may be the third party is the destined effectual agency. It may be some other party is yet to spring up from these agitations. Some way it will come. May God speed its coming! May he open our eyes to see our great deliverer, give us grace to lay aside unreliable conceits and to array ourselves under the one white banner of prohibition! Great reforms, although slow at first, eventually sweep down irresistibly like an avalanche. The avalanche is surely accumulating. And when it comes, woe be to the opposers and temporizers in the way!

There is just one more danger looming up in our vision. It is not an active foe. It has no plans. It has no battles. In one sense it is the gravest danger of all. This is the indifference of the people to the monstrous iniquity of the saloon. They are too familiar with its evils. They come to settle down before it as before the inevitable. They come to think there is no real cure. They think the evil may be inherent in human nature. They say you cannot legislate morals into a man. They fancy men will be just so corrupt anyway, and that if it does not manifest itself in the saloon it will in other ways. They are blind to the awful vices of intemperance. They are deaf to the pitiful wails coming up every-where for deliverance. They feel not fully the scorching breath of the fell monster. The wide-spread and appalling curse they little know. Here is in a sense the greatest danger. Now if the people can be enlightened, if they can be made to feel the evil more, if their eyes and ears, heads and hearts can be opened, then victory is at hand. Public opinion, when fully aroused, sweeps away all opposition. As well try to check the leaping Niagara as to stop its resistless sweep. Let the good work go on, any way, every way. Let conscience be aroused. Let conviction be awakened. Let time swell the growing tide. Let God send it thundering down the years, breaking down all obstacles, defying all dangers, until humanity shall be safely moored upon the pure waters of peaceful temperance.

ART. IV.—THE HOLY SPIRIT AS A FACTOR IN OUR INTELLECTUAL LIFE.

Is the Holy Spirit an available force in human life? The human mind is utterly incapable of comprehending the thoughts of God. We are awed in any attempt to conceive of the Divine Essence. The Eternal Substance precludes examination. The keenest intellect and the most carefully chosen words fail to present the full import of the Trinity in Unity. When the Almighty appeared to Moses in the flaming bush he bade him take off his shoes, because the ground whereon he stood was holy. Like reverence becomes him who essays to show the functions of the Holy Spirit as available to man. That His inspiration may exalt the conceptions and guide the pen is the appropriate prayer of him who writes with such conscious inadequacy. The Holy Spirit is not merely an attribute, an influence, an emanation, not "one of the manifestations of God." He is not simply a comfort, but "the Comforter;" not a function, but a Functionary. He is co-ordinate in dignity with the Father and the Son. Locke says, a "person is that to which the actions of an intelligent agent are distinctively appropriated." But the grandest acts of Deity are ascribed to the Holy Spirit.

As in the wisdom of God revelation has been adapted to human condition, and has therefore been gradual, so all the persons in the Godhead, for like reason, have used various manifestations, according to the times and people to whom Jehovah would make himself known. The Father's intercourse with Adam in Eden was not such as Moses had on Sinai; the Son in the manger did not resemble the Son in the transfiguration; and the Holy Spirit brooding over chaos was unlike the Spirit in tongues of fire. Yet God in all the persons of the Trinity, like Jesus Christ, is "the same yesterday, to-day, and forever." But the Divine Spirit is never called the Holy Ghost in the Old Testament; his first mention as such is when the Babe of Bethlehem was conceived (Matt. i, 18). Yet all the functions of Deity inhered in him, and he as really influenced the offering of Abel and inspired the faith of Abraham as he did the mind and ministry of Paul. The Bible narrates three events that form epochs in the history of God's moral doings with men; Sinai,

Calvary, and Pentecost represent them. The first was with God the Father, when he gave the law for obedience; the second was with the Son, when atonement was made for the transgressor; the third was with the Holy Ghost, when he applies Christ's merits to the believer. Miraculous power attended each of these events. When the Father descended on Sinai, the mountain quaked; when the Son expired on Calvary, the dead arose; when the Holy Spirit came at Pentecost, unknown languages were spoken and understood. As the advent of Christ was the anticipated fact of the Old Testament, so the plenitude of the Spirit was the inspiring promise of the departing Saviour. For four thousand years the world looked for the one; in confident expectation the sorrowing disciples waited for the other. Both came in the fullness of time. The feast of Pentecost among the Jews was fifty days after the passover, when the paschal lamb was slain, of which Christ was the antitype. After eating the passover the Jews were forty years in the wilderness before they reached the promised land; Christ remained on earth forty days after his resurrection before he ascended to his Father. Ten days thereafter came the real Pentecost. There was wondrous power! There was a marvelous manifestation! "There was a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting, and they were all filled with the Holy Ghost, and began to speak with other tongues." May we reverently say, as the Son of David was the Son of God through all time, yet is named as having his advent when he assumed a body, so the Holy Spirit, that from eternity is the same, had also an advent as positive and palpable when personally among men in tongues of fire? St. Augustine says, "He that had previously operated in a silent, secret manner now came as the 'rushing mighty wind.'" If our hands have "handled of the Word of life," can less be said of our experience with "tongues of fire?" Of the Holy Spirit Christ said, "He shall take of mine and show *it* unto you." He gives us the necessary help. Coleridge says, "The greatest thing a man ever does is to pray." But to do in the best way that which is most important to be done justifies the highest effort of wisdom. The Scriptures say, "We know not what we should pray for as we ought;" but "the Spirit helpeth our infirmities." For pardon, purity, Christian usefulness, we can all pray with necessary instruction and examples

from the Bible. But in many things we are ignorant, and in our approaches to God we need not only Christ as a medium, but the Holy Ghost as a guide. Definite desires demand definite direction.

In the darkness of our understanding, in the force of our prejudices, in the warmth of our passions, in the vicissitudes of our condition, in the state of our hearts, we are liable to ask amiss. We may ask riches when we can hardly be trusted with the little we have. We may ask health when it is good for us to be afflicted. We may ask five talents when one is buried in the earth or hid in a napkin. For selfish ends we may pray the wind to change, the tide to turn, the weather to moderate, when the indulgence of the few would be the calamity of the many. In God's economy one part of nature appeals to another. Providence is exercised and our necessities are met. The heavens hear the earth, the earth hears the cry of the corn, and wine, and oil, and they all hear Jezreel (Hos. ii, 21, 22). We may greatly err in the things we ask. Rachel said, "Give me children, or I die." She did not know what would follow. James and John would command fire from heaven to consume the Samaritans. Luther said there were times when he had no words for prayer, and he just fell before his Maker. If the channels of communication were closed he waited till God opened them.

But not more certainly in the *matter* than in the *manner* of our prayers do we need the Spirit's aid. Even the things we know are *proper* to be desired we may ask in an *improper manner*. The Saviour told his favored disciples they knew not what manner of spirit they were of. Ostentation and vain repetitions do not avail to our highest profit. Abraham, "the friend of God," when pleading for Sodom, acknowledged he was "dust and ashes," and God kept hearing him till he stopped. The publican who was "justified" smote upon his breast, saying, "God be merciful to me a sinner." "The Spirit maketh intercession for us." "And I will pray the Father, and he shall give you another Comforter." The original in various places means not merely words for comfort, in the sense of *cheer*, but in the sense of *aid* as our Advocate. In the tribunals of ancient Greece parties came into court with one or more persons who, from their position and influence, could render greatest help.

Though not advocates as we employ the word, they used their utmost power as for a client. In the Athenian courts these were called the party's paracletes; in the Roman courts, his advocates. That the original word was so understood by St. John may be assumed from his language: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous"—one with God who patronizes our cause and conducts our plea.

Two things are done by an advocate: first, he speaks *for* us; secondly, he speaks *by* us. Sometimes there are two advocates, and their functions are divided: one, taking the part of a *direct intercessor*, pleads for his client; the other, becoming the indirect *intercessor*, directs the speech of his client. Thus our Advocate is not only our *organ* of speech, but a *prompter*. These two represent Christ and the Holy Spirit. Christ's *intercession* is *direct* by his voice; the Spirit's intercession is *indirect*, and conveyed through the soul of him he aids. Christ's intercession is *without* us; the Spirit's intercession is *within* us. Christ intercedes and the Spirit is given; the Spirit intercedes and the atonement is applied. The intercession of Christ proves the obstacles to our salvation are removed. By the intercession of the Spirit the difficulties of our condition are overcome. "The Spirit maketh intercession for us with groanings which cannot be uttered." This expresses profound sympathy, deep solicitude, earnest effort. It is as if our grief caused his oppression. These unutterable groanings are the voice of a pressing necessity. And lo! the heavenly Advocate appears within the veil with the golden censer in his hand and much incense therein. He offers the incense, with the prayers of all the saints and the pleadings of the Spirit, upon the golden altar before the throne as our "Intercessor" and "Comforter."

The gift of the Holy Spirit as vouchsafed at Pentecost was essential to the most vital exhibition of the benefits of Christ's death. Who that has read the New Testament has not been impressed with the changed conduct of the disciples after the gift of the Paraclete? How inadequate had been their conception of Christ's mission! In vain had he delivered his discourses and wrought his miracles! from his wisdom they had not imbibed proper knowledge, and from his might they had not

received needed strength! In vain had he declared, "My kingdom is not of this world!" In vain had he taught them, "The kingdom of God cometh not with observation:" they sought a sign. In vain had he inculcated humility: "There was a strife among them who should be greatest!" In vain had he shown the moral majesty of his spirit amid the strongest demonstrations of the wrath of his enemies: "All the disciples forsook him and fled!" In vain, at his death, did the material universe seem electrified with the throes of the expiring Redeemer, and the centurion exclaim, "Truly this was the Son of God:" only the women showed the tenacity of a true consecration! And when the Roman seal was broken, and the Saviour's triumph over death was complete, when "the other disciples said, We have seen the Lord," Thomas declared he would not believe except he should see in his hands the print of the nails, and thrust his hand into his side. Neither the miracles at the cross nor the power of the resurrection stopped the inquiry, "Wilt thou at this time restore again the kingdom to Israel?" But what men, what ministers, what martyrs did the Holy Ghost make of those same disciples! Was Peter ever such a man?—so bold, so eloquent? Read his sermon at Pentecost!

He who bade them go into all the world and preach his Gospel to every creature would not allow their departure till the Holy Ghost came. The divinest functions invested in them, and the pressure of the sinner's wants and the world's woes would not justify their entering upon their work or leaving Jerusalem till the "power" came with Christ's authorization. Their highest qualification was in the Holy Ghost. The obstacles they would meet, the persecutions they would encounter, the sufferings they would experience, and the work they were called to do absolutely demanded a purer spirit, a grander heroism, and a stronger faith than their past experience had illustrated.

But we must consider the Holy Spirit as the great power of securing the success of Christ's cause. When the Spirit came at Pentecost "there were dwelling in Jerusalem Jews, devout men, out of every nation under heaven." They saw the glory, felt the power, and certified the facts. God wonderfully endowed them. They were linguists without lexicons, ministers without manuscripts, preachers without parchments. The Holy

Ghost gave force to truth, pungency to conviction, reality, testimony, and transport to moral change. By his light the guilty saw their sin, and loathed and turned away from their iniquities. God's heralds flamed as they flew. The ties that bound them to earth were broken and the veil that concealed the grandest verities was lifted, and Jerusalem that is from above flashed its splendors upon the ravished vision. Prophetic allusions were verified, the mystic rites and multiplied sacrifices rose in their significance, and forgotten truths came to their remembrance; the cross lost its ignominy, and the world saw, confessed, and realized its power. This was not the result of long training, the changes were sudden. It was as the lightning coming out of the east and shining to the west. It was a stroke, and arrogance fell. It was the Holy Ghost, and the dead lived, St. Austin says. The unbelieving would, if possible, attribute it to the power of the magi. Christianity grew like the palm, by depression; like the martyrs it gave to the world, it conquered in the midst of flames. The results commanded faith. Superstition gave way, prejudice yielded, incredulity was silent, temples of idolatry fell, the most celebrated oracles were dumb, famed philosophers, disheartened jurists, disconcerted and exasperated magistrates confessed the power of illiterate fishermen.

But we now think of the Holy Spirit as a factor in our intellectual life. Are we forbidden the belief that, besides the change the Holy Ghost effects in the moral character, he also exerts a power on the mind to awaken and develop, as well as direct, its action? Without claiming miraculous gifts or the increase of the number of the intellectual faculties in regeneration, are we not justified in assuming that such a transformation of our nobler nature must show itself upon mental resource, energy, and achievement? Are not these two great forces, mind and heart, the most responsive, as they are the most capable, parts of our nature? Are they not so allied that the radical change of the one will essentially affect the action of the other? If regeneration descends to the lowest depravity, may it not ascend to the highest endowments?

Is there nothing in analogy to suggest the belief that the Holy Spirit will so affect the mind? Do not external appeals influence us? In nature and in art, do not objects of novelty, beauty, and grandeur compel response? Do not the countries

through which we travel, the persons we meet, the discourses we hear, the facts with which we are made familiar, in some way tell on our thinking, our purposes, and our plans? Did not David's sight of the heavens, the moon and the stars that God ordained, induce profounder humility and a keener sense of moral obligation? Does not contact with greatness, whether in physical magnitude, intellectual force, or spiritual pre-eminence, exert a conscious power? Is it not still true that he that walketh with the wise man shall be wise? Dr. Samuel Johnson says of Edmund Burke: "No man of sense could meet him by accident under a gate-way to avoid a shower without being convinced he was the first man in England." A receptive mind can hardly brush against wisdom without carrying away some intellectual substance. When the sorrowing disciples journeyed to Emmaus the presence and conversation of Jesus as really made their minds shine as they caused their hearts to burn within them. Contact assimilates. The sight of Elijah when he was taken up gave to Elisha the mantle of his power. If such results come from such causes, what may we say of the uncommon conditions in which we are sometimes placed, as in imminent danger of life, or when we realize the peril of a great interest? Who has not heard of the marvelous activity of the mind in an impending railroad disaster, or when the rescued person was in the experience of drowning? As in miniature upon a map of a few inches we see the countries of the globe, so in a few seconds the mind sees, as in a history, the facts of life. We give a case where financial loss was apprehended. It is established on the best testimony, and is found in *The Philosophy of Sleep*, by Robert Macnish, member of the Faculty of Physicians and Surgeons, Glasgow. "Mr. R—d, a gentleman of landed property, was prosecuted for a very considerable sum, . . . for which he was said to be indebted to a noble family. . . . The gentleman was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these lands from the titular, and, therefore, the present prosecution was groundless. But after industrious search among his father's papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law business for his father, no evidence could be recovered to support his

defense. The period was near at hand when he conceived the loss of his law-suit to be inevitable, and had formed the determination to ride to Edinburgh next day, and make the best bargain he could in the way of compromise. He went to bed with the resolution and with all the circumstances of the case floating upon his mind, and had a *dream* to the following purpose: His father, who had been many years dead, appeared to him, he thought, and asked him why he was distressed in mind. The cause of his distress was given and the belief in his claim. 'You are right, my son,' replied the father. . . . 'The papers relating to the transaction are in the hands of Mr. ——. I employed him on that occasion for a particular reason. . . . It is possible that Mr. —— may have forgotten a matter that is now of very old date, but you may call it to his recollection by this token, that when I came to pay his account there was difficulty in getting change for a Portugal piece of gold.' Mr. R—d awoke, . . . did as his father in the dream bade him do. The old gentleman could not at first bring the circumstance to his recollection, but on the mention of the Portugal piece of gold the whole returned upon his memory. He made an immediate search for the papers, and recovered them, so that Mr. R—d carried to Edinburgh the documents necessary to gain the cause." The theory of Dr. Macnish is that the father, after the purchase of the property, told his son the facts, and suggested the possible difficulties with the means of meeting them. But so profound was the sleep of memory that it required the critical hour to break the slumber. Like experiences have suggested "the immortality of thought."

From the known power of the soul over the body, may we not argue the influence of the Holy Spirit on the mind? In the life of our famous Arctic navigator, Dr. Elisha Kent Kane, by Dr. Elder, his biographer says: "I asked him for the best proved instance that he knew of the soul's power over the body; an instance that might push the hard-baked philosophy of materialism to the consciousness of its own idiocy. He paused a moment upon my question as if to feel how it was put, and then answered as with a spring, 'The soul can lift the body out of its boots, sir. When our captain was dying—I say dying, I have seen scurvy enough to know—every old scar in his body was a running ulcer. . . . I never saw a case so bad that

either lived or died. Men die of it, usually, long before they are as ill as he was. There was trouble abroad. There might be mutiny so soon as the breath was out of his body. We might be at each other's throats. I felt that he owed the repose of dying to the service. I went down to his bunk, and shouted in his ear, "Mutiny! captain! mutiny!" He shook off the cadaveric stupor. "Set me up," said he, "and order these fellows before me." He heard the complaint, ordered punishment, and from that hour convalesced."

In the complex nature of man can we assume there is any one part that is free from relation to or influence from another part? "Whatever link we strike" affects the chain of our individual being. Thus a "merry heart doeth good to the body like a medicine," and the light of the spirit shines through the gloom of the mind.

From such reasoning, what might we anticipate from the most exalting and inspiring change that human nature knows? What powers are thus evoked? If operation upon the intellect is commensurate with the magnitude of the change wrought, will not a susceptible mind reveal its full capabilities? Hear David, when he felt the moral transition! "He has taken my feet out of the horrible pit and miry clay;" "As far as the east is from the west, so far has he removed our transgressions from us." Who can question the mental influence of such a change when he considers the experience of Saul of Tarsus, after the scales had fallen from his eyes and he was "delivered from the power of darkness and was translated into the kingdom" of the dear Son? Who, with such facts, can doubt the influence of the change upon the mental faculties? Was not the Holy Spirit an intellectual factor?

But the supremacy of the claim to the Holy Spirit as an intellectual factor may be argued from what is involved in the fall of man and the purpose of redemption. In our moral lapse the paralyzing touch of sin reached the center of our nature. "The whole head is sick;" the seat of the mind shows its power. "The whole heart is faint;" the seat of the affections is robbed of its vigor. Does not redemption cover the condition? "Not as the offense, so also the free gift." John Wesley and Adam Clarke say, "The free gift bestows blessings *far beyond* the consequences of the offense." True, all these

blessings do not appear in the present life. But is it not the living, active soul that is their recipient? Do we not as sadly suffer in the intellect as in the heart? Is judgment as sound? Is reason as clear? Is will as stable? Is imagination as true? Is memory as prompt? Are the powers of invention as keen? Has not the sum of these powers been reduced? If for solidity regeneration goes to the foundation of the temple, so for its grandeur may it not reach the dome of thought? With the faculties disencumbered, and the added stimulus that the Spirit gives, who can tell the increase of power? The smoldering fires of genius flame forth from the ashes to which unholy passion may have reduced the man. Or shall we say it is the disimprisonment of an entombed mind, it is the resurrection of weird powers? As the sun that lightens creation gives fruitfulness to seed and soil, so does the Holy Ghost that sanctifies the spirit exalt, inspire, and reveal the mind. In physical science, thus writes Dr. Guthrie: "We talk of the power that was latent in steam—latent till Watt evoked its spirit from the waters, and set the giant to turn the iron arm of machinery. We talk of the latent power in the skies till science climbed their heights, and, seizing the spirit of thunder, chained it to our surface, abolishing distance, outstripping the wings of time, and flashing our thoughts across rolling seas and distant climates."

But who shall tell the elevation, enlargement, and sublimer exhibition of the mind in sympathy with, and under the influence of, the soul in its ascension to God, when in its rapt condition!

To form a just judgment of an ingenious and complicated piece of machinery we should see it not in detail, but in its completeness. The wheels, the cogs, the shafts, the springs, or the various parts that enter into its structure, can give no accurate idea of the invention. It is only when the parts are brought together and intelligently adjusted to their place and purpose—when in the full application of its power we witness the result—that we can render a proper verdict as to the value of the invention.

He who looked upon the masses of stone, quantities of carved wood, heaps of iron, and brass and silver and gold designed for Solomon's temple could form no adequate conception of the magnificence with which its top-stone should crown it when it

became the glory of Jerusalem and the pride of the Jewish nation. It was only when finished that the house that was forty years in building stood in its splendor and adaptation to the sublime service for which it was reared. Then, only then, could it command the supreme admiration and profound reverence rendered its divine Architect.

So is it with man as God made him. The body of Adam presented form and features and color. The breath of the Spirit made him live. Then God's image made his moral nature. So now, when this curious workmanship is spoiled, when our parts and powers are out of place, it is not the sight of the material that shows us man; but when in the proper adjustment, when in the new creation, the Spirit makes its proper impress, the structure is complete, the temple of the Holy Ghost is shining with the light of God. It is only then that man appears in the fullness of his attributes and attainments, that we are the true representatives of Christ's redemption. It is then that the Holy Spirit does his part in the reproduction of the likeness of God. Then the mind must feel his vitalizing power, by which alone we can say we are "complete in him."

A divine beam enters the soul, and the intellect takes tone and complexion from that which engages it. As the air retains the smell, and is filled with the fragrance, of the leaves long shed; as brief intercourse with superior minds leaves refreshing and exalting influence behind them, so he who is born into the kingdom of God rises to a dignity and realizes resources wholly attributable to his moral change. Shall we say that the Spirit that brooded over chaos, and gave order and beauty, at the same time imparted vivifying force to the earth by imparting properties that fitted it for vegetable life? Was it thus prepared for trees to grow and for animals to live? Thus, at least, the Holy Spirit, acting upon our moral nature, infuses a divine vitality and conquers our intellectual disability.

Has observation no voice to convince us of the power of the Holy Spirit as a factor in the intellectual life? The reality and immediateness of the influence of the Spirit in delivering the soul from the bondage of corruption into the glorious liberty of the children of God was witnessed by the writer many years ago at a camp-meeting in Chester County, Pa. A young Irishman of about eighteen years attended the serv-

ice. He was raised a Roman Catholic. He had little education, and his life had furnished no evidence of superior mental ability. He heard the word. It entered his heart and awoke his fears of the wrath of God. Horror seized him. His desire for forgiveness was an agony. His pardon was a transport. He bounded from the bench where he prayed, rushed into the pulpit and poured forth a stream of burning eloquence that set the camp on fire. The skeptical were awed. All felt God was in him of a truth. The late Rev. Anthony Atwood, long familiar with the mind of the Spirit, said to the ministers, "Let us stand aside while God speaks by this youth." We stood. We listened. We marveled. It was a blaze of intellect. It was a fire of holy passion. It was a disimprisoned genius.*

No human soul is fully known till God possesses and directs it. From the cradle of the second birth has emerged a character of mental acuteness and vigor that has astonished the most intelligent. Does the history of Methodism fail to impress this fact? What but the Holy Spirit made many of our earlier preachers? It did not make them linguists and metaphysicians or men of science by the simple fact of their call to work, but woke their powers, induced their ambition, and sustained their efforts; and, besides their zeal, it showed their capacity. A learned infidel said of Methodist preachers: "Were they only panoplied in the literary armor which is worn by the preachers of certain other sects, they would in five years make a conquest of the world." Without scholarship or previous purpose, at the command of the Captain of their salvation they fired upon the strongholds of sin as if they were God's great ordnance. The "stout-hearted" fell under their power. Who that knows the history of Thomas Walsh, Adam Clarke, Richard Watson, believes the world would ever have known them as the scholars, thinkers, and men of moral force that they were if the Holy Spirit had not been

*Since the above was penned, the writer, to his utter astonishment, has met at the Simpson Grove Camp-meeting the identical individual described, and has heard from his lips in the public assembly the narrative of his conversion. If his early experience made such a revelation of unknown endowments, his subsequent life has sustained the promise. Religion in the thirty-seven years that have elapsed has shown him a man in "the City Council," of acquired wealth, of large offerings to the Church, of wisdom in the responsible offices that he has filled in the cause of Christ, and in the best advantages of education to his children.

to them an intellectual factor? Who that has read of Joseph S. Tomlinson, H. B. Bascom, and J. P. Durbin attributes their greatness to any other fact than that their regeneration revealed in them new intellectual life? And, if allowed to write of one still living—one who is known in the Methodism of the world—who will question that the laboring youth of "the Globe Mill, Philadelphia," received the impulse and inspiration that in his conversion disclosed such capabilities and induced the culture that made for the Church and the world an Abel Stevens?

Who shall tell how much is comprehended in that Scripture, "The entrance of thy words giveth light; it giveth understanding unto the simple?" The Bible as a source of light throws its beams across the darkest intellect to dispel its gloom. Then surely the Spirit that inspired the Bible, when communicated to the soul, may broaden the perceptions and rouse the energies of the mind. "The inspiration of the Almighty giveth understanding." Does this mean capacity, or is it "understanding" in only one line of thought?

The great purpose of Christ on earth was to make an end of sin by the offering of himself. But he healed the sick, cured the blind, and fed the multitude. Though the chief work of the Spirit is to make and keep us holy, it is not beneath his functions to exalt and develop the mind.

Is there not a *spiritual sense* possessed by the Christian unknown to the sinner? "The natural man receiveth not the things of the Spirit, because they are spiritually discerned." Then with our mental faculties there is a spiritual discernment. "The same anointing teacheth you of all things." Are we not justified in assuming that the Holy Ghost that inspired the prophets to write of future things that "human sagacity could not calculate or discern" revealed his power as an "intellectual factor" in the style of the men who wrote? However we may doubt as to "verbal inspiration," is there not in the language what must be acknowledged as above the culture and habit of their minds? Was there not a loftiness in the expressions of Moses, of Joshua, and of Gideon that showed an element above the human in its ordinary resource? Without assuming the miraculous in this, we claim the Holy Spirit was an "intellectual factor." The philosophic breadth and verbal painting of

Job, the poetic effusions of David, the pathos of Jeremiah, the sublimity of Isaiah, the grandeur of Ezekiel, the massiveness and majesty of Habakkuk, the logic of Paul, and the eloquence of Apollos took on those forms of speech that must ever live in literature as well as in religion to show the Bible as the book of books. We assert, the greatness of the style is begotten of the Holy Spirit.

But we come to the implication of the facts furnished in Scripture. Divine communication to men is through the intellect. It is the mind of God to the mind of man. Thus it was with Adam in the Garden, with Moses on Sinai, and in the miracle of Pentecost. The living and immortal principle in man is ascribed to the Spirit. The image God stamped on man was in his soul. Elihu (Job xxxv, 11) says, "Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?" When God would relieve Moses of some of his cares by appointing seventy elders, he said, "I will take of the Spirit which is upon thee, and I will put it upon them" (Num. xi, 17).

God has ever been ready to give necessary light to the mind, even in regard to material things. When the "end of all flesh came before" him he taught Noah to prepare an ark for the safety of his house, and gave definite instruction as to its size, its rooms, the wood of which it should be built, its window and door and stories. When he would have a tabernacle he gives information concerning the curtains of fine trimmed linen, "blue, and purple, and scarlet" (Exod. xxvi, 1). And when he would have a house in his name he gave the necessary impulse and direction to Solomon. It was the Holy Spirit that gave wisdom to Moses for the government of his people. By this Spirit the judges of Israel were fitted for their work, even in the matter of physical strength. The Almighty respected and endowed Samson. When the Spirit departed from Saul the Lord "rejected him from being king." For mechanical labor God called Bezaleel and filled him with the Spirit, "in wisdom, in understanding, and in knowledge, and in all manner of workmanship; to devise curious works, to work in gold, and in silver, and in brass, and in the setting of stones, . . . and in carving wood, to make any manner of cunning work for the tabernacle" (Exod. xxxv, 30–33). And David exclaimed, "Blessed be the Lord,

which teacheth my hands to war, and my fingers to fight." To Solomon was given by the Spirit the wisdom with which he "spoke of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." Thus was he by the Spirit instructed in natural history. From such facts may we not speak of the Holy Ghost as an intellectual factor? Besides making men holy, he gives wisdom for office, skill for labor, qualification for place.

Who shall limit the Holy One of Israel? Can any set bounds to the operation of the Spirit, or dogmatically assert the compass of his action? "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. xii, 7). Can we tell what that manifestation is? In the Church "there are diversities of operations. . . . To one is given by the same Spirit the word of wisdom; to another the word of knowledge; . . . to another faith by the same Spirit." In God's administration even wicked men are made subject to him; Cyrus becomes his "anointed," and is called his "shepherd," and for his service to the Jews is called "the righteous man" (Isa. xli, 2, xliv, 28, xlv, 1). To Nebuchadnezzar, king of Babylon, who, by his army and great service against Tyrus, wrought for the Lord, God gave the land of Egypt as a reward (Ezek. xxix, 17–20). While God's supreme care is the spiritual good of men, he is in nature and in providence the ruler of the world. As the home of man he gives its laws, respects its governments, and bids us pray for kings and all that are in authority. That the world he has formed may be known in its territory, understood in its resources, and be made as good a home for man as the possibilities of the case admit, may we not suppose he influenced a Columbus to seek this new world, where the divine glory has been so clearly set forth? For the benefit of the race, may we not suppose he impelled a Mungo Park, a Bruce, a Livingstone, and a Stanley to penetrate the "Dark Continent?" May we not believe that He who poured the waters from the hollow of his hand, and who reared the mountains, might influence one to seek the "source of the Nile" and another to find the "heart of the Andes?" Thus Dr. Kane may have been moved as he became the "Hero of the Polar Sea;" and John C. Fremont may have been made the "Pathfinder of the Rocky Mountains," that opened

to America the "gates of the Pacific Empire." To reveal the resources, to increase the commerce, to bring the nations of the earth closer together, to add to the sum of human happiness, may we not suppose, in the light of scriptural facts, that the Holy Spirit that giveth understanding may inspire genius, direct attention, tax energy, and impart courage for the boldest and most difficult undertakings that enter the mind of man? Thus the explorer, the navigator, the inventor, and the scientist may conceive a duty and execute the most difficult purpose. Thus Franklin might draw electricity from the cloud, Morse give telegraphy to the world, and Field, in the utilization of the same agent, span the Atlantic and send the fiery current of thought through the expanse of ocean without extinguishing a spark by the waters that surround it, while the power of steam has been so directed on sea and land as to make the narrative of its achievements like a miracle that is constantly before our eyes.

Did the fathers of the American Revolution conceive in the Declaration of Independence that they were not moved by a Spirit above their own? Did they not recognize "the God of battles" as truly as the God of holiness? Are the bravery, the skill, and the success of Washington, either by himself or the army he commanded, to be traced no farther than the human? Why, then, did they make such appeal to the "God of heaven?" Why did the commander-in-chief offer his prayers to the "Sovereign Ruler?" Why did Abraham Lincoln, amid the perplexities and perils of his position, so speak of "the prayers of the churches" as furnishing hope? What is the significance of Providence? Is not God in that as really as he is in the churches? Does not his Spirit restrain, impel, or sustain, as need is? The wrath of man is made to praise him, one may say as of old. "Howbeit he meaneth not so, neither doth he think so; but it is in his heart to destroy and cut off nations not a few" (Isa. x, 7). Does not the philosophy of history recognize connection between moral causes and material results in the career of nations? Even physical laws carry with them a moral sanction. True science is a divine vernacular. God, who gave law to matter as really as faculties to mind, looks after the world he made as truly as to the soul he redeemed.

But, notwithstanding all that we have written, it may be said

we often find in schools and colleges that the brightest geniuses are not Christian. If so, it is not because they are not Christian, and it is no proof that they would not have a more perfect exhibition if impelled by the strongest influence that ever reaches man. Was St. Augustine, who wrote *The City of God*, less of a genius after he was converted? Was William Paley, who under grace became one of the ablest writers of the Christian Church, less acute and forcible by his moral change? Is any gift impoverished by being placed on the "altar that sanctifies the gift?" As we do not claim that the conservatory makes the plant, as orange is orange and lemon is lemon, and each particular growth is of its own family, but only assert that the conservatory furnishes the best conditions for early and perfect development, so, while men are in their original endowments what grace finds them, the Holy Spirit becomes the greatest power to disclose, enlarge, and perfect those faculties and secure the richest fruits that mind can yield.

It is pertinent to our purpose to quote from Dr. T. DeWitt Talmage, as reported in his interview with Mr. Gladstone. That wise observer said: "During the many years I was in the cabinet I was brought into association with sixty master-minds, and all but five of them were Christian. My only hope of the world is in bringing the human mind into contact with divine revelation."

But it may be asked, If the Holy Spirit is an intellectual factor, why do not the minds of many Christians show greater compass and culture? May we reply by another question? Why are not the hearts of many Christians more thoroughly sanctified? None will deny that the Holy Spirit is a *moral factor;* that it is his great work to "sanctify you wholly" and preserve you blameless. Will any question that the college or university is a grand place to awaken thought, to inspire conception, and induce energy of conduct? Every student should feel the day he enters that there is a new life before him. From the relation he bears to superior minds, from the advantages he has of the most skillful tuition, he should know that he stands on a higher plane than he occupied before he entered the institution. From the hour of matriculation he ought to present a new life. But how many pass the period of graduation without reflecting honor upon what they call their "Alma Mater!" The "benign mother" has done little for them. Whose fault? It is capacity, applica-

tion, and time that make the scholar. It is devotion such as the Holy Spirit induces that shows he is an intellectual factor. No conservatory can make a dead plant live. If the "Spirit quickens" it is a susceptible nature.

It is a just cause of grief that the Holy Spirit that is available to us as an intellectual factor is not improved as the grandest means of our moral elevation. But shall we not express a still profounder sorrow that in churches and in individual Christians we do not realize more of the presence of the Holy Ghost as a moral factor, as given to make us in heart and life the "children of God without rebuke?" It is for the army of God's elect to know the secret of the Church's honor and success. Her true glory is not in outward splendor or merely in intellectual culture; it is not in the massiveness of her walls, nor the magnitude of her towers, nor the magnificence of her palaces; it is not in the antiquity of her origin, nor the number of her sacraments, nor the learning of her priesthood; it is not in social affiliations, nor her political influence; it is not in the monasteries she builds, nor the hospitals she endows, nor the eleemosynary institutions that she originates; but it is that the Lord of Hosts in the midst of her is mighty; it is that her walls are called Salvation and her gates Praise; it is that the light of heaven streams in her assemblies, the fire of the Almighty burns on her altars, and that the Spirit of Him that raised up Christ from the dead dwells in her humblest members; it is that of "Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her;" it is that in mind and heart the Holy Spirit is proven to be an intellectual and moral factor by showing the wisdom and the holiness of those who avail themselves of his ready and necessary aid. Of this Holy Spirit as the power for mental and moral conquest we may say, as of the bow of Jonathan and the sword of Saul, "From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty."

Art. V.—HOSPITALS, ANCIENT AND MODERN.

Biblical religion bases itself essentially upon two supreme commandments. The central word in each of these is *love*. This monosyllable constitutes the key-note of both Testaments, and whoever would become a true Christian must set his life to this music. The whole duty of man is to love God supremely, and his neighbor as himself.

Had Dives's nature been in accord with this divine "overtone" he would have been more than glad to feed and clothe and care for the unfortunate Lazarus who lay at his gate. By manifesting unconcern he proved himself to be less neighborly than were the very dogs which drifted past his door; for they did what lay in their power—they licked the poor beggar's sores.

His counterparts, in whatever age they may live, restrain, as did Dives, the spirit of a genuine Christianity. He who loves God and man is invariably and inevitably prompted to generous deeds. He befriends those who are in trouble as naturally as the sun shines. A religion which, when circumstances allow, sets on foot no philanthropic movements, and gives birth to no great charities, is hollow and heartless and fraudulent.

Christianity, as manifested in this nineteenth century, is proving itself to be the truest and divinest religion our world has ever known. Its average disciples more closely resemble the merciful Nazarene than have the average religionists of any other age or name. The generosity of to-day is unprecedented. Never before were such princely gifts made to worthy benevolences. These sacred benefactions are the blossoming of some grace-plant which has previously been seen only in bud. By the law of the "survival of the fittest" the immortality of Christianity is assured. Under its beneficent influence the world is steadily growing better. The spirit of Him who went about lifting the fallen and healing the sick is abroad as at no past period, and that Gospel which proclaims good news concerning the bodies as well as the souls of men is ringing like an anthem among all nations. Christianity has wrought more earnestly and effectually in behalf of the unfortunate than has any other religion which can be named.

Antiquarians delving among the ruins of Assyria have un-

earthed the remains of barracks which were built for soldiers, and of amphitheaters constructed for gladiatorial combats, and of temples dedicated to heathen divinities, but they have failed to discover the slightest indication that in those days Assyria contained an orphanage, or a hospital, or an asylum of any description. Some indifferent efforts were made, history informs us, to aid the poor and sick; but not until the advent of Christ did our world begin to grow bright with the hearty and multiplied ministries of real neighborliness. With his coming, charitable institutions of varied characters sprang at once into vigorous existence. As early as the fourth century orphanages and homes for strangers, and especially hospitals for invalids, were rising on every side. These houses of refuge, like oases, soon dotted the arid wastes of paganism. The clergy, as a rule, founded and managed them. Chrysostom, Bishop of Constantinople, the golden-tongued orator, erected and maintained a hospital at his own expense in the chief city of his vast diocese. Other bishops, also, were conspicuous exemplars of this practical form of godliness; the poor were often fed at their tables, and the sick were cared for in their residences. In the early ages it was no uncommon thing for them to enter hospitals as nurses, and personally care for the suffering inmates. Sometimes, after exhausting their own resources, they felt justified in selling the communion service and the altar ornaments of their churches in order that these invalids might be properly provided for. While ministers led in this divine work, laymen heartily co-operated. Pammachias, a Roman senator of the fourth century, having been profoundly bereaved by the death of his wife, dedicated his entire fortune and his remaining years to charity work at Porto. Gallican, a wealthy Christian at Ostia, did the same. A noble philanthropist of those times reared without assistance a fine hospital at Alexandria, and dedicated it to cripples and lepers, who speedily filled its wards. This benefactor, as he escorted visitors through the institution, would point to the male patients and say, "Behold my emeralds;" to the women patients and say, "Behold my jacinths." He seemed to feel a deeper interest in these sufferers for whom he was caring in Christ's name than he would have felt in a museum of the most precious gems, and to be prouder of his hospital than he could have been of a diamond palace as matchless as was that which is said to have been

reared between sunset and sunrise by the genii of Aladdin's lamp. Such a soul cannot but shine out brilliantly when God finally makes up his jewels.

Elect ladies, also, whose hearts had been sweetened by the grace of Christian regeneration, shared in these beautiful charities. Fabiola, a Roman matron who had learned to love God and her neighbor, erected a superb hospital in her native city. Similar flashes of Christian philanthropy have been irradiating all the centuries since. Europe can boast of hospitals which date back hundreds of years. The Hôtel-Dieu was founded by Saint Laundry, Bishop of Paris, about A. D. 656, and is probably the oldest hospital in the world. In the fifteenth century one of the largest hospitals ever reared was erected. It is located in Milan, and can accommodate about thirty-four hundred patients. At a central altar divine service is conducted daily in sight of all the patients. In the eighteenth century the celebrated Royal Infirmary of Edinburgh was founded, and soon after the first "pavilion" hospital ever undertaken came into existence. It can still be seen at Stonehouse, England, and was regarded when first opened as a model institution. A committee appointed by the French Academy visited it while preparing plans for the famous Lariboisiere Hospital, built later in Paris, and copied some of its features. America early shared in this philanthropic movement. A small hospital was built at Quebec as early as the year 1639. In 1658 one designed especially for soldiers was erected on Manhattan Island, where New York city now stands. In 1755 the foundations of Philadelphia's famous Pennsylvania Hospital were laid. Half a century elapsed ere it was completed, but it still constitutes an embodiment of Benjamin Franklin's common sense, whose practical wisdom is visible throughout its general plan. When New York was a town of only twenty-one thousand inhabitants it obtained a charter for what was designed to be a large general hospital. Unfortunately the institution, when near completion, was completely destroyed by fire. This occurred in 1775. As the Revolutionary War immediately followed it lay in ruins for more than a quarter of a century. At last, in 1791, it was rebuilt. Others speedily followed, a large per cent. being denominational in character. Many have been reared by the Episcopalian and Presbyterian, and especially by the Roman Catholic, Churches.

The Methodist Episcopal Church has been singularly backward in undertaking charitable work of this general nature. Up to 1881 it had no orphanage, except the beginnings of one in Baltimore, and no industrial school, except in missionary fields, and no hospital worthy of the name either at home or abroad. The idea of establishing such an institution as the last named seems never to have been seriously entertained. Yet multitudes of Methodists had been constantly needing and receiving hospital care. St. Luke's Hospital, of New York city, supported mainly by Episcopalians, had received more than one thousand such invalids; the Presbyterian Hospital had cared for almost as many; while the Mount Sinai Hospital, a Hebrew establishment, and several hospitals under Catholic supervision had offered their beds again and again to suffering Methodists. But this humiliating situation was at last changed. A new era opened and a memorable hour struck when, in the year 1884, the son of a Methodist itinerant laid upon the altar of the Methodist Episcopal Church for hospital purposes a property valued at nearly half a million of dollars. This gift roused great enthusiasm throughout the denomination, and was of such princely proportions as to extort from even the secular press a most hearty "God bless you!" The site donated is one of the finest in the city of Brooklyn. It embraces about three and one fifth acres of land, and is located on what is known as Prospect Heights. It is estimated to be now worth rather more than $200,000. The central portion is adorned by three elegant edifices which have cost rather more than $400,000. They are worthy of their donor and of the Church under the care of which they have been placed. The main or administration building is a five-storied structure, and its pinnacle towers one hundred and twenty-six feet above its base. On either side, and forty feet distant, stands a three-storied pavilion, each having accommodations for nearly sixty patients. These in turn are each to be flanked on one side by a smaller pavilion, which will constitute, respectively, a maternity and a children's hospital. This stately series of structures will front on Sixth Street. In the rear of these, and fronting on Seventh Street, there are to be, if the original plan is carried out, as it doubtless will be in time, four additional buildings, namely, a culinary annex, an ambulance house, a mortuary, and an operating

theater, making a group of nine edifices in all. When thus completed the property will be worth considerably more than one million of dollars, and cannot but be regarded as one of the most superb and perfectly equipped hospitals in either America or the world.

The portion now in use was opened December 15, 1887, Bishop John F. Hurst conducting the dedicatory service. Only a few patients were admitted at first. This was wise. One of the early and cardinal principles adopted by the Board of Managers was to pay all bills promptly. As Methodists had not yet been educated to observe "Hospital Sunday," or to provide in any way for the current expenses of such an institution, only so many patients could safely be received as the income from month to month would warrant. This number has, however, steadily increased, and for a year or more it has been possible to permit nearly every available bed to be constantly occupied.

It was the founder's expressed wish that this hospital should welcome the needy sick regardless of either creed or nationality. It has done so. Those applying for admission have, in some cases, been infidels and atheists; they have hailed from Europe, Asia, Africa, and even from the islands of the sea; yet never, on that account, have they been denied the full benefits of this "Hôtel-Dieu."

Holding that a black man can be as sick as if he was white, and as sorely in need of the best medical or surgical skill, the doors of this hospital have swung open as widely for the admission of Negroes as for the admission of Caucasians. This is as it should be. Hospitals represent charity, and charity has no right to either a shibboleth or a color-line. They are founded almost invariably by large-hearted Christians; and it is Christ's most signal victory in our day that he is able to make his choicest disciples exceptionally good without making them bigots. All Christendom is more tolerant than at any previous period. Well may it be; for some pages of Church history, as Carlyle asserted of some pages of the French Revolution, "can only be read with hysterics."

Greek mythology informs us of a highwayman who compelled every traveler he seized to fit a certain iron bedstead, mercilessly stretching those who were too short and pitilessly chopping off those who were too long. Protestantism, like

Catholicism, has had its Procrustes, but the hard-hearted monster is in process of excommunication from both. Methodism has never been very narrow. John Wesley, its founder, was one of the widest-souled Christians of any age. He had not a drop of bigot's blood in his veins. His heart beat with the purest love to God and man. The Methodist Hospital echoes his cry, "The world is my parish," and reiterates Paul, who exclaimed, "I am made all things to all men, that I might by all means save some," and imitates the Nazarene, who sat at meat with publicans and sinners that he might reach and do them good. It voices again Christ's sublime utterance, "Blessed are the merciful, for they shall obtain mercy," and the angelic overture, "Peace on earth, good-will to men." As the centuries pass this noble institution is to stand, pleading with silent urgency that men shall love their neighbors as they love themselves.

It has undertaken another task. The founder's purpose was to make this hospital equal to the best, and as nearly as possible to bring the healing art to *perfection* within its walls. The realization of this purpose has been and still is the constant aim of its managers. Nothing which could conduce to this end has been left undone. A medical and surgical expert visited in its interest the most celebrated hospitals of both Europe and America, and every valuable suggestion thus obtained has been wrought into the three edifices already reared. In location, construction, and arrangement they are believed to be as nearly perfect as human ingenuity and a generous expenditure could make them. The site is a breezy eminence, one hundred and thirty-six feet above tide-water, and overlooks Brooklyn, New York, and Jersey City. Staten Island is within sight, and only one block distant lies Prospect Park, a beautiful pleasure-ground nearly one mile square. Five miles away, and in perpetual motion, flash the tonic waters of earth's second-largest ocean. In construction the five leading evils of hospitalism have been very rigidly guarded against:

1. Defective sewerage. By an almost perfect drainage the entire grounds have been made dry and wholesome. They slope considerably, and have a sandy formation, except at one point, where a saucer-like stratum of clay was discovered. For this a special conduit has been constructed.

2. Defective ventilation. This is largely prevented by the location. The grounds are high and open on all sides to every breeze, being bounded by two wide streets and by two still wider avenues. Standing so near a large park and a vast ocean, measureless quantities of air, unvitiated by human use, enter the buildings by night and day. It is doubtful whether another spot suitable for a hospital could be found on either continent which has a purer air or a more generous supply of the same. Internally the most approved methods of ventilation have been adopted, some of which are original with the Building Committee. There is an exhaust flue beneath each bed, and numerous registers in the ceiling, all of which connect, at the most approved angle, with central galvanized iron air-ducts; these discharge their contents into an immense aspirating chimney which penetrates the roof. This, by means of its height, aided by hot steam coils placed near the top, has a powerful draught, and is constantly sucking the foul air up its throat with insatiable greediness. There are also louvered lanterns in the roof, and transom sashes in the windows, and a dozen open fireplaces at suitable points, and the entire air of a ward can be renewed every twelve minutes. The hospital is consequently free, to a remarkable extent, from what is known as the "institutional odor." Visitors, and especially physicians, remark upon the singular sweetness of its rooms.

3. Uncleanliness. Against this every precaution has been taken. First in the original construction. The walls were not covered with plaster, or even Parian cement, which is better, but have a "soap-stone finish." The floors are laid with the heart of Georgia pine. Both of these materials are almost impervious to disease-germs, and can be kept scrupulously clean. The plumbing throughout is first-class, and so arranged that any defect in the drain-pipes can be instantly detected.

4. Over-crowding. This will not be permitted. To every patient, even when all cots are occupied, will be allotted eight feet of wall space, including windows, one hundred and twenty-eight square feet of floor area, and over nineteen hundred cubic feet of open space; while to each will be furnished forty-eight hundred cubic feet of fresh air every hour.

5. Contagion. This will be prevented by a most rigid and comprehensive isolation. As has been stated, there will be

nine distinct edifices when the hospital is fully completed. These are to be so related that every building, room, and bed will stand separated from every other. Those invalids, therefore, who obtain admission to this institution will not only receive the most skilled medical or surgical treatment, but will likewise be shielded in every possible way from extraneous harm. To render their recovery still more certain the wards are so located and shaped that upon every sufferer will fall, for some hours of each clear day, if desired, the direct and healing rays of the grand old sun—our world's ablest and most successful physician. He comes every morning, and stays all day, and charges nothing for his visits, and heals more people than do all the other doctors combined. The most enlightened practitioners of these days are coming to regard sunlight and pure air and the general restorative influences of nature as the real and only healers of the sick, and themselves as simply assistant physicians. The best physicians are of necessity eclectic in their practice. They must be tall enough to look over the sectarian fences and be constantly on the watch for any thing valuable which may be discovered by allopathic, homeopathic, hydropathic, electropathic, or Thomsonian practitioners.

The Methodist Hospital at Brooklyn has secured an admirable corp of surgeons and physicians, and is doing most excellent work. Its endowment fund now amounts to $110,000. Twenty-four Annual Conferences have voted to undertake the endowment of a five thousand dollar bed each, and the time is evidently not far distant when the hospital's endowment fund will reach a quarter of a million.

Since the opening of this "mother hospital" of Methodism several others have come into existence, under the supervision of the same denomination. The movement is destined to extend until this numerically strongest Church in America is doing its part toward caring for the world's sick.

J. S. Breckinridge

ART. VI.—THE MODERN SUNDAY-SCHOOL.*

THERE are men so pre-eminently identified with the special cause they represent that an honor conferred on them is an honor conferred on that cause, and that their acceptance of a new position carries with it an interest in that position on the part of all their co-workers in the cause for which they stand. Peculiarly is it the case that the Rev. Dr. John H. Vincent is the recognized embodiment of the American Sunday-school idea; and now that the Methodist Episcopal Church has selected him as one of its bishops the Sunday-school workers of America feel that they have a share in the honor thus conferred on their representative, and are sure that he will reflect added honor on the high office to which he has been chosen. Wherever his new work will carry him, Bishop Vincent will carry the loving sympathy of the Bible-students and the Bible-teachers of America, while he carries also his own matchless enthusiasm and zeal in behalf of intelligent Bible-studying and Bible-teaching.

The above, appearing as an editorial in the *Sunday-School Times* (in May, 1888), a recognized authority in Sunday-school matters, was at once a graceful and merited tribute to the distinguished servant of Christ to whom it refers and the religious denomination which he adorns.

This widely known and beloved leader, who is "the recognized embodiment of the American Sunday-school idea," is in spirit, in training, and in fact a Methodist; and the student of historic Methodism cannot fail to see in our modern church school the reproduction and application of the essential principles and characteristics of the famous Holy Club.

Dr. Vincent himself delights thus to linger upon the beginnings:

> Modern Methodism began in Oxford University, England, in 1729, in a band of young students who met together to study the Bible, the ancient classics, laws of holy living, and the best ways of doing good. They were fine scholars, for the most part young gentlemen of good families, and devoted to learning and piety. They were called in derision "The Holy Club" and "Methodists."

From their high plane of culture and refinement they went out and down to reach rich and poor, high and low, learned

* *The Church School and its Officers*, by J. H. Vincent, 1886; *The Modern Sunday-School*, by J. H. Vincent, 1887; *The Church School and Normal Guide*, by J. H. Vincent, 1889.

and ignorant. And they met with wonderful success. That Oxford "Holy Club" of "Methodists" revolutionized the religious world.

In an address before the United States Evangelical Alliance at Pittsburg, Pa., in 1875, Dr. Vincent also sets forth a theory as to the origin and aim of the Sunday-school:

1. "The Robert Raikes Sunday-school," a missionary agency.
2. The children's Bible-school, a Sunday-school designed to reach the children of the church.
3. The church school, a Sunday-school under the direction of the church authorities, designed to reach the old as well as the young, and to incite all to the devout and diligent study of the Holy Scriptures as a means of spiritual growth.

These three institutions, which are often found combined in a single school, are the product (1) of the philanthropic movement under Robert Raikes, and (2) of the great revival movements of the last century, under the influence of which a new impetus was given to the associated study of the word of God as a means of grace and after the custom of the apostolic Church.

Here the modern church school is only doing the same work, in the same spirit, as the "Holy Club," of which it is the modern reproduction. It must be remembered, too, that the Oxford "Holy Club" was by fifty years anticipatory of Robert Raikes's noble work, and consequently by a longer period of the present advanced biblical teaching.

Another fact deserves emphasis. The progressive Sunday-school work of the last twenty-five years has not been a work merely of "planning" and "energy," but a work done with strict regard to the underlying philosophy of the Sunday-school. In the address to which we have referred occurs the statement:

The efficiency of any agency or institution which is designed to meet an acknowledged demand of the individual or of society depends upon several conditions. A correct theory should be held concerning it. The force or energy by which it exists, and upon which it depends, must be available. There must be a wise conformity to the laws (physical, mental, or spiritual) which are involved in the work proposed. The relation of the agency under consideration to other and co-ordinate agencies must be recognized, and a true co-operation secured.

The Sunday-school work, so far as it has been guided by this leader, has not, then, been done empirically. As a matter of

fact, it has been based upon the recognition of home, pulpit, and pastoral relations as great departments of the Church.

In the volumes named at the opening of this article are found valuable suggestions for church, Sunday-school, and young people's work, embracing a remarkably wide field; but underneath all these methods of administration and of teaching there lies the profoundest philosophy. The teacher in this department must not be an empiricist. Whatever liberty be left to the secular school, the religious instructor must ground his momentous work in the fundamental principles of human nature and scriptural teaching. The organization, administration, and instruction of the school must be in wise conformity to the laws, intellectual and spiritual, which are involved in the work it proposes.

In harmony with this fundamental philosophy underlying all his work the author, in *The Church School and its Officers*, has wrought out briefly, but in a masterly way, the historic development of the Sunday-school, and shown the unbroken connection between the Jewish economy and the present Sunday-school system. We quote from the chapter on "The Divine Methods:"

> The divine Deliverer and Educator of the race has respected man's constitution in determining the methods of his redemption. Were a street-waif to be taken from the Five Points in our city and taught under the most competent instructors of our age, we affirm that not a just principle would be recognized, nor a correct method adopted in his training, not already anticipated and applied in the management of the waif Israel taken from the land of Goshen and instructed in the school of God at Mount Sinai. The same principles appear again, in a higher form, in the methods of the Great Teacher. They are also present in his Church whenever she is under his direction, for they inhere in the very constitution of the human mind and of the Christian society. . . . Thus we find that for the communication of truth to a race the all-wise God prescribed the very methods which wise teachers now employ in developing the intellect of a child.

In the chapter on "The School Method Demanded" an earnest plea is made for the "original, apostolic, and Christly system of catechization, in order to thorough religious training." "This, then, is the very necessity of Christianity. The churches of this age in which the school and its distinctive methods prevail are the most vigorous and successful. We

have found the evangelical forces of the English Reformation struggling after the same method."

"We shall find that they obtained in the early ages of the Church, in the days of the apostles, and in the days of Christ" —and this promise the author fulfills in the chapters that follow.

> The child Jesus submitting to be catechized by the authorized teachers of God's law in God's house is thus an example to all Christian children, and teaches them to come and be catechized by the minister of his Church in the house of God. . . .
>
> The work thus contemplated and performed by the early Church —the work of edification through the truth, taught in the most thorough and effective way by persons appointed for that purpose—remains to be carried on, and by similar modes, in the Church to-day. We regard the Sunday-school in its highest form as the divine method for reaching this end.

This little book of two hundred pages, with no superfluity of words, sets forth with ample scholarship and ability the historic development and fundamental philosophy of this great agency of the Church, whether viewed with regard to Scripture, ecclesiastical history, or the constitution of the human mind.

And now one turns with amused interest, to say the least, to the published criticisms upon a kindred book received with marked favor by the religious press (and justly so), all whose radical ideas are clearly anticipated in *The Church School and its Officers*, published two full years before. We refer to the *Yale Lectures on the Sunday-School.* An extract from the criticism of *The Independent* must serve as illustration:

> Dr. Trumbull's general point is that the Sunday-school is simply the modern interpretation of the catechetical function or office of the Church which was derived from Judaism, and has always belonged to this office. What was in Judaism he shows with a satisfactory and delightful clearness, which does not at all forsake him when he passes, in the next lecture, to the primitive Church and the use of the same methods in it. He traces the history through the Middle Ages and down to the Reformation, not omitting the reformers and the conception they had of the catechetical function of the Church, and the incorporation in it of the essential principles and ideas of the modern Sunday-school. The importance of this part of the lectures, the work of pure scholarship as it is, can hardly be overrated. It clears the ground for a satisfactory conception of the relation of the Sunday-school to the Church, provides the subject with a consistent philosophical basis, and opens the way for the natural assimilation of Sunday-school work with church work.

This surely was an invaluable service, but the lover of truth, in fidelity to the facts, must concede that this service had in the main been already rendered by the author of *The Church School*, whose timely book gathered into permanent form the ideas and principles which for the past thirty-five years, in addresses, articles, and normal tracts, this illustrious toiler in the Sunday-school field has ceaselessly sought to illustrate, enforce, and apply.

With equal force and fairness, could a sentence of the above criticism have been applied to *The Church School* two years earlier, since it would be difficult to characterize more faithfully in a single sentence this valuable book than in the following:

> It clears the ground for a satisfactory conception of the relation of the Sunday-school to the Church, provides the subject with a consistent philosophical basis, and opens the way for the natural assimilation of Sunday-school work with church work.

It is true the volume of *Yale Lectures* amplifies these principles and devotes more of space to their discussion, bringing always a fullness of scholarship to bear upon every point, but the fundamental ideas had already been enunciated by this distinguished representative of the modern Sunday-school.

In his early years, as a Sunday-school worker, Dr. John H. Vincent wrote to Dr. S. H. Tyng, "one of the wisest and most energetic of the Sunday-school men of America," asking for a copy of the constitution of his Sunday-school. A prompt and courteous reply was received, in which the writer said he was sorry "he could not come." Dr. Tyng was his own Sunday-school constitution. Dr. Vincent, in comment, adds:

> The power could not have been lodged in a wiser, more generous, more affectionate, or more positive heart and will; but it is a good thing that this autocratic idea does not prevail in the modern Sunday-school.

Have we not in the incident and comment an instructive contrast? The one toiler compels success in his local school by a strong personality brought to bear constantly with great wisdom and energy and affection upon all his co-workers, molding them all to his Napoleonic purpose and will, magnetizing all with whom he is in contact. The other achieves success by the skillful organization and direction of his forces. Tact, greatheartedness, downright earnestness—all these qualities may be

conspicuous in a commander whose authority is recognized, but who yet relies upon the perfect organization, the thorough discipline and training of the forces under his command.

The school of the first may be a more dazzling success. The school of the latter, it goes without saying, will prove a more permanent success. In the first instance we have a great (if not a model) superintendent. In the latter we have a great school. In the first instance the "constitution" may die, and another, his equal, will not easily be found, and so the school suffers irreparably. In the second the constitution does not die, and the able officer at the head may step aside and give place to another; the institution abides in its strength, for its cohering force is not gone.

The former was the school for which Dr. Tyng was proud to stand—the typical school of earlier days. The latter is the school which Dr. Vincent has steadfastly labored for nearly forty years to make representative of the best ideas of organization, equipment, and consequent efficiency—the modern Sunday-school.

The Modern Sunday-School is a volume of practical suggestions for practical people in the department of activity indicated.

> True ideas are at the root of true work. It makes a great difference what people believe. Theories determine methods, and methods are the mediums of contact between the teacher and the taught. The experienced teacher develops plans of work in accordance with his theory, and in subjection to the necessities of his individuality. As he thinketh, so he teacheth. And while no one else may be able to employ his particular devices, a knowledge of them, and especially of the ideas from which they spring, will be useful to all other teachers. There is a quickening power in ideas. To know ten different ways in which ten men teach will certainly help the eleventh teacher, although, after all, he follows his own course and discards every one of the ten methods proposed by his exemplars. He is helped by them because he sees in one or more of the plans radical principles of education which suggest to him other and original ways of reaching, arresting, awakening, and developing mind.

Here at once is the purpose of the book as well as the reason for its creation. The author abundantly justifies his attempt to furnish such practical and helpful suggestions by a very modest reference to his own life-long experience, loving devotion, and brilliant success in his chosen sphere:

The author was a Sunday-school pupil before he was five years old. His father was for a long time a successful Sunday-school superintendent. He has himself served as teacher, superintendent, pastor, and normal class conductor, and has been for thirty-five years a close and careful observer of the Sunday-school on both sides of the ocean. He has taken a special interest in the training of Sunday-school teachers through institutes and normal classes, and has given much attention to the devising of plans for unifying all departments of church work, to the end that there may be economy of power and a hearty and intelligent co-operation among all the agencies of the Church in the work of Christian culture.

That the author is not "a man of one idea," but a true specialist in the best scientific sense, knowing thoroughly his own specialty, and properly relating it to all other departments, ideas, lines of thought, and work, appears in the opening chapters on "The Three Schools," "The School and the Church," "The School and the Home." Here is entered a most exalted claim for the Sunday-school as "an ancient and apostolic service of the Church."

> The Master with the disciples about him, by the sea-side, on the mountain, in the desert, in the temple, in the synagogue, in the upper room—that was the Sunday-school in the first century. . . . In these catechetical and confidential interviews, in these casual conversations full of question and suggestion of susceptibility on the part of the taught, and of tact on the part of the teacher, I see the germinal school idea of the Church, continued throughout the New Testament Church. The conferences of the Reformation, the class-meetings of the eighteenth century revival, the inquiry and fellowship meetings of New England, and the Bible-readings of to-day are but normal, irrepressible, necessary outgrowths of a religion that believes and rejoices in supernatural realities as set forth in a written word.

But, after all, the Sunday-school is not an independent organization, living and working for itself.

> The true Sunday-school helps in its own way, to be sure, but in an unmistakable way, to attain these lofty objects of the Church; otherwise the world does not need the Sunday-school. This is the first and radical idea. The work of the Sunday-school is spiritual and divine. It is to be truly and intensely religious, or we can dispense with it altogether.
>
> This doctrine—the churchly and religious character of the true Sunday-school—needs present, emphatic, and universal enunciation. For over against this ground present dangers lie, and our most insidious enemies lurk. The spirit of the age is worldly.

In the Church worldliness nowadays runs to ecclesiastical æstheticism, to ritualism, and to the love of show, the love of money, and the love of rule. It is easy for the worldly spirit to capture an organization and carry it on in the interest of personal ambition, social pleasure, public display, and of so-called "success."...

The Sunday-school may be "run" by so-called "modern methods," by its music, by its library, by its splendid organization and order, by its "exhibitions," its annual "picnics," "Christmas-tree," and other festal services. It may be the "biggest school" in town, have the "best singing," and "do more than" or "go ahead of" its neighbors in half a dozen different ways....

These natural and artificial and utterly human elements I do not wholly depreciate, and would not discard the best and truest of them. They may not hinder spiritual life, but they cannot create or promote it. They are at their best of earth, and not of heaven. They are lamps, but not oil; mirrors, but not the sun. Let us have them, but let us not depend upon them.

An earnest protest is entered against making the Sunday-school a substitute for public church service of worship and preaching, especially in the case of little children. The public service is for them, and they should be required to attend it regularly. It affords intellectual and spiritual quickening, and begets reverence. Parents and pastors should both study to secure the presence of the young at this service.

Lofty estimate is set upon "that earliest, holiest, mightiest of all institutions—home."

The beginnings of human life for time and eternity occur at home. The most effective school is home. It is in point of time before all other schools; in point of power above all others.... The four years of a college course are scarcely more effective in the life of a man than the four years in the nursery during which he begins to live, and all this before the Sunday-school reaches him.

The elements in this true home-life must be reproduced and developed to the full measure of their power in the school if it is to attain highest efficiency.

The chapter on "The Superintendent" ought to be an inspiration, and to bring practical wisdom to hundreds of earnest toilers filling this high office. The same is true of that devoted to "The Teacher." Emphasis is put upon the maintenance of his spiritual life.

He exercises every spiritual muscle, that he may have grip and power. He knows the room he lives in is dark. He forces open the window till it is flooded with light—the light of heaven....

The Sunday-school teacher does one thing more to increase spiritual power: he abstains from all things that tend to religious dissipation. . . . Blessed is the class in Sunday-school whose teacher is an incarnation of spiritual conviction, taste, and power!

Later on, in discussing "The Teacher at Work," the author defines true teaching as "the process by which one mind promotes the growth of another mind. Teaching is not merely the art of putting things so that the things put remain, but of so putting them that they come forth in other and fresher forms. Teaching is not placing seeds in numbered envelopes and then in labeled boxes. It is the putting of seeds into the right soil at the right time and in the right way, so that there shall be something done with the seed by the soil, and results produced which seeds in envelopes and boxes could never have produced. This is the great law of mental self-activity, which is one of the very highest forms of teaching, as rare as it is radical."

Reliance on divine enduement is earnestly urged:

The "mantle" of *method* will accomplish nothing unless the energy of the Holy Spirit permeates. Take up the one and fervently invoke the other. Then will the Jordan in your way open a path for your feet.

The chapters on "Normal Classes" and "The Institute" are peculiarly rich in suggestions, giving specimen praxes, programmes, methods, and devices almost numberless.

While it is well known that the author originated the two great lesson systems, the National (of Chicago) and the Berean (of New York), and prepared and published the first of the now popular Lesson Leaves, all of which underlie the conception of a national system, he with characteristic generosity concedes the honor of such a conception to B. F. Jacobs, of Chicago. The "International System" was then proposed and strenuously advocated on both sides of the Atlantic by our author, who makes due acknowledgments to the Sunday-School Union of London for hearty co-operation.

Here follows a masterful statement of the advantages of this noble system and a vigorous reply to the many objections urged against it—objections which, for the most part, have always seemed to the writer of this article as surprisingly unfair as they have been astonishingly puerile. A specimen or two must suffice: "The Leaves crowd out the Bible." "Then don't use

the Leaves. They are not an essential part of the International System. But, in fact, Bibles are more used than ever." "The present lesson system discourages the memorizing of Scriptures." "The opposite is true. It puts Scripture truth into the mind as so much fact and principle. It requires the committing of 'Golden Text' and 'memory verses' every week."

The author's discussion of "Week-Day Power" is full of stimulus, and must awaken a sense of solemn responsibility in every thoughtful reader, while the closing chapter, on "The Country Sunday-School," ought to rouse hundreds of schools to see their duty of continuing their sessions throughout the year. Making all due allowance for embarrassments, the author yet makes this fearful arraignment:

> We close Sunday-school in winter because we do not love souls; because we do not love Christ; because we are half-hearted, and care more for our ease than for our Master's kingdom.

And now that the reader has come to the close of the volume, let him beware how he slights the "Appendix" as perhaps containing only historical matter in which the critical reader alone is interested, for here is a mine abounding in precious gems—nay, rather, here is the repository of jewels which have been gathered and polished and are already quivering with the fire of divine favor. The author in this Appendix condenses in a few pages suggestions of rarest value arising from his almost life-long experience and observation in Sunday-school work.

Scattered here and there through this volume are ruby sentences glowing with the author's well-known brilliancy of style. For combined beauty and pathos and power it would be hard to surpass the following:

> It is very easy to substitute a transient feeling for a genuine spiritual fervor. It is easy to ring the chimes in the steeple and forget the heavens above, and the open book on the pulpit below, and the humility which befits the altar, and the poverty and sorrow in the garrets, which hear the chiming bells and wonder if the Lord has left no follower to visit and pray with, and, in his stead, to bless, the helpless.

A more recent publication by the same author combines *The Church School*, which we have so fully noticed, with *The Sunday-School Normal Guide*. The latter furnishes helpful

outlines, analyses, and various devices for ready and profitable study; reviews, lectures, conversations, and class drills in Bible biography and geography, manners and customs, evidences, laws of interpretation, and various collateral lines; the Sabbath-school, its place, purpose, organization, domestic and ecclesiastical relations, as well as the teaching process, with memory-training, word-picturing, map-drawing, and the management of the "Assembly" and the children's meeting. These and many other topics are similarly treated. All is followed by the author's unique *Palestine Class; or, A Society of Exploration in Bible Lore and Bible Lands.*

Golconda's mine never yielded to the diamond-hunter, India's seas never gave up to the pearl-diver, rarer jewels than are found in this Normal Guide by the ambitious Sunday-school toiler bent on seeking the hid treasures of the kingdom.

This digest of the author's wide experience and observation is of inestimable worth, and one delights to recognize a favoring Providence which thwarted the general expectation of the Church and continued Dr. Vincent in the Sunday-school editorship for another quadrennium, thus securing to religious literature these volumes, whose production the multifarious duties of the episcopacy might have rendered impracticable.

In the investigation of given subjects certain well-known writers deserve pre-eminence; as, in heat, Tyndall; in microscopy, Dallinger; in geology, Dana; in political economy, Adam Smith; in Church history, Neander and Mosheim. If one would study the great divine institution which is so largely molding the forces of Christendom to-day, the Sunday-school, as it appears in its modern developments, not detached from the early beginnings and first principles of Christianity, but as fairly evolved from them, *The Church School and its Officers* and *The Modern Sunday-School* must be regarded as simply indispensable.

Jacob Embury Price.

ART. VII—THE NEW MOHAMMEDAN SCHOOL OF THOUGHT.

THE Literary Club at Ally-garh assumes to represent a new school of thought in India. That "scientific society," as it is called, is worthy of honorable distinction for persisting to live now already more than twenty-five years, and showing no mortuary symptoms, in India, where such societies are usually only born to die in less time than it takes to form them.

This little society at Ally-garh has been bolder and gone further, in words at least, from the teaching of twelve centuries than any other body of Mohammedans dared to do since the religion of Islam was launched upon the world. Some of their utterances are really astounding for their bold and blank contradiction of the faith of Islam.

Here are a number of radical contradictions, selected almost at random:

1. They teach naturalistic and rationalistic doctrines almost entirely; hence,
2. They deny the possibility of miracles, referring all that are recorded of Moses and Christ and other prophets to natural causes.
3. They deny the immaculate conception of Christ, and call him the natural son of Joseph and Mary.
4. They deny the deluge of Noah.
5. They discountenance pilgrimages to so-called holy places, but recommend, instead, going to London, Paris, New York, or other places where men may obtain physical and mental profit.
6. They do not believe in a divine call to be teachers, leaders, or rulers of the people, but hold that knowledge and wisdom fit men for such positions.
7. They do not believe in bleeding animals for food, but consider strangling preferable, as it retains the blood to give strength to man, thus going contrary to the Koran.
8. They believe in polygamy as a natural law, affirming that if we were designed to go in pairs we should be born in pairs, as doves, pigeons, etc.
9. They deny inspiration and revelation. What the prophets wrote was true in the main, but was the transcript of their own thoughts, dreams, or reasoning.
10. They believe in the resurrection as natural, like the change in butterflies.
11. They do not believe in the Mohammedan or any other heaven or hell, nor in a personal devil.

12. They believe in wearing coat and pantaloons, as the clothing of the first Mohammedans of Turkey and other European countries.
13. They have no new ritual or any other service, but call the ancient order of Moulvis for marriages and funerals, etc.
14. They have adherents among government native officials.

Thus you see it is not so much a school of thought as of denials; not a system of faith, but a loose texture of disbeliefs. It is theism, atheism, rationalism, and infidelity combined, yet it is not so much a religion as it is a neglect of religion. Indeed, it is almost wholly political in its aims and tendencies—a kind of half-way place to meet the foreign rulers and cajole them into bestowing favor upon Mohammedans. And in this it succeeds admirably, as lately many government officials have held like webs of denials, and have helped these same Mohammedans to place and power.

The author and leader of the scientific society where these and many other like statements and sentiments are made and debated and published is Judge Sayad Ahmad Khan Sahib Bahadur, C.S.I., of Ally-garh, without a sketch of whose life this paper would be far from perfect.

Sayad Ahmad was born at Delhi, October 17, 1817. His paternal and maternal ancestors were men of mark under the Mogul empire. His great-great-grandfather was a native of Herat, who afterward settled in Hindustan. Sayad Ahmad's grandfather, in the reign of Alimgir II., was given the title of Jowahir Ali Khan Jowad ul Doula, and was made commander of one thousand foot and five hundred horsemen. His father, Sayad Ahmad Takki, was a recluse, and declined all the titles his father had. Sayad Ahmad's maternal grandfather, Khwajah Faried ud Din Ahmad, went to Calcutta 1791, and accompanied the embassy sent by Lord Wellesley in 1799 to Persia as *attaché*. He rose to other distinctions under Akbar II., Emperor of Delhi.

There it was that our hero, Sayad Ahmad, a lad of six years, came under the notice of the emperor and of the British resident-general Ochterlony. He ran one day from the women's rooms to his grandfather's room, where the general in full dress was seated. The general took him on his knee, when the young Sayad asked him why he wore feathers in his hat and so many gold buttons on his coat?

The emperor was pleased with his truthfulness in giving the true reason for his lateness at court one day when the courtiers urged him to make a mendacious excuse. He stoutly refused, and said he had overslept himself, and that his pony was old and he was afraid of hurting it if he rode too fast.

His mother taught him till he was twelve years of age. She used to make him repeat to her at night whatever he had learned during the day. He learned no English.

In 1837, at twenty, he stopped his education against his friends' wishes, and entered the British service as a *shirishtadur* (head clerk) in the subordinate judge's court at Delhi. He rose from one post to another until, in 1857, he was subordinate judge of Bijnour, when the mutiny broke out. Through the mutiny his life was eventful and frequently in danger, but he was always loyally on the side of the British, and rendered the government great service, for which he received a pension of two hundred rupees per mensem during his life and that of his oldest son, besides khilats and titles.

He commenced his literary labor in 1846 by writing a transcript and analysis of the British regulations. In 1847 he wrote his second literary work, *Archæological History of the Ruins of Delhi.* This history begins with a list of one hundred and forty-two Hindu and fifty-nine Mohammedan rulers of Delhi, from the year 400 B. C. to 1853 A. D. Then follows a list of the ruined cities and forts that have composed it—nineteen in all. This was received coldly by the critics in England, but a translation into French procured its appreciation, and for the Sayad a fellowship in the Royal Asiatic Society of London. He has been a busy and useful writer ever since.

Our schools faithfully taught the Scriptures, our missionaries and helpers zealously preached the Gospel in the bazaars, and every-where circulated Scriptures and tracts. Even the Hindus had begun to use the arguments of these books against the Mohammedans, and one of their poets, Indra Mou, of Moradabad, had sung in pleasant Persian poetry the dire defects of Mohammedanism. The Sayad must of necessity seek a *modus vivendi* for his false faith.

He visited our missionary, Rev. C. W. Judd, and borrowed from him the Bible commentaries and a copy of Horne's *Introduction.* From Horne he got the idea that there are various

readings and differences in translations. This weapon he has used vigorously to show that the Bible of the Christians has been changed, and is not the Bible commended in the Koran as the book of God; so he set about the work of writing a commentary on the Bible to bring out these points.

He went through Genesis and twenty chapters of Exodus, but, not finding much in favor of Mohammedanism, he seems to have given it up. In fact, Mohammedans began to call him a *kafir* (infidel) for writing in favor of the Christian Bible. There is in this work nothing great or worthy of note, except the appearance of great learning and research on the part of the author, and the fact that he claims there were two Adams created, the one of the first chapter and the one of the second. It also seems strange to find an author who knows no English quoting even the Hebrew. He must have had some able help.

From Moradabad he was transferred to Ghazipur in 1864, where he formed a translation society called the Scientific Society, and a college; then to Ally-garh, where he found congenial spirits; and in 1866 transferred the Scientific Society to that place, where it still flourishes.

Many useful books have been issued by that society, by the Sayad's private press, by his inspiration, and under his direction. Among these are: Translations, Rollin's *Ancient History of Egypt*, Rollin's *Ancient History of Greece*, Exoo's *History of China*, Senior's *Political Economy*, Scott Burn's *Modern Farming*, Elphinstone's *History of India*, Sir John Malcom's *History of Persia*, Mill's *Political Economy* (parts), a course of mathematics, etc., but not Sir William Muir's *Life of Mohammed*, nor his *History of the Christian Church*.

He also visited England, and entered his two sons in Cambridge University. One of them is now a judge of the High Court, Allahabad, and the other is superintendent of police. After this he founded an Oriental and English Mohammedan college. Then he could not rest till he had founded a Hindu and Mohammedan orphanage, to prevent Christians taking up helpless orphans and making Christians of them while they are too young to judge and choose for themselves.

Now, what is the result of his life and labors, and that of his society in Allygarh, upon modern Mohammedanism and modern

Mohammedan thought? This can be evolved by two questions: first, What is its animus? second, What is its ritual?

1. From all the teaching of this society we draw the deliberate conclusion that its primary object and aim is, first, to ingratiate the Mohammedan community again into favor with the English rulers of India; and, secondly, to fit Mohammedans to obtain and hold public offices of trust under the government, if not to obtain full and sole control of this country. Whether right or wrong, the belief was prevalent in and after the mutiny that although the rebel leader, Nana Sahib, was a Hindu (a Maharathi prince) educated in an English government school, nevertheless the Mohammedans were at the bottom of the uprising, and intended to take back the rule of India from the British. They were therefore regarded with suspicion and held at arm's-length by government in restoring order to the country after the mutiny. They had gained nothing, but lost nearly all by it.

Now, most of their teaching and tenets (rather, lettings-go) show the effort to persuade the British government that the Mohammedan religion is not hostile to British rule nor the Christian religion, but like it, and that "we educated Mohammedans are just like the educated English and Germans; we do not believe these old fables in the Koran, just as your learned infidels, atheists, and rationalists do not believe the Bible; and there is no danger to government from the Mohammedan religion."

How well they have succeeded is seen in the fact that nearly all Mohammedans who have obtained place and power since the mutiny have done so, directly or indirectly, through the influence of Judge Sayad Ahmad Khan Bahadur, C.S.I. Even Sir Salar Jung, of Hyderabad, advanced his interests by sending his sons to Ally-garh to Sayad Ahmad's college.

As we have seen, he sent his own sons to Cambridge, and they both are in places of powerful influence. His nephews and other relatives and friends have also been successful. They succeeded so well that the Rev. Mr. Hoskins, of our Mission, once called the attention of Sir William Muir, then Lieutenant-Governor of the North-west Provinces, to the fact that in his district the Mohammedans held offices out of all proportion to their numbers and wealth in the district. His Honor, Sir William, promised him that government would take the matter under advisement.

2. What is its ritual? It has none. Marriages and funeral rites are celebrated by the orthodox Moulvis as usual. In Moradabad the wife of the subordinate judge, one of Sayad Ahmad's relatives who had been educated in England, was visited by our mission ladies, and learned rapidly by the help and encouragement of her husband. What he did not think of she asked about Christianity, and believed it. To the grief of all who knew her she fell sick, and, growing worse and worse, came to her death-bed. The Moulvis tried hard to induce her to repeat the Kalima, which she evaded every time. Just before her death she turned from them, saying inaudibly something like "Maw, maw, maw." They all said, "Yes, she repeated it, and died a faithful Mohammedan;" and so she was buried by them. But those who knew her think she died a Christian.

It is not a reformation like Brahmoism, Arianism, etc. Its only benefit is in the fact that it may lead some Mohammedans, who are usually the strictest of dogmatists with the least show of reason, to doubt Mohammedanism, and thus be willing to investigate Christianity. So it can scarcely be a factor in modern Mohammedanism. The rank and file do not notice it; the few who do say that the Sayad and his followers are kafirs. Christianity has nothing to fear from it, and but little to hope.

Since the above was penned what is called a National Congress has originated in India, designed to enlist all races, classes, and creeds of this great empire in one grand effort toward reform and self-government. This Congress was hailed at first with great enthusiasm by all; but Sir Sayad soon perceived the democratic drift of the movement, and, knowing that if the majority rules Mohammedanism must come in second or third, began to oppose it with might and main. So with the cry, "The Congress is opposing the government," he has succeeded in alienating the Mohammedan community from the National Congress, and gained another feather of favor from the government of India.

Henry Mansell

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THE DEFENSE OF CHRISTIANITY is both external and internal. While the latter properly belongs to theologians, exegetes, and literary critics, the former may be assumed by historians, or any class of scholars capable of investigation and acute in weighing evidence. Professor Freeman, of Oxford University, studying Christianity as an historical religion, finds that its historical ground is unimpeachable, and that the proof of its divine character is in its achievements and results. Inquiring of him as to the strongest historical argument he had discovered for Christianity, he immediately replied that *the conversion of the Roman Empire* is the unanswerable fact for the new religion. To his judgment it appeared as the most powerful, the most convincing evidence that could be quoted in vindication of the divine integrity of the Christian system. In the fourth century, as he explained, Christianity was without favor or force of any kind except its inherent character; every thing good and bad, every thing political, social, intellectual, was against it; it counted on no worldly alliance or influence, and struggled unaided against all might and authority. Yet in spite of its environment, going forward in the teeth of all natural causes, it subdued an empire and spread itself over the world. Islamism, appearing in the sixth century, had every thing in its favor and employed the natural means of propagation; but, heroic, persevering, and conquering for a time, it relapsed into narrow bounds, and never has been able to cope with civilization. The contrast between the careers of the two religions is suggestive, illustrating the providential mission of the one and the natural origin of the other. Gibbon only partly explains the triumph of Christianity in the Roman Empire. He did not perceive the real motive-power of the new religion; he did not understand that God was behind it, directing the overthrow of paganism in Europe, and preparing the Japhetic nations for a higher civilization than was possible under the inert systems of the Oriental world. The introduction of Christianity into the Roman Empire was a marvel, a supernatural movement, a great miracle, and proves that it is divine. Professor Freeman is a scholar who does not speculate; he does not inquire for philosophic, scientific, or theologic proofs of Christianity; but he considers Christianity an historical question, and, applying to it historical tests, such as he applies to Islamism, Buddhism, the French Revolution, or any other exact historical movement, he concludes that the explanation of its origin and history must lie in the domain of the supernatural. In the presence of the history of Christianity such questions as whether Peter wrote the second epistle bearing his name, or whether Obadiah borrowed

from Jeremiah, or whether the Elohist of the Pentateuch was a Babylonian, retire to the background, and come forward only when the critical has superseded the historical and religious in the thoughts of men.

THE COMMON EXPLANATION of the rationalistic critics when the literary difficulties of the Bible are under consideration is that each book, or part of each book, passed through a series of editorships, and that in its present form the Bible is the product of this extensive redaction and modification by unknown and, in many cases, unauthorized hands. Professor Ryle, of Cambridge, holds that the entire Old Testament is a compilatory work and evidences repeated editorship, though the unity of many books, as that of Joshua, is an open contradiction of the theory. It should not be forgotten that Ewald and Eichhorn proclaimed the compilatory character of *Ecclesiasticus* and the *Wisdom of Solomon;* but no critic accepts this conclusion now. *Genesis* is held by many to be a compilation of Elohistic and Jehovistic writers; but the theory that Moses was the Elohist and the Jehovist is now proclaimed by Principal Cave. Wellhausen says the Deuteronomist revised *Judges*, but it is difficult to see either the marks or the necessity of such revision. Renan holds that all of Paul's epistles suffered editorial revision and modification; but the Tübingen school once held that the Epistle to the *Romans* was a compilation, but have abandoned it altogether. Similarly, the critics have declared that every book in its present form is the product of literary editorship, pointing to its alleged compilatory character as the chief proof. The claim of general editorship of the Bible is theoretic, invented in behalf of theories, and does not rest upon a true historical or traditional basis. The facts are against the theory, and go far to prove that the Bible is without editorship, and that its several books descended from their authors substantially as they wrote them. "Compilation" is really an argument for the independent authorship of the books. It makes against rather than for editorship. An editor would not have admitted two accounts of the flood; an editor would have straightened Jeremiah's chronology; an editor would have harmonized or eliminated the contradictions between the First Kings and First Chronicles; an editor would have improved the itinerary style of Exodus and Numbers; an editor would not have admitted discrepancies in the gospels respecting the Lord's resurrection; an editor would have inserted the name of the writer of *Hebrews;* an editor would have given the world a different Bible from the inherited volume. It is a piece of absurdity to claim that the biblical books were carefully edited and supervised before they were authorized as the vehicles of revelation. As against such a supposition we raise the question if the redactors were inspired, for if not equally inspired with the authors the Bible must bear the suspicion of being uninspired as well as inspired. As against the supposition we remind our readers that the law of the Hebrews forbidding, in copying the books, the change of a single word was incompatible with editorship. As also against it we point to the fact that the Samaritan and Hebrew Pentateuchs agree, which can only be explained on the ground that they

must have had the same redactor—a thing impossible. As also against it we calmly write that the old theory which assigned general redactorship to Ezra has been abandoned by the negative critics because, according to their more recent theories, some of the Old Testament books, notably Daniel, were not in existence in Ezra's time, and he could not, therefore, have edited them. We mention this change of view as proof that the theory of editorship oscillates between extremes according to the necessities of the theorists, and that it too will be abandoned when some critic assures them that it is no longer necessary to their designs. We must not forget to write that here and there, as in the last chapter of Deuteronomy, the reader will discover in the Bible some literary changes, mistakes, and modifications that must be attributed to copyists, scribes, priests, and historians; but the theory of specific editorship of the biblical books is as unwarranted as it is unhistorical, and was instituted more in behalf of negativism than of the truth or of the great fact of revelation.

THE ENIGMATICAL CHARACTER OF SIN lies in its organizing faculty or capacity for systematic and, therefore, efficient and well-sustained work. We do err, not knowing the Scriptures or the power of evil, when we limit our conceptions of the sin-force to its manifestations or its history; for back of its historic form and behind all the machinery that it employs is a spirit or law that governs and regulates the whole, and without which moral wreckage would be impossible and evil as a mechanical agency be incompetent for its task. Sin is a mechanism. It is an organized force, operating according to law, with a definite teleological imprint on every movement, and drives furiously on to the fulfillment of its ends. Paul alludes to the "law of sin," implying that sin is not an accident in human history, but that it proceeds according to law, ever illustrating the doctrine of cause and effect in its development, and working steadily for the ruin of the world according to an antecedent programme of rules, principles, and a strongly framed system. We too often forget its organizing susceptibilities and conceive it to be unsystematic, irregular, and self-contradictory. No misconception of its nature, purpose, or history were greater. It is far too common to consider the institutions of sin, the organized embodiments of the evil principle, as slavery, despotism, intemperance, ignorance, or whatever is either diabolical in form or subversive of human interests, and neglect to consider the organized agency behind all forms and underneath all activities. As a consequence, our attack is made, not on sin, but on the results of sin; not on the organized power in the world, but on the organized institutions of the sin-power. It is a question, however, even with this statement of the case before us, to know how successfully to overcome the spirit of evil, invisible, and yet fully equipped with apparently exhaustless resources for conflict. The only answer is that, as sin is under the administration of law and organized for a specific end, so redemption is an organized force, works according to law, and will countervail in the struggle with the enmity that threatens universal desolation and

destruction. Paul writes of the "law of the Spirit," implying that spirit-force is organized, and that it goes forth by divine commandment to antagonize the opposing force of evil. Here, too, we often fail in our conception of the kingdom of God. We limit thought to the visible institution of the Church, attribute holy power to the sacraments, and dreamily philosophize of triumph in times to come; but it is ours to believe that the redemptive force back of visible forms of good is systematic in plan, definitive in purpose, and royal in its resources, and able, therefore, to contend with the strongholds of sin. The contest is not between the visible powers, but the invisible. Sin organized is in conflict with redemption organized; the law of sin confronts the law of the Spirit, and the result can only be the overthrow of the mighty by the mightier force of redemption, organized to rescue the world from the dominion of sin.

GERMAN PHILOSOPHY is assuming a very friendly attitude toward Christianity. At no time in fifty years has there been less antagonism, or less tendency to differentiated contradictions, than now. Professor Wundt, of Leipsic, affirms that while a philosophical argument cannot be adduced in support of the system of Christianity, or of its doctrines, such an argument cannot be forged against it. In other words, he holds that philosophy cannot attack Christianity. Of the same mind is Professor Heinze, of Leipsic, who also declares that Christianity is susceptible of historical proof, and that it is man's sole anchor of hope. Professor Baumann, of Göttingen, erecting a system of ethics on the philosophical basis, claims that it is in entire harmony with biblical ethics, though it derives only a suggestive or illustrative instruction from the religious standards. In other words, he does not attempt to construct an ethical system in disharmony with the biblical rules. He also distinguishes between the Christianity of the New Testament and the Christianity of the Church, upholding the former because it is original and divine, but condemning the latter, as do philosophers generally, because it is alleged to rest upon a Neoplatonic basis. Christian dogma, deriving its form and substance from metaphysics, excites the aversion of all the schools of philosophy and separates their disciples from the Church. Professor Zeller insists that theologians should study Grecian philosophy because the Christian fathers knew no other philosophy and drew upon its teachings in formulating the doctrines of the Christian Church. Professor Ebbinghaus, of Berlin, charges the churchmen of the third century with fashioning their dogmas after a philosophical pattern; and he therefore eschews dogmatic religion with all the severity of an unbelieving critic. To the churchmen he traces all the difficulties, strifes, and perplexities that have attended the history of religion. He is sure that Stoicism would have negotiated a unity between religion and science, and that the mysticism of the Middle Ages would have quite harmonized them; but the dogmaticians, wrapping true religious ideas in metaphysics, separated religion from science, or made the union of faith and reason in religion impossible. Hence, philosophy, friendly enough to Christianity, must oppose its dog-

matic form, and seem opposed to the true idea of religion itself. The philosophical objection to dogma is refuted by the history of its origin. It has not been established of any dogma that it has its roots in Alexandrine or Asiatic philosophy; on the contrary, as Dr. Stöcker holds, it is clear that the germs of all dogma are in the New Testament. The Trinity is there, or it should be repudiated. Atonement is there, or it should meet with a similar fate. Immortality is there, or it should go. The question is not whether Neoplatonism contained these doctrines, but, are they taught in the New Testament? This question the philosophers have not studied; but if studied they will find full authorization in the gospels and epistles for the theology of the Christian Church.

THE REVELATION OF IMMORTALITY through the gospels was the emphasis of a fact or faith in a fact that already existed, if it did not dominate, in the thought of mankind. Until recently the great religions that antedated Christianity were supposed to teach the doctrine of a future life and man's responsibility to the Supreme Power. Professor Max Müller has ably shown that Buddhism is pregnant with this teaching, but his position is challenged and his proofs are put to the test. The *Dharmapada* must be read again, and more carefully than ever, for a strategic point is at stake in the discussion. Perhaps some one will appear who will dispute the claim that Brahmanism is specific in its utterances of immortality; even Zoroaster may be interpreted as ambiguous or silent on the momentous theme; and we may finally learn that no pagan religion is illumined with foreshadowings of a future existence. The doctrine of immortality was made manifest by the great Teacher because it was but dimly indicated by the sages of the ancient faiths; because even Judaism was almost quiescent respecting it; because the human mind but vaguely proclaimed it; and because a knowledge of it is an inspiration to live according to the best standards and the conditions of progress. In an intellectual point of view it is well to ascertain the extent of the spiritual barrenness of the old-time religions, for they were spiritually aimless, and non-productive of an orderly and progressive life. But it is equally well to remember that they had a providential relation to the final religion, and served a propædeutic use in history. Judaism was not the only preparatory religion for Christianity. Paganism, though idolatrous, was a sign-board pointing to Calvary. With its incarnations, sacrifices, systems of duties, despairing ethics, and groanings for new conditions, it meant more than it proclaimed, and voiced the want of redemption and immortality. The weakness of present-day criticism of the old systems is that it applies the Gospel standard to them, whereas they should be interpreted from their own stand-points rather than from ours. This the critic declines to do, and shouts his victory at the expense of a faith helpless to answer for itself and yet defiant of the injustice perpetrated upon it. We shall lose nothing by recognizing the essential spirit and meaning of the crumbling faiths of the Old World.

CURRENT DISCUSSIONS.

IS THE NEW TESTAMENT SAFE?

In anticipation of radical attacks upon the integrity of the New Testament the conservative party of Germany is taking a census of its forces, multiplying its fortresses of defense, extending its lines of operation in all directions, and preparing for a most vigorous campaign in behalf of the cherished truths of Christianity. So rapidly have these precautionary measures been taken that surprise by the foe is impossible, and if it be true, as Professor Kleinert, of Berlin, informed us, that "New Testament studies are now more prominent in Germany than Old Testament studies," it is only another evidence of preparation for conflict and triumph. Certain it is that in nearly all the universities the attendance upon New Testament lectures is larger than that upon Old Testament lectures. Such lecturers as Weiss, Harnack, Kleinert, Luthardt, Köstlin, and Herrmann, who expound New Testament problems, are greeted every day with the presence of a compact body of students, while Dillmann, Strack, Socin, Hilgenfeld, Merx, and Wellhausen must suffer the humiliation that an audience that can be counted in a moment would suggest. Dr. Driver, of Oxford, also addresses a very small company of students on *Isaiah*. He commenced the last Trinity term with thirty-five students, and before closing the number was reduced to fifteen. In general, it may be said that the attendance on Old Testament lectures decreases, while that on New Testament lectures increases, with the progress of the terms. This means something.

The great problem for students of the New Testament is its origin in its canonical form, its exegetical construction, its literary and historic character, and its relation to the Old Testament. The problem is complex, but not the more difficult on that account, for the varied questions involved in it are not contradictory or mutually destructive, but rather mutually supportive and strengthening. Much depends on the way in which the problem is stated as to whether it appear formidable or of easy solution. We are quite convinced that, if not self-solving, it is far more definite in form, and includes more verifiable data, than the problem of the Old Testament. In the one case we deal in part with prehistoric facts, with anonymous documents, with unknown biographical characters, and with a language that needs another to explain its sense. In the other case, we deal with historic times, historic leaders, and historic events; and, though the historical and literary material transmitted from those times to ours is not for every purpose adequate, the basis of the conclusions reached is historic rather than traditional, and faith may give a reason for accepting the New Testament without deductions or modifications.

The problem admits of variation of statement. Professor Luthardt, of Leipsic, regards the New Testament as an organism, or a complete unit, just as the human body is an organic whole with variously related parts. The books, in the one case, constitute the organism, as do the arms, limbs,

trunk, and head, in the other, form the human body. Every writer has his individuality and specialty, as the arm, the limb, and other bodily powers have their special functions and relations. The theory implies the indissoluble relation of all the books to the whole, and that the displacement of one would affect seriously the value and historic standing of all the others. Professor Köstlin, of Halle, would expunge Second Peter from the canon, but would maintain the inviolability of all the others. Professor Schürer, of Giessen, holds that even the fourth gospel might be ejected and no loss to Christianity ensue. The theory of Dr. Luthardt, more comprehensive than any other, is not accepted in all quarters without some modification and concession.

Professor Kleinert takes another, though not antagonistic, view of the New Testament. It is a unit, he thinks, but not in the sense of an organic whole. The several books may be compared to layers or strata, each representing an epoch of progress in the historical development of Christianity, and, taken together, representing its whole original history. In this sense it is a unit or an organism. The chief difference between Luthardt and Kleinert is that the one holds to an absolute organism and the other to an historical growth resulting in an organism. Luthardt insists on the structure; Kleinert on the historic method. Luthardt defends the New Testament as a whole; Kleinert defends the historic process of its development. The one glorifies the result; the other, the method of its attainment. There seems on the surface not to be a wide difference between these views; but we shall see that it will be difficult to explain the New Testament exclusively by the one or the other. The New Testament has the unity of a complete organism, but it also has the unity of history and the unity compatible with development. The student must keep in mind its unity, its organic structure, and at the same time its historic character, if he would comprehend it in its genesis, development, and influence in the literary sphere. In our study of the New Testament we shall combine the theory of its historical development with the theory of Dr. Luthardt, or that of the resultant organism, believing that it may be understood as a process and a result better than considered as either separately.

We propose in this article to examine the New Testament as a literary organism, developed according to a literary method, and presenting the usual features of an embodied and complete literature. We do not now inquire into its homogeneity, but rather into its complex forms or products, or the varieties of New Testament literature. We are struck at once with its literary differences in style, form, teaching, and the variety of distinguished authorship; but this is what we find in all great literatures. There is nothing unusual in the New Testament literature until we reach its great divisions and their peculiarities; until each species of literature is made to stand alone, and under analysis exhibit its controlling style, purpose, and power. Without doing violence to other systemizations of the New Testament, we believe it is susceptible of three great divisions, based upon literary differences, as follows: (*a*) Synoptic literature;

(*b*) Johannine literature; (*c*) Pauline literature. We should add to these the minor literatures of Peter, James, and Jude; but as they really represent no epochs, and stand or fall with the larger literatures, we shall not give them special consideration. By this classification is suggested all the peculiarities of individual writers—the historical style of Matthew, Mark, and Luke; the elegant rhetoric of John; the incisive periods of Peter; the practical ethics of James; the fearless declamation of Jude, and the dogmatic and progressive pronouncements of Paul. While this classification may commend itself as a help to comprehending the literary character of the New Testament, we do not present it in order to bring out the peculiarities of the writers, but rather to study their literature in its wholeness, and chiefly with respect to its stability, so that we may finally obtain a correct understanding of the literary organism. We assume with Professor Weiss that "nothing has yet been proved against a single book of the New Testament." Though this is a strong statement, we must remember that, besides surmises, uncertainties, misrepresentations, and specious reasonings, no absolute facts have been discovered against one book; not even Baur, Renan, or Pfleiderer have quoted indisputable history in support of their criticisms. We cannot, therefore, surrender one book to the negative critic until he advances facts against it; nor can we consent to the reduction of the number of New Testament books, even though some of them may not seem necessary to the organism. Professor Schürer is entirely too liberal when he says that Christianity is so firmly established that its future does not depend on retaining all the books of the canon or any single book thereof. He avers that John's gospel, Paul's so-called letters to Timothy and Titus, and Peter's so-called second epistle may be cast out and yet Christianity survive. We are not now discussing the surviving power of Christianity, which, with or without the New Testament, will perhaps survive; but as a literary organism the New Testament will be incomplete without its books. One or several books might be dispensed with, just as a man might dispense with one eye, one arm, or a foot; but as he would be an incomplete man, so would the New Testament be an incomplete manual. We cannot, in the literary point of view, dispose of one of the writers or one of the books, and to this so enthusiastic a scholar as Professor Harnack agrees. He holds that the New Testament comes to us, not from the apostles, but from the Roman Catholic Church, and that, though as a collection it has no dogmatic value, it is historical and represents all that our Lord and his apostles taught; and he believes that it ought to remain as it is, with Second Peter and any other doubtful book, unchallenged as to its right in the Canon. To this conclusion the Christian student must come as he investigates the several literatures of the New Testament.

The synoptic literature is distinguished from every other by the simple historical spirit that characterizes its books. It has but one purpose—the record of the coming, sayings, and doings of our Lord Jesus Christ. It is a singular tribute to the merit of these simple histories or biographies that, while the philosophers attack John and Paul, they admire Matthew,

Mark, and Luke. Pfleiderer, Zeller, Hartmann, Ebbinghaus, Baumann, and Wundt, insisting that Neoplatonism discolors the theology of John and the dogmatics of Paul, agree that the biographers were simple-minded men, bent on recording the truth, and wrote their stories uninfluenced either by theology or philosophy. As a rule, philosophers do not attack the synoptics. On the contrary, it is these whom they will defend and justify upon historical grounds. This is a great gain in the controversy with negative critics who resort to the philosophers when they turn their weapons on John and Paul. The testimony of the philosophers to the synoptists is valuable in two respects: first, it shows their confidence in the gospel histories; second, it proves that the gospel histories are the basis of the gospel religion. In them we find no philosophy, no theology in form, but the religious life, works, and death of the great personality—the Son of God.

The well-informed reader is aware that the synoptic gospels, so simple in form, have not been received without question, nor have they failed to excite prolonged, uncertain, and even unsafe discussion. It is needless to recount the controversies that have arisen concerning them; but it may be well to state that the conflicts now going on respecting their historical authorship and accuracy and their relation to one another cannot be overlooked by the biblical student. The recent unscientific attack of Professor Huxley on the credibility of the gospels has already resulted in the extinction of some objections to them, for his criticisms were speedily answered, and the truth remains unharmed. The authorship of these gospels, though complex, is not in itself the largest question in discussion. The titles they bear, as "The Gospel according to Matthew," etc., indicate authorship. The Greek word κατά, "according to," implies that Matthew wrote the gospel. Dr. Dods maintains this view. Holtzmann denies that κατά implies that Matthew was the author of the gospel in its *present form*, but he fails to represent the form in which Matthew left it. Professor Harnack expresses a decided preference for Mark's gospel, but he rejects the concluding portions of all the gospels because they narrate the resurrection of our Lord. The supernatural seems to suggest difficulties that he cannot remove; hence he removes the supernatural. He accepts the gospels in their account of human achievements as veritable histories, but he is embarrassed in the presence of facts essentially divine. This is the old question again. The Old Testament critics expel the supernatural from their domain, and the New Testament critics, though neither so positive nor so ferocious, object to the doctrine and to any event that implies the doctrine. The doctrine rejected and the events eliminated, we have left a human history of human affairs and events; but to accept this disposition of the case is to agree that the foundation of Christianity, though as historic as in the broader view, is altogether human, and therefore uncertain.

Without the chapters on the resurrection of Christ the gospels are worth nothing. Professor Harnack, a disciple of Ritschl, is in a transitional state of mind, and it is hoped that he may discover the evidence

upon which he can accept all the gospels as readily as he does one, and the resurrection as readily as he does the calling of the apostles.

The question of the priority of any particular gospel and the general relation of the synoptists is by no means settled. On the contrary, it is exciting most diligent inquiry, and the best scholarship is employing itself on the problem. Professor Holsten, of Heidelberg, defends the priority of Matthew, basing his opinion on the discovery that Matthew gives Peter's apprehension of Christ's teaching; but this, in our judgment, is inconclusive. Weiss is ambitious to prove the priority of Matthew; but Holtzmann, Ritschl, Ewald, and Reuss incline in behalf of Mark. Hilgenfeld says Mark was derived from Matthew, while Meyer and Hitzig may be quoted on the side of Mark. Professor Wendt, of Heidelberg, maintains with a large argument the priority of Mark's gospel. He holds that the gospel consists of a series of narratives which, arranged in a chronological order, with additions from other narratives, indicate its priority. He also relies upon Papias, who pointed out in his time the independence of Matthew and Luke, but also suggested their mutual dependence, which is a strong argument. The question of priority is by no means fictitious, speculative, or unprofitable; it involves the integrity of the gospels themselves. Professor Holsten bases his New Testament theology on Matthew, holding that the theory of its priority affects our views of the teachings of Jesus and of the whole system of religion. According to a proper understanding of the first document, universalism, or a religion that included the Gentile world, began in principle, if not in fact, with Jesus himself.

Professor Wendt, on the other hand, points to the fact that Mark (x, 46–52) reports the healing of one blind man, while Matthew (xx, 29–34) reports the healing of two men. If Mark's gospel is older it must be regarded as more authentic; but the case makes not for the priority of either, but rather the independence of both. If Matthew borrowed from Mark he would not have inserted two for one; and if Mark borrowed from Matthew he would not have inserted one for two. However, priority does not imply borrowing, so that each wrote according to his information at the time. A more important item in the problem is the fact that Matthew and Mark give different representations of the way in which the Messianic claim of Jesus was made known, Professor Wendt putting great stress on this difference. As it involves the method of Christ's teaching, it compels a close scrutiny of the way in which Matthew and Mark represent Christ as the Teacher, and hence is of abiding interest. The problem is still open, and arguments are in demand. Other questions are at the front in this controversy, as whether Mark derived his narratives chiefly from Peter, Luke the "*certainties*" of which he wrote chiefly from Paul, and Matthew largely from Mark, or whether prior to all these there was an original gospel, containing the whole story, from which they all drew, but which finally perished. In 1785 Lessing suggested that the synoptists borrowed from an antecedent gospel, and this has been a very popular theory. Meyer says Luke was indebted to

Matthew and Mark; but De Wette says that Mark was the latest of the three. Hilgenfeld says there is Paulinism in Luke, suggesting an outside author, but Reuss destroys this supposition. Have we original or derived gospels? Did Peter and Paul furnish the facts for Mark and Luke? This is a question of origin and of the relation of the synoptists to the apostles as well as to one another. We are merely stating the problems under discussion, without offering any solution; but it is a pleasure to write that, whatever the question, critics generally accept the integrity of the synoptic literature.

The authority of the synoptists has engaged the profound research of all critics, conservative and rationalistic; and there is an approach to unanimity in the conviction that of all the New Testament books the synoptic gospels are the most authoritative and the most reliable. Nor is this conviction unfounded or illogical. The reasons assigned by various critics for this belief are most convincing, and strengthen the faith of the Christian in a literature he may hitherto have accepted without a reason. Professor Kleinert graduates the authority of New Testament books according to the periods in which they were written and according to their nearness to or remoteness from the period of Christ's ministry. As the first three gospels consist of materials derived from the period of the personal ministry of Christ, they must be most authoritative. As Paul's epistles are next in chronological relation, they are next in authority. As the Johannine literature was last in chronological order it possesses the least value. Professor Harnack holds substantially the same view, but it is in conflict both with the doctrine of inspiration and with the doctrine of authority. Are there grades or degrees of authority in truths? Is not one truth, if not as powerful, as inherently authoritative as any other? What license is granted if we may distinguish between the literary authority of Mark, John, Paul, Peter, and James? Is not one book as authoritative, as essential, as any other? Jude is as authoritative as Mark, and James as John. We are not ready to classify the books according to their alleged authority.

As to the inspiration of the books the professors hold to a doctrine of inspiration that honors and dignifies the literature, that lifts it far above such writings as those of Clement, Polycarp, Ignatius, and others, but which is quite discrepant with the ordinary theological conception of inspiration. Professor Kleinert maintains that the Holy Spirit emanated from the historic Christ, and was, therefore, more powerful in his influence in Christ's time than in the second century. The fourth gospel, therefore, is less inspired than Matthew's gospel. This theory aids the defender of the synoptic gospels, but it paralyzes faith in the remaining books of the New Testament. Inspiration is reduced to a question of distance or chronology. Dr. Harnack concedes the inspiration of the writers, but he means by the word the sanctification, or that preparation of the writer that is the result of a definite spiritual work in him. We may reply, then, that if Paul was as truly sanctified as Mark the epistle of the one would be as inspired as the gospel of the other. This theory

enables us to solve many difficulties, but it still leaves the question of the equal inspiration of the writers open and undecided. We are not advocating the theory of equal inspiration or the theory of equal authority, but we are undertaking to find if the New Testament, as a whole, is authoritative, and has underneath it the firm foundation of the divine sanction. In this respect the critics, if conservative at all, do not disagree. Harnack so upholds the New Testament as to place it far above the writings of the Christian Fathers. Dr. Weiss repudiates all attempts to reduce these books to the level of such a writing as the *Shepherd of Hermas*, and the books of Eusebius, Justin Martyr, and Tertullian. He also affirms that the New Testament books possess greater authority than others because they were produced in the period of revelation. Köstlin also affirms that these books are superior because of the higher spirit in them, and authoritative because derived from the age of Christ. If other writings or books were lost, the loss would be historical; but if the New Testament books were lost, the loss would be religious, and, therefore, fatal to religion. Hence the synoptic literature rests upon an historical basis, and is certain to maintain its high place in the canon.

In taking up the Johannine literature for study we have a more difficult problem, because the critics have assailed it upon philosophical and historical grounds, and separate it by distinguished lines from the synoptic literature. Here we confront the philosophers, the historians, the destructionists, and not a few conservatives; but the whole attack is based upon misconceptions of the fourth gospel—misconceptions of existent errors in the times of John, and misconceptions of the philosophy attributed to the writer of the gospel. Köstlin accepts the Johannine authorship of the fourth gospel because the objections to it are inapposite, and because it is necessary to the organism as a whole and to Christianity as a system of religion. Without it, he says, we cannot explain the influence Christ has had in the world, nor can we assign the origin of the high ideas that prevail to-day concerning Christ to any other than the fourth gospel. We need the synoptists, who reveal Christ as the Son of man, but we need John, with whom Christ is always the Son of God. The synoptists were literal and historical; John was liberal in the use of his material, and disclosed Christ in other than historical aspects. His gospel, therefore, is worth all the others; without it they are nothing. Dr. Weiss also magnifies the fourth gospel as essential to the system, as superior to the synoptic books, and defends it against all criticism.

There is no book of the New Testament that is at the present time provoking more investigation, more critical cross-questioning, than the fourth gospel. We might say the battle for the preservation of the New Testament will be fought within the boundaries of that gospel; for as its authorship and its theology shall be decided, so the future of the New Testament will be determined. In the critical sense the attack is both on the Johannine authorship of the gospel and the alleged philosophical or Platonic origin and complexion of its teachings. The two questions are really one, for the authorship is made to turn on the alleged Neoplatonism in

its theology. Baur maintained that the gospel was written A. D. 150; Pfleiderer substitutes A. D. 140; Harnack, A. D. 135. Whatever date may be accepted, it deprives John of authorship. Schürer also joins Hilgenfeld, Holtzmann, and the negative school in postponing the authorship of the gospel to the second century, and for the same general reason. We do not overlook the advantage that accrues to the negative side from the fact that the gospel is not referred to in patristic literature until A. D. 180. We ask for an explanation of this omission. The synoptic gospels are frequently mentioned, but John's is not. Even Justin Martyr, who, without doubt, borrows many phrases, words, and sentences from the gospel, singularly fails to name it. This difficulty, however, is not so large as it seems, and will have consideration elsewhere.

Professor Pfleiderer is the great champion of the "second century" theory. He opposes the so-called dogmas of the Church, because in his judgment they are Platonic; but as he believes that the day of the dogma is over he does not incline to make much war upon them. The New Testament, he maintains, absorbed the Neoplatonic idealism through the mediation of Philo and the Alexandrine faculties; but Harnack denies this position, and asserts that the Oriental religions influenced the New Testament Fathers much more than the Hellenistic philosophy. Pfleiderer's statement is made without proof, though he alludes to Paul's Epistle to the Colossians, the Epistle to the Hebrews, the fourth gospel, and the Apocalypse as examples of the Neoplatonic influence. This has been overthrown many times by the orthodox critics, but the negative critics still persist in their assertions. The single fact that the Greek of the gospel is not the purest classical nor the exclusively philosophical Greek makes against the theory of an Alexandrine writer, or of a Greek writer, whether in Asia Minor or elsewhere. John was not an accomplished Greek scholar, and his gospel reveals his imperfect knowledge of the language.

As to John's gospel, Pfleiderer holds that neither John nor one of his disciples wrote it. Possibly John the presbyter was its author, but this is uncertain. It is really an anonymous book, without a traceable author, but loses nothing in value on that account. That John did not write it is evident from the fact that it does not represent John's ideas, either of Christ, or of the Jewish system, or of man. John was narrow, impulsive, ignorant; the author of the gospel was a philosopher in a state of calm. John knew no more about the Saviour than the other chosen apostles; the author of the gospel pretends to esoteric instruction as to the divine character of Jesus. The gospel contains the speculative theology of Asia Minor; John never was in Ephesus, and knew nothing of theology. In opposition to Pfleiderer's analysis we insist that the gospel has a Jewish foundation, and exhibits through and through a Jewish spirit. The writer shows familiarity with Jewish customs, Jewish topography, Hebrew idioms, and the Hebrew-Christian conception of Christ as the Messiah. None but a Jew, none but an apostle, could have written such a gospel. Besides, John (xxi, 24) really declares himself to be the author.

Conservative scholars are not disturbed by the curious speculations of

Pfleiderer and Hilgenfeld, for they point out their weakness and inapplicability, and advance proofs for the historic belief in John's authorship that have not been answered. Köstlin, instead of discovering the speculative spirit of Asia Minor or the philosophic theories of Alexandria, sees in the gospel the clear reflection of the Palestinian theology, and feels the dominancy of the Jewish spirit. Professor Jowett, of Oxford, critic and translator of Plato, denies that the gospel shows a trace of the Platonic or the Neoplatonic philosophy. With this testimony we may conclude that the fourth gospel is Jewish in its sources, and that it was written by the apostle John, as the Church has maintained from the beginning. The late Bishop Lightfoot, the present Bishop of Durham, Ezra Abbot, and scholars of all schools have contributed so many arguments in support of this position that the Baur-Pfleiderer theory can have no claim to further investigation.

As to the Apocalypse, some negative critics hold that it is a compilation of Jewish and Christian authors, but they will not allow that any portion is the product of John. The arguments for the compilatory theory are as incomplete and unsatisfactory as those that are adduced for the compilatory character of the books of the Old Testament. It is a striking fact that while Baur and Hilgenfeld oppose the Johannine authorship of the fourth gospel they concede the Apocalypse to his pen. This cannot be explained except on the ground that they wished to antagonize the men with whom they had fraternized in criticism. On the whole, modern criticism attributes the book to the apostles, while it hesitates as to the fourth gospel; and yet two hundred verbal agreements between the two books have been discovered, a sufficient number, indeed, to establish identity of authorship. John's epistles, too, have received a share of literary persecution. Davidson has found ten differences between John's gospel and his first epistle; but the differences are not John's, but Davidson's. Bretschneider declares that the first epistle attacks heresies that did not exist until the second century; but this is proof that he has not read the history of John's times. We submit that John's epistles cannot be degraded by the ignorant assumptions of critics. The Johannine literature is defending itself. It needs not the certificates of Justin Martyr, Ignatius, or the Christian Fathers; for, if carefully studied, it proves its origin in the thought and work of him whom Jesus loved.

Of an entirely different description, and occupying a different place in the history of theology, is the Pauline literature, or those marvelous epistles, the products of an inspired scholarship, that have shaped the religious thinking of the Church for ages. Does Paul need any defense? Marcion, heretic and skeptic, rejecting the Old Testament and several books of the New, defended ten of Paul's epistles and threw up the ramparts around Luke's gospel after he had modified its form. Nevertheless, the apostolic letters have not escaped the most fire-like criticism of hostile minds; but, like their author, they have endured reproaches and a great fight of afflictions. The grounds of objection to them are many, specious, plausible, but vulnerable. Fifty years ago the Tübingen school of critics

declared the Epistle to the Romans to consist of five or six different epistles, written by as many writers, and finally consolidated in that imperial letter by an unknown redactor. There is not a critic in Germany who holds that or any other compilatory theory respecting Romans. Even Dillmann, long refusing Paul recognition as an author, concedes Romans, Galatians, and First and Second Corinthians to the heroic apostle to the Gentiles. Renan's theory or theories of extensive redactorship have been dismissed as the vagaries of an ill-balanced, idealistic brain. It is true some minor critics assign the Epistles to Timothy and to Titus to the second century; but it is an unsupported assignment, and the theory has few friends. Pfleiderer's standing objection to Paul is that he was not a true man; he was neither Jew nor Greek in profession, but when he broke with the old faith he undertook to combine his inherited Pharisaism with his acquired Hellenism, and produced a mongrel system unlike that of Christ, whom he undertook to supplant; unlike the doctrinal structure of Peter, whom he crushed; and unlike the ethics of James, who valiantly contended with him, but lost his superiority. In conflict with all the schools and all the theologies of his time, he did not have much influence in the early Church, but has been magnified since his death. Renan charges the Reformers with resuscitating the memory of the apostle and turning Christianity away from its original Petrine tendency. Professor Holsten, of Heidelberg, maintains the theory of antagonism between Peter and Paul; but, unfortunately for the negative critics, he censures Peter for it, and claims that after they were reconciled Peter again relapsed into his illiberality and opposed Paul. Professor Wendt reduces the antagonism between them to a small quantity, holding that the reconciliation was complete. Whatever the theory of the antagonism, it is clear that Paul became the pre-eminent leader of the apostolic Church, and was more than any other fitted for the task of addressing them on the Mosaic law, the spirit and teachings of Christ, the mission of the Gospel to the Gentile world, and the glories and rewards of the Christian life. Hence the Church has from his own hand epistles that, whether burdened with doctrine, or ecstatic with vision, or exposing the signs of a triumphant hope, flash with supernatural fire and echo the mighty thoughts of the Son of God. As a scriptural author and an apostolic leader, as well as an industrious workman and a conscientious saint, he occupies a supremacy that none can overthrow. Recently, however, some Dutch theologians have reopened the question of the authorship of the four great epistles; but what is the use in wasting time in entertaining their objections?

We do not discuss Ephesians, or Colossians, or the pastoral epistles because Paul's general defense as an author is all we have in view. We note, however, that, while De Wette held that Ephesians was a verbose imitation of Colossians, Mayerhoff concluded that Colossians was derived from Ephesians. The chief trouble with the Epistle to the Hebrews is its lack of a superscription, but this omission does not imply that Paul did not write, or authorize the writing, of the magnificent document.

The Petrine literature does not call for special comment at this time,

except that, while the majority of critics assign the first epistle to Peter, Eichhorn and De Wette deny his authorship; but it is *denial.* We have no time to deal with denials. De Wette, Semler, and many others reject the second epistle; but Olshausen makes the point that in style it is exactly like the first, and also that the historical evidence is in favor of Peter's authorship.

The Epistle of James suggests the curious problem of selecting the author from three of the same name. Was it the son of Zebedee, or the son of Alphæus, or the Lord's brother who wrote it?

After an examination of the New Testament as a literary question we have concluded that it is perfectly safe; not safe from attack, not safe from misunderstanding, not safe from captious criticism, but safe from disintegration, safe from decanonization, safe from compromise. The Canon will stand with every book in its rightful place, the whole resisting the assaults of all the negative schools of all the countries on the globe. The Archbishop of York recently said that the criticism of the New Testament was resulting in strengthening faith in all the Scriptures, for as it shall become evident that the New Testament is impregnable it will become evident that the Old Testament is also necessary and invincible. In the New Museum in Berlin there is a mural painting entitled "The Battle of the Huns," which represents a fierce combat; and as it proceeds so exasperated become the living that the slain rise in the night and fight for their friends. If the Old Testament were losing its balance, and falling under the trip-hammer strokes of Wellhausen, Kuenen, Cheyne, and the foes of true religion; and if the New Testament were crumbling under the mighty wrenchings of the destructionists, and Christianity were expiring at the dictate of the negative school of interpreters, it is possible that Moses, David, Isaiah, Amos, John, Paul, Calvin, Knox, Asbury, and Wesley, with the Captain of our salvation, would come down from the heavenly heights, reappear in the scene of struggle, and strike death-dealing blows for the truth, the faith, the religion once delivered by them to the saints and the Church of God.

THE DEMAND OF SOCIALISM FOR THE RECONSTRUCTION OF SOCIETY.

Socialism is protean in its forms and bears many names. At one time it was known as Communism, at another as Fourierism; then it was Saint-Simonianism; next it was the Positivism of Comte; after this it became the State Socialism of Louis Blanc, modified more or less by Proudhon's iconoclastic axiom that "property is robbery." In England it took on the form of co-operation as explained in Robert Owen's *Rational System of Society*, and organized in his short-lived cotton-mill at New Lanark, and in his ephemeral "Congress" which had its seat in Harmony Hall, in the County of Hants. After this Maurice Kingsley and a little band of kindred spirits advocated their theory of "Christian Socialism." A few months ago a society bearing the name of "Christian Socialists"

was organized in the city of Boston for the purpose of propagating socialistic principles in the United States.

The differences of these numerous types of Socialism are many and wide. It is not the purpose of this paper to state and compare them. Neither is it necessary, seeing that all forms of Socialism are only diverse modes of giving effect to a principle which is fundamental to them all. What that principle is, Professor Schæffle, a recognized authority on this question, states in his *Quintessence of Socialism*, in these words, to wit: "The Alpha and Omega of Socialism is the transformation of private and competing capital into a united capital."

Professor Kirkup, in the *Encyclopædia Britannica*, also says, the cardinal principle of Socialism "is that all the industries now carried on by private capitalists served by wage-labor must in the future be conducted by associated or co-operating workmen jointly owning the means of production." And the Rev. W. D. P. Bliss, speaking for "Christian Socialists," in the *Canadian Methodist Quarterly*, expands this last definition by saying that it implies "the transformation of private competing capital into a united collective capital;" and he adds, "This means an economic combination or co-operation that would do away with economic competition."

Substantially one with these definitions is that of Mr. S. C. T. Dodd, of New York city, who claims that "the evolution of society is the evolution of co-operation. . . . Socialism means ultimately and scientifically stopping all the fighting: it is universal co-operation, a co-operative civilization."

These definitions, partly because of their vagueness and partly because they keep out of sight the political transformations necessary to give practical effect to their fundamental principle, wear a very innocent and inviting aspect. But when stripped of their vagueness and viewed in the light of the only methods by which their proposed ends can be attained they are seen to be revolutionary, and therefore perilous to the peace of society. Their implication, boldly accepted and taught by some of their advocates, that the capital now owned by individuals rightly belongs to the people, and should therefore be administered "by and for the people," is a doctrine but too well calculated to fan the cupidity of the ignorant and unprincipled portion of our laboring populations into a blaze of incendiary passion which nothing but blood can extinguish.

Granting, however, that the enlightened common sense and the moral convictions of the better class of our working-people will control their less instructed brethren, and that this socialistic principle is to be peacefully evolved, it must be by such an enlargement of the power of the state as was never contemplated by the fathers of our republic, and which would, if realized, be destructive of that individual energy and enterprise which have made the rapid development of our country the wonder of mankind. Intelligently studied, this principle is clearly seen to rest on what the learned Burckhardt in his *Renaissance in Italy* most fittingly calls "the purely modern fiction of the omnipotence of the state." For what less than the power of the state arbitrarily exercised could effect "the transformation of private and competing capital into a

united collective capital?" What other power could compel the private capitalists who now carry on the industries of the country to surrender the control of those industries to associated or co-operating workmen? Individual capitalists, except in extremely rare instances, most certainly would not voluntarily make such transfers to their impecunious wage-workers or to the state. They do not accept the fanciful theory that the people are the real owners of the capital which individuals have accumulated by superior intelligence, directive skill, mental energy, and executive ability. Hence, to produce the "fiction" of a "collective capital," the coercion of the state, made omnipotent by a socialistic majority, would have to be invoked and made the instrument of a stupendous robbery. But supposing the organization of democratic Socialism to be accomplished through such force and with such monstrous injustice as this, and the practical confiscation of land, as proposed by Mr. George, wrought into its foundation, would not its unethical character doom it to speedy and phenomenal overthrow? Having its root in unrighteousness, would it not swiftly bear a too abundant harvest of social immorality, political confusion, and national decay?

As if forecasting some such result, Mr. Bliss, in his essay, says, "Socialism is not necessarily State Socialism." Yet he adds, "If the state is democratic, State Socialism is all right." But with us the state *is* democratic. Why, then, does he hesitate to approve State Socialism? It is scarcely possible to incorporate the democratic principle into any form of government more thoroughly than we now have it in the constitutions of our States and of the United States. Why, then, does he shrink from the advocacy of *State* Socialism now and at once? His reason deserves to be carefully noted. "Our American governments, national, state, or municipal," he says, "are democratic only in name." Then, pointing out the corrupting power of money in our municipal, state, and general governments, he emphatically observes, "Verily, here in America socialists must be careful in turning business over to the hands of such a government!"

So we think; and every reflective mind will still further think that, if all the vast industries of the land, with the innumerable officials required to administer them, and the billions of private capital concentrated into an immense "collective capital," were placed in the hands of men elected by popular vote to conduct the affairs of our general, state, and municipal governments, the corruption that would ensue would be boundless and ineradicable except by revolutionary methods. If, as Mr. Bellamy and some other socialists contend, our telegraph and railway systems, with our coal-mining enterprises, were "nationalized"—that is, placed under the control of the United States government as our postal system now is—one is almost appalled to think of the enormous patronage that would then have to be vested in the head of the government. The authority to appoint the "two millions" of officials required, according to Mr. Bellamy's estimate, to operate those vast systems would place a power in the hands of the president and the heads of departments which would make them politically irresistible. The "spoils system" would thereby become too

deeply intrenched to be overthrown by peaceful means; opportunities for gigantic jobbery and peculations could be multiplied a hundred-fold. The administrative skill required to conduct the vast interests under governmental control would make a considerable number of practical men "captains of industry," as socialists designate them, indispensable to the chief executive; and these in time would grow into an oligarchy which he would not dare to offend. Thus the existing corruption which makes Mr. Bliss shrink from demanding State Socialism just now would become deeper than it is even possible to be under present conditions.

And if our numerous manufacturing, mechanical, and other industries are to be combined into co-operative associations operated, not for the benefit of their members, but for the good of "the people," they too must be under state control. There is to be no industrial "fighting," no "economic competition." This peaceful (?) condition of things obviously cannot be secured except by state authority, which, of course, implies state interference and state agents elected or appointed to execute the will of the state. What such state control implies of jobbery and corruption in combinations involving immense financial expenditures, as they would in large cities, is written but too legibly in the current history of most of our cities and States. What the corruption would be if all our immense industrial interests, including street railways, gas-works, etc., were more or less managed by municipal and state officers may be imagined, for most surely it cannot be described.

To all these predictions of corruption under the reign of democratic Socialism the sanguine socialist replies with the plea that the incarnation of the socialistic principle in the laws and life of society would transform the people into a real and virtuous brotherhood. Society so reconstructed would not be discontented, because the whole people would care for each unit. No one would be in dread of want, therefore no one would care to be dishonest. Universal plenty would produce universal good-will, and the golden age would be begun! So reasons and so believes the conscientious "Christian Socialist." But he reasons from the ungrounded assumption that the reformation of society is to be sought in the improvement of its environments. Organize it on just and benevolent principles, and the individuals who compose it will become just, benevolent, and happy. But this is a fallacious plea, contradicted by the experience of mankind and by the teaching of Holy Writ. Many socialistic organizations, such as those of Fourier, Louis Blanc, Robert Owen, the Oneida Community, Brook Farm, etc., have had existence, lived a while, and died; but in no case have the characters of their members been materially transformed. What of character and disposition they took into the organization they carried out, with only the addition of a conviction that mere organization contributes very little to the restfulness and transformation of a human soul. How can it be otherwise? All the good there is in any organization is not in the external conditions it creates, but in the qualities of the individuals composing it. Hence the conception that public virtue, universal brotherhood, and a general prosperity would necessarily, or even probably, result

from the transformation of society into an industrial and social democracy created by political action is a huge fallacy. And the idea that the billions of private capital owned in this country can, either by force or persuasion, be concentrated into a colossal "collective capital" is an equally huge chimera, the product of the same mental phantasm which imagines all the immense and varied industries of sixty-two millions of people reduced to a series of co-operative associations peacefully working for the common good! It is a pretty theory, but it is materially, politically, and morally impracticable.

But, reasons the democratic socialist, if this theory is impossible society is doomed to a wild attempt on the part of the groaning children of toil to improve their condition by violence. The voice of their unrest, he says, is a piercing cry which, if not quieted by such a reconstruction of society as we demand for their benefit, will soon become a dangerous howl of despair. They will not much longer sit passively and see "the rich growing richer" while they themselves are "growing poorer every day." Something must be done, or they will become dangerous iconoclasts spreading destruction over the land. Such pessimistic utterances as these, though well-meant, are foolish words calculated to bring about the ills they predict. There is no such *piercing cry* coming up from the abodes of the working-classes, who, by the way, were never, as a whole, so well paid, housed, and kindly treated as they are to-day in America. That there is a cry against the rich and a claim made for extravagant and impossible payment for labor from a discontented class of artisans is unquestionable. But who are they? They do not represent the great body of working-men, but only a restless few who have been taught such false notions about the rights of men as to think of equality as something having no relation to equity. To them equality of "right to life, liberty, and the pursuit of happiness" stands for equality in every thing—including even the riches which they have not the ability to earn. Equal they are, indeed, to the richest man on earth in their right to live and freely to pursue their own plan of life up to the full measure of their ability and opportunity. At this point their equality reaches its boundary. Thousands are their superiors in intellect, in moral perception and feeling, in skill, and in inventive faculty. Their value to society is not, therefore, as great as that of many, and consequently they have no right to claim as much remuneration for their labor as other men who are able to render it more important service. But, misled by the teachings of their leaders, these men clamor as if sorely distressed, and others join their cry in the hope of in some way reaping profit by making a noise. The great body of the sober and respectable laboring-classes, however, do not follow their lead. Taught by their own common sense, they have learned the lesson which Goethe found by studying the philosophy of life, that "every man should rather look to himself than to political institutions for the improvement of his lot in this world, and scrupulously perform the duty next to hand, and bear the ills of life with serene submission."

In saying these things we do not wish to be understood as affirming

that there are no wrongs to be corrected, no oppressions of the poor to be suppressed, no hardships of deserving work-people to be relieved, no cruel avarice in the rich needing rebuke and restraint. Every student of society knows that the number of existing wrongs, despite the greatly improved condition of the working-classes as a whole, is legion. He knows also that the alleged possession of three quarters of the wealth of the country by one million persons, including, as is estimated, only one per cent. of American families, is ample proof of the oppressive injustice by which many of its owners acquired it. Vastly more of it ought to have been spent in remunerating the labor by which it was mostly acquired and in preventing the wretched poverty beneath which many deserving poor people are terribly crushed in our cities, in our mining regions, and in our manufacturing towns. Because much of this unequally distributed capital has been accumulated by the oppression of labor or by immoral speculations, the agitators for democratic Socialism readily catch the public ear and multiply their converts. It is a significant fact that the trusts, speculative syndicates, and kindred combinations for wrongfully enriching the few at the cost of the many are more influential in making converts to socialistic theories than all the writings and reasonings of their advocates. If all the unjust modes by which the present concentration of wealth was produced were stricken out of existence and our industries were conducted on the basis of the golden rule the appeals of the socialists would meet with few responses from the lips of the American people. Their prosperity would make them content with society as it is already constructed.

If this be true, as most men unbiased by socialistic theories will admit, the remedy for existing wrongs is not to be found in a reconstruction of society, but in a more vigorous propagation of Christian truth, both in its spiritual and ethical aspects. This is God's method of ridding humanity of the selfism which is the prolific mother of all its vices. Christ gave his Gospel to his first followers to be preached "to every creature," promising to make his kingdom universal by bringing men one by one under the power of his truth. Thus he brought his Church into existence. Yet men are not saved by the mere presence of that organization, but by its principles wrought into the life and producing benevolent activity in its individual members, whose duty it is to press the claims of his truth on others. Human wisdom, as illustrated in socialistic theories, seeks to make society just and benevolent in the mass by the mere force of political and industrial organizations without first winning its constituents, man by man, into that personal relation to Christ which is the only source of those social virtues. But God's wisdom has ordained that the regeneration of the masses shall begin with the individual. Hence we insist that the best, the only way, indeed, to diminish and minimize poverty, reduce the inequalities in men's social conditions, and secure a fairer distribution of wealth, is to press the claims of the Gospel with renewed vigor on the understandings, the consciences, and the affections of all classes of men. Winning the working classes to Christ would cause them to lay aside the vices which cause at least one half of the misery of which they

complain. Even with the existing rate of wages vast numbers of them could thus transfigure their homes and wonderfully improve their health. All classes of working men and women would be still further benefited if employers in all industries were to become Christians, with a distinct understanding that the Gospel imperatively requires its recipients to apply the law of justice and love to all their business transactions, especially to the treatment of their dependent employees. This demand, if permitted to become a conviction, would create in them a sense of duty to seek the comfort and happiness of their wage-workers as one of the leading objects of their business life. Out of this perception of duty would grow plans for increasing their remuneration by paying as liberal wages as possible; for giving them a share in the profits of their business; and for aiding them to co-operate for the purpose of purchasing food and other necessaries at wholesale rates. A proper acceptance of Christian life by merchants, financiers, manufacturers, politicians, etc., would lead them to abjure that covetousness which is the root of the grasping after large wealth which characterizes the politicians who clamor for the spoils of office, and the speculators who manipulate the formation of trusts and other combinations for raising the prices of articles necessary to the life and comfort of the people. It would also so enlighten our legislators that instead of making laws to favor unprincipled millionaires they would see the ethical fitness of limiting unjust financial schemes by laws "to control excesses and prevent abuses which may arise from the unrestrained action of private interests." Christianity, like Judaism, absolutely forbids covetousness, classing it with idolatry, drunkenness, fornication, and other gross sins, and requiring the Christian Church to refuse fellowship to those who permit it to rule their conduct. Thus Christianity, faithfully applied, according to its own claims, to every detail of public, business, and social life, would surely remedy the ills which oppress society. It would transfigure the life of humanity and, if universally embraced, go far toward neutralizing the curse of labor, which was part of the penalty of man's original sin. Without the formal reconstruction of society by state authority or revolutionizing industrial methods by substituting "collective" for distributed capital, but by infusing the just and benevolent spirit of Christ into all business, financial, and political transactions, the aims of the truly Christian socialist may be gradually though surely and peacefully attained.

THE HUMAN ELEMENT IN THE MISSIONARY MOVEMENT.

In its origin, purpose, and resultant influences the missionary impulse as concreted in the churchly form is of God; but in a narrow and well-understood sense the missionary movement in its organic history, its general methods, its administration of economic resources, its plannings for progress, its aggressive activities against paganism, and its well-extended moral contributions to civilization, is of man, or is so dependent on human agency as to derive its chief significance, so far as it is observed.

from the intensity or indifference of interest taken in it by Christian believers on earth. We write not to magnify this element into larger proportions than the facts warrant, or to obscure or in the least forget the divine authority of the movement or the necessity of the divine co-operation; but we write that the fact of human agency may have its appropriate recognition and be properly interpreted in its relation to the final success of the great enterprise. It is not presumptuous to assume that the evangelization of the world is, under proper limitations, a *human* question, dependent for solution upon human means, and therefore to be catalogued among the contingent, the probable, and the uncertain quantities of human history. So far as it is a divine question it is unconditional and certain; but as a human question it is the contingent factor in human progress, and liable not only to variations in value, but even disaster and collapse. While no great divine purpose will come to naught, and while it is seldom conditioned upon human power, it is evident that many divine purposes are so interwoven with human interests as practically to lose their divine character and appear in form as human problems. Nor is any thing lost either in sacredness or importance by the seeming transformation.

The missionary movement, as a human problem, is quite as interesting, quite as vast in its aspirations, quite as energetic in its methods, and quite as prophetic in its outlook as though it were exclusively a providential issue, unsupported by human force or influence. It will not do to say that the Church has magnified beyond warrant the divine side of the question, or that it has rested in its faith in the divine plan for the conquest of the world; but it is time to distinguish the human forces in the conflict, and to insist upon *works* as the secondary condition of success. It is well to exhibit the providential aspect of the movement; but it is also well to recognize the human machinery necessary to its development and the human agency required for its complete triumph. Man is the conditional factor in the movement; God is the unchanging force behind it and the source of its inspiration.

In the management of the missionary operations of the Methodist Episcopal Church the human element is most conspicuous, but it is always, as it ought to be, in subordination to the divine element. Never did this fact appear more fundamental or more controlling than in the recent meeting of the Missionary Committee in Boston, which proceeded in its work of appropriating over one million dollars to the foreign and domestic missions under its control with all the adroitness, sagacity, and wisdom of business men, as though human genius were competent for the great task. Underneath all was a reposeful faith in Providence, but in all the discussions, suggestions, modifications, and conclusions there were signal displays of human statesmanship, and the spirit of a worldly wisdom that God always honors when it is sincere and lawful. No English Parliament ever exhibited more thoroughness in the examination of details, more exact inquiry into the necessity of appropriations, more respect for limitations and conditions, in the discussion of a financial budget, than our Missionary Committee in its distribution of

twelve hundred thousand dollars for mission work. It was this fact that impressed us, and it is because of such scrupulous energy in the financial management of the missionary movement that its success is now more than a varying probability. Never were the debates more ably conducted, never were the participants more in earnest, and never was cool judgment more triumphant in the conclusions of the committee. Never were the representations of the bishops more concise, eloquent, and comprehensive; never were the laymen more judicious in suggestion and more conservative in their wisdom; never were the officers more intent on the one thing before them. Like all human organizations, the committee exhibited some traces of infirmity, but the result of its deliberations is a substantial gain to the chief benevolence of the Church.

The success of the missionary movement is conditioned upon human wisdom and human energy. In the purchase of mission property, as in Bulgaria and Mexico; in the building of parsonages and churches, as in India and China; in the making of districts and appointment of preachers, as in Germany and Norway; and in the administration of mission work in foreign lands, the wisest of human councils have at last prevailed, and the organizing genius of the Church has at last been felt to the ends of the earth. It is surprising that hitherto without such intelligent supervision there has been any considerable success in our foreign work; but, organized, equipped, and methodized according to our law and usage, we may anticipate a rapid growth in nearly all our fields.

The demand for larger appropriations for these fields is the natural result of the organized condition of the missionary movement. Without success, without enlargement, increased resources would not be a necessity. The only regret is that the Church has not sufficiently responded in funds to justify an extension of the movement; but the doctrine of human agency, or human co-operation with God, must be proclaimed all over the land until the Church shall willingly lay on the altar the amount needed for the world's evangelization. For, as a human problem, it means gold and silver and the cattle on a thousand hills; it means sagacity, guardianship of the treasury, economic expenditure of funds, and business methods in management; it means consecrated lives to the work and a joyous enthusiasm in the success of human labor. The Missionary Committee was wise in refusing to increase the debt; it was wise in voting down inevitable enthusiasm; it was wise in providing against the appreciation of silver in Asia, Mexico, and South America; it was wise in maintaining the existing work in Germany, and apparently wise in granting Bulgaria another trial; it was wise in its provisions for domestic missions, showing as great an interest in our own country as in other lands. We acknowledge that this may seem like a lower or secondary view of the missionary movement, but as its success is conditioned upon human resources and human wisdom, divinely guided and supported, we call attention to this phase of church life and urge the co-operation of the saints upon the ground that the missionary movement is now a human movement, requiring the co-operation of the race for its perfect fulfillment.

PROGRESS OF CIVILIZATION.

THE principle of reciprocity has lately assumed a leading prominence among the governmental questions of the day. The essential features of this measure, involving the proposition for a more general and equitable interchange of commodities between the American nations, are too well understood to necessitate any particular *résumé*. Nor does the consideration of the respective theories of protection and free-trade, as they are indirectly involved in the new legislation, so much belong to the present discussion as to the notice of publicists and students of politico-economical problems. So far as the intent of this present paper is concerned it is satisfactory to leave with the public servants the monetary interests of the nation that are involved. But the question has a moral as also a political aspect. It is more than the favorite theory of any statesman, however influential in national affairs; and it is vastly more than the shibboleth of any political party. As great questions like temperance and slavery, proposing human enfranchisement and uplifting, have always had their moral phase, so such an aspect attaches to this latest look toward the interchange of national products and manufactures. The subject broadens to include the sphere of duty, and comprehends the obligations of all the nations to one another, as stewards blessed by God in fertile soils and manifold productions. The interdependence of the nations upon one another is at once suggested, as a preliminary truth, in any inquiry into the ethical qualities of reciprocity. National life is but a reproduction and an enlargement of the individual existence. The hermit is not the typical man, slinking away into the solitude and shunning, so far as possible, all human companionship. Diogenes is not the typical man, with no request to make of Alexander but that he would not obscure his sunlight. But men, in their need of one another, live in corporate relations and minister to the wants of each other. Nor is it different with nations. Dwelling upon bordering sections of the same continental plateaus, or on neighboring islands of the ocean, they are necessary to one another's completeness. The hermit nations of the earth are disappearing. Japan, as the illustration of that segregated and pitiable class, has permanently opened its gates to western importers and importation. The principle announced by Paul to the Corinthian Church has its application to all governmental as well as individual relations: "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." In the broader life of the world the weaker nations and the stronger are essential to each other. Such interdependence is a prime lesson of history and an unalterable feature of present governmental life.

The virtual responsibility of the nations to give one another material assistance, as well as the interchange of fraternal greetings, is furthermore observable as we prosecute the philosophical inquiry into the ethics of reciprocity. We would not press the argument to claim that any nation should pursue such a policy of benevolence as would tend to its own financial

injury. Undoubtedly every parliament and every congress has the right to enact those regulations which shall be self-protective. Such a high authority as President Woolsey, in his *International Law*, declares that every state may decide upon its protective tariff as though it were a private tradesman. But, this granted, there would seem a distinct, if unwritten, law, having its analogy in the law which governs individuals, to the effect that nations are their brothers' keepers. To transgress this obligation is to sin in a corporate capacity. To keep this requirement is virtually to observe the second commandant, enjoining love toward humankind as toward ourselves. So far, therefore, as any nation of the earth is blessed with fruitful harvests, inexhaustible supplies of ore, or the products of skilled manufacture, we may hold that it is a debtor to its fellows, on principles of truest equity. Alaska, among the arctic frosts, owes its seals to the American and European markets. Africa, among the tropics, to the degree that she has the "coign of vantage" in her supply of magnificent ivories, is under indebtedness to the western nations. Persia, with her wools; Cuba, as one of the territories immediately concerned in the present scheme of reciprocity, with her prolific yield of sugar; Brazil, growing some of the superlative coffee of the world—all are debtors to their less fortunate brethren in the great federation of nations. Though a government has the right to decide upon such tariff measures, in regulation of its imports, as shall accrue to its financial advantage, yet this is at the best subordinate to the higher consideration of moral responsibility nationward. Selfishness is not the noblest motive for international exchange. Fertility of soil means obligation. Mines of gold mean indebtedness to humanity. Of perpetual application is the principle of *noblesse oblige*.

But the corresponding right to enjoy the abundance of other nations is the further lesson in considering the ethics of reciprocity. Undoubtedly it is right to remember the limitations of governmental privileges, as pointed out in the treatises on international law, the hedging about of weaker tribes with provisions that contribute to their well-being, and the general ground of utility upon which such volumes place the fellowship of nations. Yet, without purpose to conflict with the long-established and inalienable principles of international law, we may discover upon moral grounds the implied privilege of the consumer to enjoy the world-wide products of industry and skill. In a certain sense Solomon had a right to the cedar-trees and fir-trees of Lebanon; and in the same sense Hiram was entitled to the wheat and oil of Israel. That Hiram and Solomon established a treaty was but an official recognition of an unchangeable ethical principle. Such tropical products as are delicious for food are the property of the temperate zones as well. Cocaine, though discovered by a German scientist, belongs to every land. Quinine, that potent cure for malarial difficulties, is the right of suffering humanity every-where. Under the restrictions necessary to the maintenance of the separate governments, all the products of the soil, of looms, of art, are universal properties. The final adjustment of governmental relations has not yet been made. If the principles of international law have not

hitherto run parallel, in all respects, with the higher principles of ethics, it has been because of the selfishness of human nature, the love of greed, and the desire for national pre-eminence. The ultimate code of international regulations must recognize the innate right of nations to the best earthly products. The trend of arbitration and of legislative action is perhaps toward this sublime result. Without venturing upon prophecy, the monstrous selfishness of the nations, so stereoscopic upon the historical page, must make way for the practices of comity, brotherliness, benevolence; and under divinely appointed agencies shall come about the long-predicted but the long-delayed dream of the brotherhood of men.

INSANITY has been termed "the scourge of civilization." Such an utterance does not necessarily imply that lunacy was altogether unknown in the barbarous ages of history, or was an unfamiliar disease among the nomadic tribes of the East. The lamentable fact nevertheless holds that the advance of civilization does not seem conducive to the decrease of mental disorder. A writer in a German medical paper somewhat lately made the astounding assertion that one half of the world is insane. And although the extravagance of such a representation is clear to the observer and is borne out by medical denials, it is yet an index that points out the flow of the stream. Statistics show that the increase of insanity in England and Wales, during the past year, has been two per cent.; in Scotland, three per cent.; in Pennsylvania, over nine per cent.; and in West Virginia, about twenty per cent. An appeal recently taken to some of the more distinguished alienists in the United States is also gravely instructive in its establishment of the steady growth of madness, as when the Superintendent of the Government Hospitals for the Insane, at Washington, confirms the truthfulness of the foregoing figures in the affirmation that insanity is on the increase, particularly in the older communities of this country, in England, and probably throughout Europe. The judgments of such specialists ring out like midnight bells of warning, and should be powerful to induce a more general notice of the predisposing causes of insanity and the available means for its prevention. The long catalogue of causes which induce mental derangement seem peculiarly a part of the rapid age wherein we live. Excess in eating and drinking, other extravagant habits, overwork, mental worry, too many chemicals taken as medicine, and the excessive use of alcohol, are among the familiar yet ever forcible causes included in the baleful list. Whisky, also, in the judgment of one specialist, is the superinducing reason of four fifths of all forms of insanity. Nor is the classification exhaustive. It might easily be enlarged; and that its included causes are only operative in an older and highly developed civilization leads one authority to declare insanity "geographically and numerically a disease of Christianity." The prevalence and increase of paresis is likewise an alarming feature of the American life which is involved in the consideration of the general subject. Haste and worry are punitive. Paresis is the penalty for overwork and under-rest

which too many of the most successful business and professional men of the age are called upon to pay for their honors won. As an ominous, affrighting, incurable malady, it has well been denominated "the nightmare of the busy man in the last lap of this busy nineteenth century." Yet we may rejoice that the remedy is in view. By a consensus of medical testimony recreation is the potent medicament for the evil; nor should men despise the counsel. It will not be venturesome to prophesy that, in the near future, if not lesser work be undertaken, yet more regular and well-chosen exercise will be sought as the preventive. England in this respect sets America the example in her athletic sports and systematic respite from wearisome work. The whole subject of mental health is destined to fill a yet more prominent place in the consideration of scientists and of afflicted humanity. Men who are themselves the sufferers must be the physicians to work the cure.

The limitations of personal knowledge are a recognized feature of all human investigation. However great the personal exhilaration of spirit that comes to the successful scholar, and however wide the domination which such accomplishments give over men and over natural forces, there are confessed boundaries beyond which no student may pass in his researches. The scientific claim of structural restrictions in the brain itself is not to be overlooked. If there be any force in the comparison of the brain to a store-house whose roominess, however ample, will permit the admission of but limited treasure, the simile is most instructive. But the constant broadening of every field of investigation is even more suggestive of the impotency of the best student to master all the departments of knowledge. The mention of encyclopedic scholars of other ages is nothing to the point in the present discussion. Though it be true that Aristotle had all the learning of his times, his knowledge at the best was crude and elementary. The example of Antoninus, who is represented to have been versed in metaphysics, morals, mathematics, jurisprudence, music, poetry, and painting, gleams with its clear luster because of the surroundings of his age. The Admirable Crichton, with all his attainments and graces, would be less noteworthy in the nineteenth than in the sixteenth century; and even since the recent day of Macaulay there has been such progress along every line of inquiry that this omnivorous English scholar would now seem less phenomenal for breadth of information. Undoubtedly the oft-quoted and unusual scholars of the past owe much to the paucity of their centuries for fame, as well as to their transcendent genius. The stores of human knowledge accumulate. Never more than at the present does the utterance seem axiomatic that the profundity of one age is the shallowness of the next. Life is too short for excursions over the whole field of present knowledge, even by the most versatile. A cautious specialism must be the rule of practice. Ignorance of some things is not necessarily a disgrace. To know a few things well is the scholar's highest privilege and joy.

THE ARENA.

ON THE STUDY OF THE BOOKS OF THE BIBLE.

Among the methods of biblical study which have come into prominence of late perhaps none is more helpful, edifying, and quickening to the student, young or old, than that which has for its aim the mastery of the books of the Bible. Too much of so-called "biblical study" has been piecemeal, fragmentary, sporadic, in its character, lacking in system, coherence, and vitalizing power. It has taken a passage from this book, and a section from that, a text here and another there, without regard to the setting, the environment, the frame-work, out of which its heterogeneous extracts have been clipped. After years of such hop-skip-and-jump processes, exercised upon Scripture, the mind of the alleged "student," in so far as the Bible is concerned, becomes simply a sacred scrap-book filled with random bits of historical information, dogmatic suggestions, and disconnected items of antiquated scriptural lore. The sum total of biblical knowledge possessed in such a case, instead of being a vitalized organism, a thing of life, an organized "body of knowledge" marked by life and growth, with warm currents of blood tingling through it, becomes simply a mass of *disjecta membra*. The man himself is but "a king of shreds and patches."

Over against this unmethodical way of working may be set the plan of taking up the books of the Bible, one by one, outlining and analyzing them, tracing their journeys, systematizing their contents, exploring their scope, and seeking after what Farrar calls, in the suggestive title of one of his works, "The Messages of the Books."

Even in our theological seminaries students preparing for the ministry fail to master the structure of the various books of Scripture. Bits of Greek and Hebrew exegesis are taught, ranging throughout the great volume, but the student does not learn how to master the meaning, the plan, the scope, and character of each individual book. I have questioned graduates of the best theological seminaries in the land, of different denominations, and I have failed to find a single one who could satisfactorily meet such tests as the following: "Give me the plan of the Book of Genesis, or the outline of the Book of Job. State the analysis of the letters to the Romans, Hebrews, Corinthians, etc." Within two or three years a new impetus has been given to this method by the agitation in behalf of the "study of the English Bible" in our colleges and theological seminaries; and perhaps better work is being done now than heretofore in this regard; but I submit, however, that no man has the right to claim to be an educated Bible student, to be regarded as a teacher of Bible teachers, unless he knows the structure of the book and of its separate volumes, as well as some theological system based upon the word.

The Bible becomes a new volume, and each particular book in the sacred canon gives forth new meaning to him who pursues such methods as I

have been hinting at in this note. Most of the books of Scripture are susceptible of clear, striking, structural analysis which one may easily retain in mind, and with the outline, the general significance and inner message of the book itself. For example, what new vitality and system appear in the first book of the Bible when one finds out that the book is built on six great pillars, each pillar a name, and each name connected with some pivotal fact or principle in human history—Adam, Noah, Abraham, Isaac, Jacob, Joseph. When the localities connected with these names have been fixed on the map and in mind; when the journeys have been followed until they are indelibly printed on the memory; when the adventures, traits, words, and deeds of these patriarchal characters have been pondered, and their relation to each other and to the work of redemption has been outlined—then what a new book Genesis becomes! For all time and to all eternity in its plan, scope, and significance, it assumes a new guise and takes on fresh power, and is transformed into a scriptural landmark that can never be lost sight of. The difference between such a method as this and the ordinary way, if any plan at all is followed, of reading Genesis through, and noting here and there perhaps some scattered incidents and making now and then some homiletical comment, is almost measureless. The preacher who will take up Genesis after this fashion, and seek to master the book—not to get a sermon out of it, not to find a text in it, not to gather homiletical matter, but with the definite aim of finding out the drift, meaning, structure, and aim of the book itself—will find, after a while, scores of sermons efflorescing, scores of sermon-plans crystallizing and vitalizing, hosts of stimulating thoughts flocking through his brain and crying for utterance. After spending a month or so in Genesis, let him take up Exodus and the other books of the Pentateuch successively in the same way, and, meanwhile, to give variety, let him keep at the same time in hand Dr. Hurlbut's little volume, *Studies in the Four Gospels*, along with other aids, and thereby seek to get a coherent, clear chronological view of the life of our Lord. In the course of some years, step by step, he will master all the books of the Bible. The mere mention of any one of them after that will bring before the mind the meaning, the message, the outline of that book; and all the detailed contents of the book will be clearer, simpler, more fraught with instruction and power, because of his perception of the frame-work in the midst of which they are set. Now and then from "The Book of Job," or "Paul's Epistle to the Romans," or the "Epistle to the Hebrews," he will preach some of his best sermons, and, if he is a minister, taking a whole book rather than a single verse for his text. From Hebrews, for instance, what a sermon-outline is suggested by the plan of the epistle, which may be compressed into this message: "Jesus Christ is greater than the angels; greater than Moses the lawgiver; greater than Aaron, Melchizedek, or any of the Jewish priesthood; 'the new covenant' in his blood is immeasurably superior to the old; and his great salvation alone is to the uttermost."

To young people especially, in the ministry or laity, I would that this counsel might be given and reiterated: Study the separate books of the Bible, year after year, until you know their structure and meaning.

Kansas City, Missouri. JESSE BOWMAN YOUNG.

THE SACREDNESS OF THE BALLOT.

THE ballot gives an expression to the moral character of this nation. If it is sacred to God, the nation declares its loyalty to him; if it is corrupt, it is a declaration of rebellion against him. And since the fruit of loyalty to God is peace and prosperity, every man ought to vote in the fear of God.

A vote cast for an incompetent or dishonest man is proof of our unworthiness of American citizenship and unfaithfulness as stewards of the manifold mercies of God. To empower a public servant to do wrong is to assume the guilt of that wrong. For me to plunder the public treasury, for example, by the hand of another is as surely my act of theft as if I had directly stolen the money.

Besides, a corrupt ballot is a blow at the barriers against that personal corruption which destroys a nation. It impresses young men that personal integrity is not a condition of success in civil officers; indeed, it is rather a hinderance, since it prevents the candidate from the use of means which procure ballots.

A sacred ballot is not withheld through fear of the non-election of him for whom it is cast. For (1) the majority may be wrong; in fact, often are wrong; and a wrong is none the less so because committed by a multitude. (2) In such a case, to vote with the majority is to say the wrong may be committed until the right is in the ascendency. (3) The ballot is an educator. He who casts it righteously can give a reason for so doing, and thus influence others so far as they have confidence in his intelligence and honesty. And how great the demand for such influence in view of the millions who use this power ignorantly!

Neither will the sacred ballot be cast for evil men or measures because they are less evil than others asking our support, because we are not permitted to do wrong even in the slightest degree. If it is impossible for us to act without sinning, then the consequences of our not acting must be met by those who placed us in that position.

As a nation we are yet on probation. If we fill the cup of our iniquity we shall perish. To squander the wealth of this nation is to rob God; to desecrate his Sabbaths is to provoke his anger; to license the saloon or any other sin is to debauch the public conscience, nourish crime, and hasten the downfall of the republic. All this a corrupt ballot does directly, and the refusal to vote a sacred ballot does indirectly, but none the less surely.

The public school, a patriotic press, a pure Church, under God, will produce righteous convictions and such courage that this precious right of Americans will be sacredly observed, and our national righteousness, and hence our perpetuity, will be secured. C. A. VAN ANDA.

Indianapolis, Ind.

THE GREAT SOUTHERN PROBLEM.

WHAT is to be done with our brother in black?

This question concerns every section of our common country, the North as well as the South. Who can solve it? The Negro has been the bone of contention in our nation for more than a century. In Congress, in the press, in the Church, every-where our brother in black has shown his ivory teeth and woolly head.

The gravity of this question is now impressing itself on the minds of men every-where. The leading *statesmen* and *thinkers* of our country are perplexed and appalled as they stand face to face with this all-absorbing subject. In its presence political parties, Republican and Democratic, are as nothing. As it now appears it is becoming a question of *race conflict*. Thomas Jefferson and Abraham Lincoln said, "The two races could never live together in peace and harmony under a condition of social and political equality." *Anglo-Saxons never amalgamate.* Race distinction and race purity is equally strong with both whites and blacks in the South. Into the most refined and elegant Negro families the whites are not admitted —social relations with them are despised. The best class of Negroes in the South condemn treason to race, and abhor miscegenation. We have no fears that the pure racial type will be lost. In freedom amalgamation is impossible, because it is forbidden by the instincts of both.

Race distinction—race aversion amounting almost to hatred—exists between the whites and Indians, and the whites and Chinese. Between the African and white race the bar to union is still more absolute. To remove it would destroy the white race. One drop of Negro blood known to exist in the veins of a white woman in this country, North or South, draws her down to the social status of the Negro, and impresses upon her whole life the stamp of the fateful race; and it matters not if she rivals the lily in the whiteness of her skin. I have found it equally true throughout the South that Negroes of mixed blood are regarded as inferior among the race to which they belong. The laws of this country or the manner of their administration have nothing to do with race antipathies. They rest on foundations that men have not built, and it is worse than folly to attempt to set aside the eternal laws of nature's God. Therefore the Negro question is not a *Southern question*, but a *race question*. It is not *caste;* it is race aversion and distinction.

As to race antagonism, it might be said there is none in the South.

The children of the two races delight to play together. The blacks are preferred as servants. The whites and blacks work and mingle in harmony. The conflict lies along the line of political and social relations. There is against the African race an arbitrary prejudice with every Anglo-Saxon. Even Charles Lamb, who saw "benignity in the black man's countenance," and said he "admired and loved him," also said, "I would not like to make him my associate, and share my means and good-nights with him, . . . because he is black." The bias of family or race is well balanced.

The honest Negro will vote forever with his own race, just as the honest white man will vote with his race.

It is utterly impossible for a man to vote otherwise than with the interests of his own race. It is lunacy to attempt to break up these nature-lines. Liberty, education, refinement, and the consciousness of personal merit make this sentiment stronger, and widen the gulf between the races. This effect is more decided with the Negro than with the white race. They demand, with a bitter earnestness, that their representatives in Church or State, *regardless of qualification*, shall be "black" instead of white. This sentiment is hidden in the very core of this Negro question. Color-blindness cannot cover it up, nor conscientious *principle* dissolve or wash it out. Neither amalgamation, nor colonization, nor transportation, nor *federal election laws* can settle this question.

There are more than seven hundred and fifty thousand black men in the South, holding the ballot, who do not know the English alphabet. They have no more intelligent idea of the responsibilities of citizenship than a horse. The very introduction of vast multitudes of letterless freedmen to the elective franchise, without a probationary preparation, was without a precedent and positively wicked. Blacker and deeper than the sin of slavery was the placing the burden of citizenship on the Negro and then refusing or neglecting to prepare him for its responsibility. To us who live in the South there seems but one remedy—turn back the hands on the *political clock*, and start with "restriction" to Negro suffrage to an *educational qualification*. The same qualification should be extended to the illiterate whites. This would reduce representation to the actual intelligent voting population of the whole country, and I am quite confident would satisfy both races and harmonize both sections.

Athens, Tenn. J. F. SPENCE.

THE PAN-AMERICAN CONGRESS.

THE historian of the decade ending with 1890 finds no event in the western hemisphere, and perhaps not in the eastern, of equal importance with the assembling of the first Pan-American Congress.

Congresses have often been held among the crowned heads of Europe, generally for the purpose of organizing some high-handed robbery or of coming to an agreement with reference to the division of the territory of an unfortunate neighbor among themselves. This was for a different end, assembled in a different spirit, and was perhaps the first of its kind. The meeting of the congress has excited little attention, perhaps because, like most of the really great events brought about by a superintending Providence, it came about in a very matter-of-fact way, and with a design simply of settling some common questions of tariff, coinage, weights and measures. It is not unusual for men in their deliberations and actions to bring about results vastly greater than they anticipated, after the manner of Saul, who left home to find his father's stray asses, but actually found a kingdom. It would not be improbable if it should be found that in

settling some of these minor matters the congress has actually settled the history of the two Americas for some hundreds of years.

The mere broaching of a grand idea of reform is often a significant event, because, once seen, men will never forget or rest satisfied till the ideal becomes the reality. The spectacle of the representatives of a dozen independent nations, owning among them half a world, meeting together for the amicable adjustment of questions of common interest, is such a spectacle, and the memory of it will not perish. In comparison, how like the play of mice or the antics of idiots seem the numerous instances of protracted and bloody warfare over the possession of a few jewels, a paltry sum of money, a woman, or an iron dipper!

If, as now seems probable, the congress shall result in the formulation of a plan for the arbitration of international difficulties of the future, it will only follow to its natural conclusion the idea which gave it birth. Though war should follow after that, yet the memory of the better way would still remain as a millennium to be evermore sought until attained. War would ever after look more dreadful and inexcusable, and peace ever seem more desirable and possible.

Such a good understanding among American nations promises little scope for the ambition of the soldier, and makes short work of the arguments for large standing armies, navies, and enormous war debts.

This consummation, if reached, will be all the more permanent because there has been a gradual growth of sentiment toward that point. The influence of Christianity tends strongly in that direction. The population of our own country is in part made up of the descendants of those who have suffered from the conscription laws of the Old World, who are, therefore, well prepared to value another policy, and the nations of Central and South America have had a sufficiency of war. Should the congress formulate such a plan for the avoidance of war in the future it will hardly go beyond the point of settled public opinion.

The effect upon the world of such a stand it would be hard to estimate. The spectacle of the United States for more than a century demonstrating the possibility of self-government has told on the South American nations, and has overturned more than one throne in Europe. This, too, may prove to be the leaven of peace that shall leaven the nations.

The significance of really great events is never understood at the time. On the stone which marks the grave of Thomas Jefferson at Monticello one may read: "Author of the Declaration of Independence," though neither he nor his countrymen appreciated the significance of the deed at the time. When the day shall have come when another stone shall mark the resting-place of the present honored Secretary of State it may be that there may be found carved in the marble, as his chiefest claim to the gratitude of his countrymen and the remembrance of the world, "Author of the first Pan-American Congress."

Baltimore, Md. ELBERT S. TODD.

THE ITINERANTS' CLUB.

SALUTATORY.

If the object in view is clearly in mind, if the materials are fully in hand, and if the logical arrangement has been perfected, then the introduction of a sermon, magazine article, or book first of all may be written. But under other conditions the writing of the introduction would better be delayed. Cicero has said that the last thing one finds out is what to put first.

What may be most needful in the Itinerants' Club department of our *Methodist Review* we confess is not clear. We therefore waive the writing of a full introductory article at this time, hoping that as we go on we shall discover an order of thought and discussion that will harmonize with the best interests of the ministry. In the meantime we shall be a diligent inquirer, and shall welcome suggestions from all quarters.

CLUBS.

This last quarter of the nineteenth century will be noted in history as an era of combinations, clubs, leagues, trusts, and various other organizations seeking the advantages of associated labor and movement.

Men are now entering these associations from various motives, such as self-improvement, self-protection, pleasure, profit, or from some other philanthropic or selfish purpose. The motives will be found in some cases to be highly commendable; in other cases they are as highly condemnable. The most destructive and baleful results, religiously, politically, or socially, may follow from combinations, or results may follow from them that are the most constructive and helpful. When good men combine there is an onward and upward movement. When bad men combine society may well tremble. When for mutual help men associate, as in church organizations, or in literary clubs and circles, there are, too, afforded rare opportunities for improvement.

The object of the Itinerants' Club has already sufficiently been set before the readers of this *Review*.

We may say, however, what would not have been modest in our predecessor to say, that Bishop Vincent's brain is fertile in schemes, using this word in its best sense. More zealously than any other man of our acquaintance he has been seeking to elevate the ministry of the Methodist Episcopal Church, both before he was made bishop and since. Those especially have been in his thought who have not had the advantages of a liberal and professional education. In pulpit power he would have these men take rank with the ablest and best of our ministers. To this class of our preachers, scattered though they are, he has given more of his brain and heart than they of that class realize. The Chautauqua School of Theology, organized several years ago, and now the Itinerants' Club, are the

outgrowths of his desires and labors to benefit primarily those in our ministry who are not professionally educated.

How the matter lies in his mind, and the importance of it as it seems to him, may be inferred from the following extract from a personal letter we publish in behalf of the cause that profoundly interests him:

"I long to have a personal conversation with you, to impress you with the value of this whole educational movement. Please take this one thought into consideration: We have in Methodism every year a force of from two thousand seven hundred to three thousand under-graduates in the four years of study. Not one fourth of these men are able to take the college or theological seminary course. Three fourths of them are without education of the professional sort, except as they get it through our Conference course of study. If that course of study be weak, or weakly managed by student or examiner, or if the standard be low in the Conference (and with the majority of a Conference made up of such men it is likely to be), we are increasing the difficulties in the way of high standards and actual attainment. What is needed to-day is a work vital, vigorous, and persistent in behalf of the men who are now unawakened, and whom an unappreciative majority in every Conference is bringing into the ranks. The most important theological work of this century is in behalf of the majority of under-graduates in the Methodist ministry whom the theological seminaries and colleges cannot touch. If we can, through itinerant clubs held all over the Church, and through an ably conducted department in the *Methodist Review*, open the real world of ministerial responsibility and service before these men, we shall get quite a large percentage of them to retire for a time from the active work and attend our schools. The others we shall stimulate to better work. All of them will stand in their Annual Conferences for more thorough examinations."

It is the design of the Itinerants' Club to awaken the young men of the ministry to an appreciation of their possibilities.

ORIGINALITY.

MEMBERS of the Itinerants' Club, we should not strive for originality; striving will not bring it. If it comes to you at all it will come as the dawn light comes, naturally. When it thus comes, welcome it as you would a dear friend, making, however, no great ado over it.

Originality is spoken of as absolute and relative. Absolute originality is confined to the divine Mind; of its products, therefore, we need not speak. Relative originality produces ideas, or combines ideas, which, so far as the producer knows, have never before existed in the human mind. But careful investigation discovers a sort of universal partnership in the world of ideas, and affords ground for the supposition that what is in the mind of one man is or has been in the mind of some other man. It is, therefore, extremely hazardous for any person to say that a given idea is purely original; no man of sense will say it. In general, the more one knows the less confident is he of the originality and privateness of his knowledge.

Homer is called original, and was original; but his originality was not what is termed pure. He freely made use of all the traditions, the history, the songs heard in the field, the pasture, the street, and at the fireside, together with the religious hymns of the people. In a word, he compiled his poems out of common property—the folk-lore of his time. He was, however, in a true sense the inventive man—the "hundred-handed, Argus-eyed, who can successfully cope with the rolling miscellany of facts" and dispose of them to personal advantage.

Plato, also, was original; yet he devoured all history within his reach and all the knowledge of his contemporaries. He absorbed Solon, Sophron, Philolaus, Timæus, Parmenides, Heraclitus, and Socrates. But he left his mark and superscription upon all the things he touched; they were thoroughly Platonized.

Another of the world's original men was Chaucer; yet he was one of the greatest borrowers in all history. We find him heavily in debt to Lydgate, Caxton, Guido di Colonna, Phygius, Ovid, Statius, Petrarch, Boccaccio, and to the Provençal literature. He was, however, no thief. Great minds steal nothing: they are the mint that coins our silver and gold, making bullion fit for circulation.

There can be no hesitation in placing Shakespeare on this same list of original minds. But the times in which he lived were favorable. There were demands for dramatic entertainments. Shakespeare was for a time the prompter at the Globe Theater and custodian of many tattered and worn dramatic manuscripts. He became familiar with their contents—with the stories of Plutarch, the facts of English history from Arthur to the Henrys, the accounts of doleful tragedies, merry Italian tales, Spanish voyages, adventures; indeed, with a multitude of such like matters. He had a magnificent imagination. He knew the value of a genuine stone; could cut it and bring out its sparkle.

The same in substance may be said of John Milton. In every catalogue of original geniuses his name finds a prominent place; yet his best productions contain the spoils of many centuries and of all countries. He knew the traditions and facts of Jewish history, and had searched early church history through and through. The Talmud and Koran rendered him service. The fields of Achaia and the hills of Judea gave to him their choicest products. The music of Italy, the beauty of her skies, and all there was of Britain in her early days—the fearful ravings of her Druidical priests, the conquest over her by the Romans—in a word, every thing modern, every thing ancient, every thing classical, every thing sacred, every thing profane, was placed under tribute to *Paradise Lost*.

There are those who think that Swedenborg also was one of the most original of men. But he, too, made all his contemporaries and predecessors his helpers. From Harvey he learned of the circulation of the blood; Gilbert told him that the earth is a magnet; from Descartes he learned many of the curious secrets of matter and of mind; Newton instructed him as to the laws of gravitation; from Heister, Boerhaave, Winslow, and others he learned the science of comparative anatomy; to Leibnitz and

Wolff he was indebted for his cosmology; Locke and Grotius furnished him with his principles of moral science, while nearly every Bible writer gave him something to use.

It likewise will be found convincing and interesting to read the following admissions of the great minds of the world.

Says Confucius: "I only hand on. I am a transmitter, not a maker. I believe in the ancients; therefore I love them."

"Originality," says Goethe, "what do they mean by it? The action of the world upon us commences with the hour of our birth and ends only with our death. . . . It is here and there and every-where. . . . There is nothing we can claim as our own but energy, strength, and volition. . . . Very little of me would be left if I could but say what I owe to my great predecessors and contemporaries. . . . Every one of my writings has been furnished to me by a thousand different persons, a thousand different things. The learned and the ignorant, the wise and the foolish, infancy and age, have come in turn—generally without the least suspicion of it—to bring me the offering of their thoughts, their faculties, their experience. Often they have sowed the harvest I have reaped. My work is that of an aggregate of beings taken from the whole of nature; it bears the name of Goethe."

"When I was a young man," says Goldsmith, "being anxious to distinguish myself, I was perpetually starting new propositions; but I soon gave this over, for I found that generally what was new was false. Strictly speaking, we may be original without being new; the thought may be our own, and yet commonplace."

"As for originality," says Byron, "all pretensions to it are ridiculous. There is nothing new under the sun."

Says Ruskin, "All men who have sense and feeling are continually helped by every thing that falls in their way. The greatest is he who has been oftenest aided. The labor devoted to trace the origin of any thought will issue in the blank conclusion that there is nothing new under the sun."

That was a fine saying of Macaulay, "The ancients have stolen all our best ideas."

"Poets," says Lowell, "import their raw material from any and everywhere, and the question at last comes down to this—whether an author have original force enough to assimilate all he has acquired, or that it be so overmastering as to assimilate *him*. If the poet turn out the stronger we allow him to help himself from other people with wonderful equanimity. Should a man discover the art of transmuting metals, and present us with a lump of gold as large as an ostrich-egg, would it be in human nature to inquire too nicely whether he had stolen the lead? Indeed, if the works of the great poets teach any thing, it is to hold mere invention somewhat cheap. It is not the finding of a thing, but the making something out of it after it is found, that is of consequence."

Says Edmund Gosse, "A great deal of foolishness has been said about plagiarism. To plagiarize is the instinct, the characteristic audacity of almost every poet of the highest class. It is only where it is committed

by a small poet or poetaster—in other words, where skill is wanted, and the hand of the thief is seen in the pocket of the owner—that the action becomes blamable, because contemptible."

Biblical philosophy in these matters is profound. We are not our own (1 Cor. vi, 19); every good thing, whether of things tangible or intangible, is given us from above (Jas. i, 17). The grandest mind ever embodied said, "My doctrine is not mine, but his that sent me" (John vii, 16). The greatest minds, even at their best, are, therefore, but a John the Baptist, the voice of one in the wilderness—a voice giving expression to a small section of things, things which existed in the great community of consciousness long before they took shape in the individual consciousness of those who seem to hold the special title to them.

We have made these numerous quotations and references not only to illustrate the point before us, but also to give encouragement to the modest preacher who often feels that he has no original wit. You have it, young friend. But, judging from the foregoing facts and quotations, it follows that, if we would be original, it is necessary first to master as much of the world's knowledge as we are able; then to mint it in our own mind and quickly put it into circulation. We are not to read and read, but we must read and think, and then originate (1 Tim. iv, 13–15). After having looked without, then the direction of Longfellow can be followed: "Look into thy heart, and write."

It likewise follows that our newest thought, if sensible, will puzzle no one who is sensible. Quintilian argues with force that there is no foundation for the complaint that only a few people have the faculty of comprehending what is imparted to them. He claims that it is as natural for men to comprehend as for birds to fly. In a word, any thought clothed in common speech (the grandest thoughts readily allow of this clothing) finds easy lodgment, even in an illiterate mind, provided it is intelligent or is possessed of common sense.

Hence, too, it may be said that in the use of this class of materials one is to be no miser. One's best thought will not be too early in the market; indeed, the trouble is that most men are a little behindhand. When, therefore, a thought rises clear in the mind, speak it if it is righteous. Others are thinking it. You cannot hide it. If you wait some other one will get the start of you. Good thoughts are safe only when spoken.

And remember, dear brethren, though you dwell on the prairie or among the Rocky Mountains, or among the Sierra Nevadas, on the Atlantic or on the Pacific coast, you each have in the structure of your God-given mind every idea that is in the structure of any and every other human mind. By educational processes one calls out those ideas. Do you now ask this question, If we are denied the advantages of the schools can we be self-educated? Yes. How? From time to time it will be our aim and pleasure to tell you.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

A CHAMPION OF GERMAN ORTHODOXY.

WHILE many of the biblical critics of Germany have seriously departed from the paths of the orthodox faith there are those among the dogmaticians who champion the essentials of religion with an eloquence and an erudition that cannot be resisted. Though no longer young, the rising man in this respect is Professor Franz Hermann Reinhold Frank, Ph.D. Born in 1827, he became in 1857 Professor Extraordinarius of Dogmatics at Erlangen. A year later he was raised to the position of Professor Ordinarius in the same university. He is the author of a number of important works, as, *System of Christian Truth* and *System of Christian Morals*. But his work entitled *The Significance to the Church of the Theology of Albrecht Ritschl*, published in 1888, has made him a leader of the orthodox side and an assailant of the new views. His literary activity has, however, by no means been confined to his books. As editor of the *Zeitschrift für Protestantismus und Kirche*, from 1869 to 1876, he furnished numerous articles of value. Since then his pen has been exceedingly busy on themes of great moment to the Christian world. With the beginning of 1890 he became one of the editors of the new religious monthly called the *Neue Kirchliche Zeitschrift*, a magazine devoted to the service of the Lutheran Church from the stand-point of the Lutheran Confession. Professor Frank furnishes the principal dogmatic articles, which are strongly orthodox, and directed with telling effect against the neo-rationalism of the Ritschl school. The claim of the liberals and the modern and modified rationalists, so loudly set up, that they are the exclusive representatives of scientific theology, Frank denies; and his logical and powerful pen goes far to support the denial. He is at the age when his mind is ripe but has not yet begun to decay. He asserts that many of the theological students lose the positive faith they brought with them to their negative professors, because that faith had not been previously wrought into experience —a profound truth too much overlooked by German orthodoxy.

A LEADER OF HIGHER CRITICISM IN FRANCE.

THE name of Maurice Vernes, *Directeur adjoint à l'École pratique des Hautes Études, Sorbonne*, is destined to become known to American theologians. His two recent works, *Précis d'histoire Juive* and *Les Résultats de l'Exégèse Biblique*, are already attracting wide attention in Europe. Professedly he takes up the cudgel against the Reuss-Kuenen-Wellhausen alliance, and smites it with astonishing vigor. He rightly says that if the Old Testament is what Reuss and his followers represent it would never have taken and held its present grip upon the world. He insists that this fact needs explanation, and that Wellhausen is incompetent to deal with it. But whether his own views are any improvement upon

those he so vigorously assails is most questionable. True, he loudly asserts the unity of the composition of the Pentateuch, yet almost in the same breath he admits that the work of at least two pens can be distinguished in the books of Moses. The argument in favor of the unity of language he scarcely presents at all, but contents himself with assertion. The chief difference between his position and that of the extreme German critical school is that while they know nothing of a Pentateuch, but only of a number of different writings patched awkwardly together, he occupies more nearly the position of those critics who recognize different sources but who affirm the work of an editor who organized the Pentateuch into its present form. It is at least encouraging to find a great European thinker who dares to assert the unity of the language and composition of the first five books of the Bible. Perhaps the proofs upon which he rests his faith may yet be made public, in which case they may appear satisfactory. His position with reference to the date of the origin of the Pentateuch is, however, more radical than that of those whom he assails. Accepting the historico-grammatical method of the critics, he says that the period of the composition of the biblical books can be best ascertained if the student takes as his starting-point some comparatively late date at which, without doubt, these books were in existence, following the course of the centuries backward, and examining the circumstances which must have existed at the time when each of the writings was completed. To this method there is no objection; but he violates it himself in his conclusions. With the assertion that there is no reason for placing the composition of the Pentateuch and Joshua prior to the Babylonian exile he proceeds to fix the date of the Jehovistic portion at 800 B. C., and the Elohistic at 200 B. C., causing Wellhausen to blush for stopping at the exile as the starting-point of the Pentateuchal literature. The prophetic books he holds to be pseudepigraphic, and fixes their origin between 200 and 400 B. C. Judging not from M. Vernes alone, it looks as though the French, in eating the theological sour grapes of the Germans, had had their teeth set on edge, and were likely to proclaim fables so manifestly fabulous as to overthrow the entire bulwark of criticism.

A PESSIMIST OF THE PESSIMISTS.

EDUARD VON HARTMANN is best known to American thinkers by his *Philosophy of the Unconscious*, which made him world-famous in 1869, at the age of twenty-seven. His later works, *The Phenomenology of the Moral Consciousness*, published in 1879, and *The Religious Consciousness of Man in the Steps of its Development* (1881), added largely to his reputation and more fully developed his philosophical system, which he denominates transcendental realism. Hartmann began his career as a soldier, leaving the army because of an affection of the knee. His vast reputation and influence have been won outside of university walls, since he has never been a professor. It would be folly to attempt an analysis of his philosophy in the space at our command. A few sentences must suffice to set

forth some of his peculiarities as a thinker. He holds to an Absolute, an unconscious Mind or Spirit, whose functions are intelligence and will, which are not dependent upon each other, but co-ordinate. Like Schopenhauer, although perhaps even more so, he is a pessimist, and undertakes to fuse the philosophy of his master with the system of Hegel. Characteristic, also, is his attempt to combine the teleological with the mechanical principle. His unconscious Absolute in all its manifestations works toward an end. This is true even in the vegetable and the inorganic world. The great end of the existence of the world is the blessedness of this unconscious Absolute, which, however, can be only negative. Prior to the creation of the world the Absolute existed in a state of unhappiness. Through the creation the Absolute attained a condition of painlessness, but also of pleasurelessness, the Nirvana of the Buddhists. The logical ethics of such a system is also negative. The purpose of every man's existence is to advance the negative blessedness of the Absolute, and by reaction to promote his own happiness. Our duty to others reaches only so far as our duty to the Absolute can be furthered thereby, which cancels the necessity for the Golden Rule. The advancement of the general civilization is a higher goal than the welfare of any individual. Hartmann's significance in philosophy grows out of his profound conception of the idea of purpose. The doctrine of pessimism which he advocates is a defunct doctrine. In a recent number of *Gegenwart* he discusses at length the prevailing methods of philosophical study in Germany, and expresses great dissatisfaction. He says some startling things, but is too reactionary to be useful. He claims that there is too much hearing of professors, and not enough of reading and independent thought. In making this claim he is justified by facts.

CURRENT LITERARY WORKS OF VALUE.

THE THIRD GERMAN EDITION OF GODET'S COMMENTARY ON JOHN.

THOSE who are acquainted with Godet's *John* in its English dress will find no essential changes in this edition. It is interesting chiefly from the fact that the celebrated author says that after studying carefully all that has been written for and against the Johannine authorship in the last twenty-five years he can still with his former confidence write, *Commentary on the Gospel According to John.* The weight of Godet's name in connection with such a statement will do much to strengthen the tendency now prevalent to accept the credibility of the material in John. Most of those who believe that gospel to be written by another than the beloved disciple admit that it truthfully represents him in spirit, but the argument for direct authorship is as cogent as the argument that the gospel represents him. When the spirit and matter are admittedly John's, it ought not to be long before all critics adopt the view of Godet, who is the peer of the

most scholarly among them, and declare with persuasive diction that John was as much the author of the fourth gospel as Paul was of the Epistle to the Romans. There is no need of compromise.

AN INTERESTING PUBLICATION OF CUNEIFORM TEXTS.

Professor Dr. Schrader, the Assyriologist of Berlin, in connection with several others, has just published the second volume of the *Keilinschriftliche Bibliothek*, consisting of a collection of Assyrian and Babylonian inscriptions, translated into German. The inscriptions in question cover those of Tiglath-pileser III., Sargon, Sennacherib, Assarhaddon, and Assurbanipal. This series of kings exercised the greatest influence upon Israel, and Israel no less influenced the fortunes of these kings, hence the profound interest of these inscriptions for the theologian. While, however, this work is of great importance, it does not furnish very much that is new, since the chief facts contained in it have been before the reading world for some time in Schrader's *Die Keilinscriften und das Alte Testament*. The principal advantage of the present work is to the independent student, who wishes to take up the inscriptions in their order and investigate them for himself. Besides confirming and explaining many passages of the Old Testament, it has the merit of putting us in a situation to understand the civilization of the times, which, according to the critics, is a condition of understanding the Bible itself.

A RELIGIOUS-LITERARY CURIOSITY OF THE NINETEENTH CENTURY.

Leonardus Maria Wörnnart, O.S.Fr., reader in theology, has just published a work under the title, *Mary, the Wonderful Mother of God and Men, Presented from all Points of View*. The author, as his title shows, is a Franciscan, and his book is published under episcopal sanction. He opposes those who advise caution in the recognition of the distinctions of Mary. He claims that ancient Christendom was not aware of many of the glories of the most blessed Virgin now known to the Church, and that in the course of time still new glories of her nature and power will be discovered and recognized. This book teaches that it was she who explained to the apostles the mysteries of the Holy Trinity and the hypostatic union. She rules in a special manner all ranks in the Church, especially the hierarchy; controls all things secular in the interest of the Church; influences the choice of bishops; and as God conducts the government of the whole world, so she conducts the government of the Church with miraculous wisdom. She has the complete control of all reasoning and unreasoning creatures, and hence the power to work all manner of miracles. Disturb ourselves as we may concerning the question of the connection of good works with salvation, we shall be saved if we are only true servants of the Virgin, and she lends us her aid in time of trouble. The only value of the book to Protestant readers is to

illustrate the perversity of idolatry into which the Church of Rome has fallen, and into which, if we may trust the utterances of this book, we must expect her in the course of time to plunge deeper and deeper.

LITERARY DEMAND AND SUPPLY IN ENGLAND.

To judge from the titles of the books which fall from the English press, nothing which pertains to God or man, time or eternity, is uninteresting to the English mind. If there is any one tendency characteristic of contemporary English thought it is its universality. Specialism is not so rampant as in Germany. Yet the literature of some branches is decidedly more active than that of others. But this one-sidedness is a national preference rather than a scholarly bent of individuals. The number of books which may be classified as religious, for instance, is larger than any other, unless it is what may be called educational, which includes all works of a general or special scientific character, as well as text-books. Another tendency is to issue books of the same class in series, much as is done in America but on a smaller scale. A partial list includes the following subjects; *Church History Series; Story of the Nations; Non-Christian Religions; Men of the Bible; Statesmen; Popular Classics; Eminent Women; Men of Action; Contemporary Science; Philosophical Classics; Students' Guide.* All these under the list of "series." Besides, there is the library of *Famous Books;* the *English and Foreign Philosophical Library;* a series of *Biblical Manuals;* the *Ancient and Modern Library of Theological Literature*, and the *Dictionary of National Biography*, which has now reached its twenty-second volume. Among the religious books one fourth are sermons and another fourth devotional, while biblical commentaries are numerous and popular. This speaks well for the piety of the English reading public, which, as in America, is undisturbed by criticism. To biblical commentary doctrinal theology is about as one to two, and biblical criticism as one to three. Comparatively few books are issued relative to homiletical subjects, which accounts for the low-grade preaching of the common English pulpit. Aside from *Lux Mundi*, the most important recent theological production is James Martineau's *The Seat of Authority in Religion*, which, according to the author, is Conscience, and not the Church, as the Romanists say, nor the Bible, as the Protestants. Non-conformists produce most of the doctrinal theology—a fact that ought to awaken the inert Church of England.

The above-mentioned "series" show that biography plays an important part in the literary productiveness of present-day England. Yet history is twice as important numerically. As the biographies include all classes of men and women, so the histories have to do with all countries and periods of the world's progress. Among the best is Fyffe's *History of Modern Europe*, just completed in three volumes. Another of great importance is Gardiner's *The Constitutional Documents of the Puritan Revolution*, 1628–1660. Here documents of which we have often read can

be perused by the student for himself. Notable is the frequency with which local histories of London appear. This is owing to the passing away of the old city and the rising up in its place of the new.

In England, as elsewhere, there seems just now to be a dearth of original philosophy; but the English mind is rather scientific than philosophical. It borrows its philosophy from Germany. The productions are chiefly translations of German works, as Fichte's *Science of Knowledge*, or criticisms of the ancient or modern philosophers, like Smith and Grundy's *Aristotelianism*, or Professor Fraser's *Locke*. England is too religious to deal much in Pessimism, as Germany is too irreligious to deal much in Optimism. Yet Coupland, in his *The Gain of Life, and Other Essays*, sees but little progress toward happiness in our race.

Compared with its treatment in Germany and France, socialism is here little noticed, the Fabian essays being just now the most important. The Irish question is treated more fully, though indirectly, through general works on Ireland.

Books for children are not frequent, and generally lead the reader into Fairy-land. Except an occasional volume of sermons to boys, or of biography, there is very little outside of stories for youth.

A TREASURE OF THE VATICAN PHOTOGRAPHED.

The precious Vatican manuscript of the New Testament, which has hitherto been guarded with such jealous care, has lately been photographed by the consent of his holiness Leo XIII. It is understood that only a limited number of copies will be published. Yet as a few of them will doubtless find their way to America students here will at least be able to read the text and study its peculiarities hereafter without let or hinderance. It is too soon to pass a critical judgment of its value, but it may relieve some problems of shade and difficulty.

RELIGIOUS.

ROMAN CATHOLIC MISSIONS IN AFRICA.

The spirit of criticism which is indulged every-where against missionary movements does not spare those of the evangelical Germans in Africa. The celebrated German African explorer, Lieutenant Wissmann, claims to be a decided friend of these missions, but asserts that as a factor in the civilization of the savage races of Africa the Roman Catholic missions are decidedly more effective. He intimates a more self-sacrificing consecration on the part of the Roman missionaries, since they go to Africa to spend their lives without hope of ever returning home. Chiefly, however, he attributes the supposed results, not to any superiority in Romanism, but to its inferiority. The outward form of their worship enable them to reach a larger percentage of the native populations in a shorter time. He declares that it is too much to expect that these savages should at once be taught the

nature of Christianity; but they can be lifted a little way up by Romanism, whereas they remain entirely untouched by the more sober teachings of the evangelical missionaries. It is difficult to tell whether this criticism is more of a compliment or of a censure upon Protestant missionary methods. Perhaps Bishop Taylor's method of teaching the natives civilized ways of life in connection with the Gospel is the solution of the difficulty.

THE PASSION PLAY.

DRAMATIZATION would seem to have exhausted its possibilities at Ober-Ammergau. However brilliant other great plays, all fade into insignificance in contrast with the tragedy enacted among the sublime sceneries of the Bavarian Alps. Historically, it is interesting to notice that the Passion Play is the last of the ancient Mysteries, or Miracle Plays, performed during the Middle Ages, wherein portions of the Old and New Testaments, or the lives of the saints, were dramatized; also that the Ober-Ammergau play was originated so long ago as 1633, on the cessation of a desolating plague, and has since been regularly performed in fulfillment of a vow of gratitude by the Bavarian peasants. As to the moral aspects of the Passion Play, even the European verdict varies with the critics or defenders. The English *Weekly Mail* declares that "If there is a spot on earth outside the Holy Land congenial to a spiritual performance, that spot is Ober-Ammergau." This semi-friendly word is, however, modified by the adverse comment of the *Mail* which immediately follows. "The Passion Play," it affirms, "is founded on the greatest and most important fact in history; but as we look on the scourgings and buffetings, the crown of thorns, the hanging on the cross (the audience are not permitted to see how the *Christus* is secured, that being done before the curtain rises), and the spearing of the side, we are conscious that there is absence of 'the pain that he endured,' and that it is all unreal. It is noteworthy that after the point where Mary recognizes her Son bearing his cross there is no visible emotion in the audience, as at the Bethany and other prior incidents. The crucifixion itself fails to make the expected impression. A young lady who has been bathed in tears is apparently unmoved at the scene on Calvary. An air of unreality seems now to be present more than before." Similar to these words are the strictures of the *Rock*, a popular Church of England paper; while the crucifixion scene is also the burden of its protest. "When two such independent judges," it remarks, "as the editor of the *Fortnightly Review* and Mr. Bancroft, the actor, unite to condemn the crucifixion scene, the objections to it cannot be set down as either sentimental or due to a narrow type of religionism. It ought to shock all taste, to say nothing of reverent feeling, to hear through a curtain the hammering of the nails and then to watch a living body lifted up, as it is extended on a cross-beam of wood. . . . We were struck with the spontaneous remark of a lady who was there last month: 'I think if I had seen the crucifixion, and it was any thing like that, I could not have believed in the divinity of our Lord.'"

Such condemnatory words may, however, be offset by the enthusiastic

comment of a distinguished American visitor, as the exponent of many witnesses, to the effect that the Passion Play in the Ober-Ammergau surroundings seemed "the most solemn lesson in the realities of the Christian faith and promise" he had ever seen. The whole subject thus seems undecided and susceptible of varying interpretations by different judges.

REFORM IN GERMANY.

"REFORM" is now the watchword in all circles in Germany, and the people are beginning to wake up to the fact that the course they have been pursuing for centuries is not perhaps perfect. As in all monarchical countries, the people are slow to initiate great moral changes, or any movement that may be characterized as a revolution. Any innovation, unless clearly within the province of individual right, is met by the stern spirit of repression by the government. But Germany is emancipating itself from the grievous bondage of tyranny and moves toward moral ideals. On the part of Christian moralists in and out of the pulpit there is now a concerted effort to abolish the duel. The great hinderance is the practice in the army, which practically compels an officer to fight under given circumstances or retire from service.

On the Sunday question, too, sentiment is in many respects rapidly changing. The aim of the reformers is not radical. They will have none of the Puritan Sabbath. But they are anxious to do away with Sunday work to the utmost possible extent. The movement has not reached the stage where it is a question of keeping the day holy, but the effort is to secure Sunday rest. Pastor Bernhard Rische, perhaps, takes the most advanced ground. He undertakes to show that Sunday rest is a divine natural law, a divine law of revelation, and a divine law of the Church. In contradiction to the majority, he holds that the fourth commandment must be held valid, and enforced in sermon and teaching in order to secure Sabbath observance. He remarks that we cannot expect man to observe Sunday merely because men have ordained it; but while this is current doctrine in America it is an ideal and impracticable doctrine in Germany.

Among reforms of a different class which are now demanded with increasing vehemence is the separation of Church and State. The schoolteachers are growing restless under the requirement to teach a religion which many of them no longer personally accept. On the other hand, many earnest Christians are bitterly grieved by the fact that the Church is now bound by laws enacted by a *Reichstag* made up among others of Romanists, socialists, and free-thinkers. Especially is it demanded that the appointment of the theological professors in the universities should be under the direct control of the Church, and not of the State, as now.

Then there is a strong movement in favor of lay preachers. It is claimed that the clerical force is not sufficiently strong to do all the needed work. The example of America is appealed to as a proof of the efficiency of lay preachers. It is but part of a movement to introduce greater lay activity into the Church so that it may no longer be, as is declared by some, a Church of preachers.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE unexpected invitation of the Bishops of the Protestant Episcopal Church in 1886 to other Christian churches to accept the "historic episcopate" as a basis of that unity of his disciples for which Jesus prayed was hailed with delight by many who long to see all Christians visibly united in him. The indorsement of that invitation by the Lambeth Conference of 1888 encouraged them to hope that the object of the Saviour's prayer was on the eve of becoming an accomplished fact. They very naturally supposed that the invitation implied such a modification of high church views respecting the historic episcopate as could be conscientiously accepted by the vast majority of Protestants who, while conceding the lawfulness of episcopacy, do not believe it to be essential to a true Church. If, however, the *Church Review* be a faithful exponent of opinion in the Protestant Episcopal Church, their supposition was a mistake, and that Church still maintains the fiction of a continuous and necessary historic episcopate. The above-named *Review* most assuredly places itself on a platform too narrow to be accepted by any but the highest of high churchmen.

In one of its late issues, for example, it reviews a volume by Dr. Marshall, who pleads not for the organic unity, but for the federation of all evangelical sects. To this proposal the *Review* objects, saying, "In such a federation he (Dr. Marshall) must leave out of all account what he considers one of those bodies, the American Church. She never could consent for one moment to such a federation as he sketches out." Having uttered these bluff words of dissent, the reviewer gives what he affirms to be "the test by which a body of believers in the ancient Church were known to be in the Church or not," to wit: 1. "The apostolical succession. 2. No bishop, no church. . . . 3. The motto of primitive Christianity is Where the bishop is there is organic visible unity, and nowhere else." On another page he says of missionaries, "Their vocation is to Christianize and to convey the episcopate locally adapted . . . to the varying needs of the natives, etc. That is the great commission. All else is but the fringe of the question!" To these unscriptural exaltations of the historic episcopate we only need to say adieu to all hope of an organic or federated unity of all Christian churches if the *Church Review* fairly represents the thought and sentiment of that respectable and respected sect, the Protestant Episcopal Church.

In a paper on "Liturgical Colors" a correspondent of the *Review* proclaims his sect to be the coming "national Church" of America. Hence he designates her, as its editor also does, "the American Church," and

asserts that she must become such "or soon cease to be a church at all." "The sects," he says, "are too weak doctrinally to live much longer; they must go on subdividing; and in proportion as the American Church is positive in her teaching she will attract to herself the individual atoms. . . . The day is coming when bishops and priests will not be ashamed of proclaiming that they claim the allegiance of Americans because they are bishops and priests, not of a foreign power, but of a national Church!"

These are great expectations. This sanguine churchman grounds them on the belief that his Church will adopt "a national ritual based on the Christian year and set forth by a sequence of colors which shall be the national red, white, and blue, with gold and jeweled priestly vestments for the great festivals, and with purple or purple cloth of gold for the bishops, their stalls, and chairs." These ritualistic colors with the fiction of apostolical succession, and the unhistorical pretense of a necessary historic episcopate, are to be as fatal to the existence of all other sects as the horns of the Jewish priests were to the walls of Jericho. Their fall is to be her rise into the proud position of a national Church and of her recognition as "the American Church!"

Comment on these boastful utterances of the *Church Review* is needless. They are the idle fancies of ritualistic conceit which the good sense of Protestant Episcopalians generally will surely reject. The high churchmen of the *Review* may amuse themselves with them as children do by blowing soap-bubbles; but we may hope that their Church, animated by the kindly temper of the times and by the Spirit of Christ, will at length consent to some scheme of visible union with other evangelical churches on the broad basis of admitting the lawfulness of their historic episcopate and of every other form of church government which accepts the supreme headship of Jesus Christ.

THE *Andover Review* for December is remarkable neither for its contributions nor its editorial products. Among the latter is an article—whether written by one of its editorial staff or a literary mercenary it is difficult to tell—on "The Summer Excursion of an Orthodox Editor," in which our article on "The Crime of the Higher Criticism" in our November-December number is the subject, not of candid, scholarly review, but of studied personality and flagrant ridicule. It was doubtless written in revenge for our article last year on "Andover Errata," in which we exposed some of the iniquities of Andoverism, and also because its management is in sympathy with the heresies we oppose. The editorial so-called sympathizes with the theories of Wellhausen, betrays great anxiety because with the large majority of Christian scholars we affirm our faith in the Mosaic authorship of the Pentateuch, and exhibits total bewilderment, if not alarm, because we presumed to interview some German scholars with whom its writer is evidently not acquainted. It regards our achievement as "marvelous," our courage as stupendous, and the results of our investigations as prodigious. It recklessly runs up our interviews into the hundred, theorizes on the fabulous extent of our labors, trembles at

the possibilities of our discoveries, and intimates in its suspension of ridicule "for the present" that it is preparing for a tremendous attack on our positions in the future. It describes our interviews in a dramatic fashion, employing for the purpose a reckless and untrained imagination, and undertakes to construct out of gross literalism a tableau that should rival the masterpieces of the most conspicuous artists of the Old World. Lacking knowledge in all these things, it makes up in invention, all the time exposing its insincerity and dishonorable spirit. Rarely have we written any thing that has so convulsed, alarmed, and tormented our critics as this introductory article. What shall be the effect of the revelations and arguments that shall follow? Surely if the only answer to grave orthodoxy, based on the logic of history, is ridicule, the "cause" for which it is employed must be in the last stages of anarchy, and its supporters must be wanting in those ethical and courteous considerations that fit disputants for honorable controversy. For the want of space in this number we suspend further reply to the light artillery of Andover, except to say that so soon as the uproar of battle shall again be heard we shall be found in our place, doing as wholesome orthodox duty as the condition of things may suggest.

THE *Presbyterian and Reformed Review* for October discusses: 1. "The Egypticity of the Pentateuch;" 2. "Biblical Limits of the Presbyterian System;" 3. "Country Missions;" 4. "The Testimony of Nature;" 5. "The Religious Consciousness;" 6. "The Proposed New Chapter in the Form of Government;" 7. "Historical and Critical Notes." In the first of these papers Dr. A. H. Kellogg compares the Pentateuch with the monumental indications recently discovered in Egypt by archæological investigators. As a result of this comparison he finds that "the agreement between the Pentateuch and the Egyptian annals is simply marvelous." This scholarly article most certainly proves that rationalistic theories of the authorship of the Pentateuch find no support in Egyptian inscriptions, myths, symbols, traditions, or linguistic affinities. The second paper, by Dr. Christian Van Der Veen, unfolds the principles of church government as they are found in the practice of the apostolic Church; accentuates Presbyterianism as being a legitimate product of those principles; defines the object to which the exercise of church legislation is limited; explains the relations which exist between individual believers and the church or congregation; claims that church legislation has little or no hold to-day on the consciences of its members; affirms that elaborate "confessions" are of no practical advantage, cannot be made a test of church membership, and that possibly the time has come for creed revision. The spirit of this thoughtful paper is delightfully liberal, and contains much that believers of all sects may reflect upon with profit. The third paper has suggestions which many presiding elders in our own Church might find it profitable to read. The fourth paper is a vigorously written sketch of the growth of men's opinions respecting the relation of reason

to revelation and of their varied conclusions concerning "the testimony of external nature" to spiritual truths revealed in the divine word. In the fifth paper Professor E. D. Morris reasons well on the nature, office, and value of the Christian consciousness, which he defines with philosophic accuracy, claiming it to be "a natural quality" illuminated by the Holy Spirit, yet not to be implicitly followed except when its teachings are in harmony with God's revealed word. This is a very lucid exposition of a vital question in the life of the Christian Church. In the "Historical Notes" Professor Shields offers numerous passages from Calvin, which seem to show that he did not teach the horrible dogma of infant damnation; but the professor does not settle that vexed question.

THE *Quarterly Review of the United Brethren in Christ* for October has: 1. "A Scheme of the Devil;" 2. "Authority of the Church Fathers;" 3. "Three Voices from the Tomb;" 4. "The Essential Elements of a Soul-satisfying Religion;" 5. "What Think Ye of Christ?" The first of these papers reasons strongly and conclusively against the wicked policy of licensing the sale of intoxicating drinks. The second is a brief but discriminating essay on the authority and value of patriotic literature. In the third paper we have the several responses given by "infidelity," "nature," and "revelation" to the questionings of men respecting life beyond the tomb. The fourth article compares the teachings of Christianity with that of other religions, and finds it to be the only system that so unfolds the nature and the will of God, the moral condition of man, and the mode of human approach and reconciliation to God as to satisfy the demands of the soul.

THE *Quarterly Review of the Methodist Episcopal Church, South*, treats of: 1. "Usury and Usury Laws;" 2. "Preparatory Education from a Southern Stand-point;" 3. "Family Religion;" 4. "Methodism and Advanced Thought;" 5. "A Fifth Sunday in June;" 6. "Three Decades of Evolution;" 7. "Egoism *versus* Scripture;" 8. "Religious Frauds in the Nineteenth Century;" 9. "God and the Working-men;" 10. "Three Dispensations in Christian Experience;" 11. "Walks in London." In the first of these papers we have a strong, if not conclusive, argument against usury laws as tending to promote the practice they are designed to prohibit. Its author meets the Mosaic condemnation of usury by showing that before the Jews became a commercial people the poor were the only borrowers of money, and the aim of Moses was their protection against the rapacity of their rich brethren. The second article shows that Southern educators are wisely determined to bring their academies fully up to the level of those in the North. The fourth paper shows ably and conclusively that Methodism, while loyally holding fast to Holy Scripture as an inspired book, yet stands abreast of advanced Christian thought on questions at issue between science and religion. In the sixth article the failure of materialistic evolution to demonstrate its claims to be a satisfactory scientific explanation of the origin of things is clearly made out

both by argument and by the testimony of the most learned scientists of to-day. The tenth article, by Crawford Jackson, will probably give occasion to sharp controversy. It claims that the three dispensations of grace, namely, "the dispensation of the Father, the dispensation of Christ, and the dispensation of the Spirit," are still operative in Christian experience. Mr. Jackson places "men under conviction" in the first; justified believers in the second; believers who "have received the Holy Ghost" in the third dispensation. "We believe," he says, "that a sinner is justified before he is regenerated or sanctified," and that more or less time may elapse after his pardon before he is regenerated. He further claims that a merely justified person may sin without forfeiting his justification—a claim which has a germ of antinomianism in it. Indeed, his theory, so far as it relates to Christian experience, can scarcely be reconciled with the Scriptures, which teach that the Holy Spirit is the one administrator of grace in Christ's kingdom, it being his office to "convince the world of sin," to witness the justification of believers, and to purify their hearts.

THE *African Methodist Episcopal Church Review* for October has eleven contributed articles, all of which indicate marked intellectual culture and growth in the Church it so ably represents. Of special interest to our readers are: 1. "Our Latest Works;" 2. "Review of a Lecture on 'The Trials and Triumphs of a Nation Born in a Day;'" 3. "Negro Problems: Political Domination;" 4. "Negro Literature and Book-making;" 5. "The African Problem and the Method of its Solution." The first and third of these able papers show a surprising development of literary culture in the African Methodist Episcopal Church; the third speaks with the voice of a people long crushed, but determined to assert their political rights and to maintain them at any cost. White men in the South should give due heed to it, for it has in it a ring like that of men inclined, rashly, perhaps, to coin their words into violent deeds. The fourth reasons strongly in favor of emigration to Africa as the best solution of our race problem. The editor writes approvingly of the Federal Elections Bill.

THE *Universalist Quarterly* for October treats of: 1. "The Psychology and Physiology of the Will;" 2. "Divine Providence;" 3. "Wellhausen's History of Israel;" 4. "The Christianity of Christ;" 5. "Christianity in Relation to the Constitution of the United States;" 6. "Radicalism and Conservatism;" 7. "The Resurrection of Christ." Of these papers we note the fourth, which denies the divinity of our Lord and treats his death, not as a propitiation for the sin of the world, but as an illustration of the self-sacrifice which was the leading topic of his teaching. The fifth article is a plausible, but unsatisfactory, argument in opposition to the proposal to amend the Constitution by inserting a clause recognizing the Almighty as "the source of all authority in civil government," etc. In the sixth paper belief in the doctrine of endless future punishment is stigmatized as the fruit of a blind conservatism that will

not test the grounds of the doctrines it confesses, either by consciousness or Scripture. Taken as a whole, these articles do not indicate any tendency in Universalism toward orthodoxy. Its sympathy, if not its drift, is in an opposite direction.

THE *Edinburgh Review* for October has: 1. "Tennyson and Browning;" 2. "Eirmer on Growth and Inheritance;" 3. "New Series of State Trials;" 4. "In Darkest Africa;" 5. "The Literature of Tibet;" 6. "Captain Mahan on Maritime Power;" 7. "Victor Cousin;" 8. "Life Assurance;" 9. "Lumholtz Among Cannibals;" 10. "The Golden Bough;" 11. "Political Principles and Party Prospects." These are all intellectually valuable papers. Lovers of literature will prize the *first*, which, with fine critical skill, compares Browning and Tennyson, and the seventh, which graphically outlines the career and comprehensively analyzes the philosophy of that eminent thinker and charming writer, Victor Cousin; theological students will find valuable facts and reasonings in the second, fifth, and tenth papers; general readers will be pleased and profited by the fourth, sixth, and ninth articles.

THE *Bibliotheca Sacra* for October discusses: 1. "Voluntary Societies and Congregational Churches;" 2. "The Kingdom of God in the Land of its Origin;" 3. "Benevolent Theory of the Atonement;" 4. "The Reformation of Criminals;" 5. "Westminster Confession of Faith;" 6. "Doctrine of Predestination from Augustine to Peter Lombard;" 7. "Scripture or Logic—Which?" 8. "Critical Note." The first of these papers rightly contends that Congregational churches ought to carry on their missionary work, not through the agency of voluntary societies like the American Board, but through agents chosen by themselves; the second describes intelligently what American Christianity has achieved in western Asia, the hostility of the Moslems to Christian missions, and the grounds for believing that in due time the Bible, which is now freely circulated, will conquer the Koran, and that Asia Minor will be reconquered for Christ; the third paper is a profoundly able and interesting discussion of the best modes for securing the reformation of criminals. The fifth paper is a keen analysis of the Westminster Confession, with comments which justify its author in claiming that it has been "a corpse in the closet of the Reformed churches" which has poisoned their activities and is largely responsible for the prevalent fatalism of the times. The sixth paper is historical. It "traces the course of the doctrine of predestination through seven centuries." The seventh article is an urgent plea for a new Confession in place of the Westminster, "based upon Holy Scripture, and not on human logic." This number of the *Bibliotheca* fully sustains its established reputation as a theological review of the highest class.

THE *Lutheran Quarterly* for October discusses with ability, if not with absolutely correct interpretations of Scripture: 1. "Justification by Faith;" 2. "The True Position of Ethics in Popular Education;"

3. "Popular Unbelief—its Cause and Cure;" 4. "A Biblical View of Sanctification;" 5. "Efficiency in the Ministry;" 6. "Missions;" 7. "Moral Insanity." Of these papers we note the second, which is a strong and sound argument for the reading of Holy Scripture in our public schools.

THE *North American Review* for November has: 1. "What Congress has Done;" 2. "Scottish Politics;" 3. "The Ladies of the Last Cæsars;" 4. "Relief of the Supreme Court;" 5. "Business Men in Politics;" 6. "Reminiscences of Portrait Painters;" 7. "Election Methods in the South;" 8. "A Southern Republican on the Lodge Bill;" 9. "Old Poets;" 10. "The London Police;" 11. "Notes and Comments." The first of these papers is a symposium in which Messrs. McKinley, Lodge, and Dalzell defend, and Messrs. Fitch, McAdoo, and Clements condemn, the action of the first session of the Fifty-first Congress; the fifth paper is a very judicious plea by Hon. Warner Miller for relegating professional politicians to the limbus of political obscurity, and for the selection of business men of probity to all offices in the gift of the people. The *North American* keeps itself abreast of the times both as to topics and writers.

THE *Contemporary Review* for October has an appreciative analysis of the character of the late H. P. Liddon; a discriminating review of Mr. Goschen's administration of English imperial finance during the last four years; a suggestive discussion of "the use and abuse of hospitals;" a very excellent article on the recent missionary conference in Shanghai, China; an important plea for bringing the practice of hypnotism within the purview of the law; a deeply interesting sketch of "Thomas Davis," an Irish patriot of the last generation; and some valuable observations on "The Economic Condition of Italy."

THE *American Catholic Quarterly Review* for October discusses, with more literary ability than ethical fairness: 1. "The Present Position of the Church (the Romish) in England;" 2. "The Friends and Foes of Science;" 3. "A Sad Chapter from the Story of Ireland;" 4. "The Times that led up to Dante;" 5. "Was St. Paul Married?" 6. "Father Damien;" 7. "The Popes of the Renaissance;" 8. "Are All Forms of Christianity Equally Good?" 9. "Cardinal Newman;" 10. "Scientific Chronicle." In tone and purpose most of these papers are apologetic. Their key-note is in the first, which asserts that "Catholic philosophy . . . means freedom —social, political, and religious. Lies," it says, "have made the working classes (of England) anti-Catholic!" Does not this bold assertion prove that lies are being invented to reclaim them from Protestantism? Rome has no stronger foe than the truth of its own history.

THE *Theological Monthly* for October has: 1. "The Problem of Philosophy;" 2. "The Book of Enoch;" 3. "Present State of Religion in France;" 4. "Charles Henry Von Bogatsky;" 5. "Wellhausen on the Pentateuch." All these papers are vigorous, lucid, and valuable.

THE *Chautauquan* for November is fully up to its high standard of merit. Its historical papers are by writers eminently qualified. Its "Woman's Council Table" discusses social questions from woman's viewpoints. The editor's department is instructive and suggestive. The more attentively this magazine is read the more highly it is prized.——*Blackwood's Magazine* for October has a very dispassionate and thoughtful paper on the character and treatment of the Jews in Russia by a writer who is well-informed, and who aims to treat the question fairly, which is more than can be said of the Russian authorities in their dealings with the Jews. Its article on "Robert Henryson," a Scottish poet of the fifteenth century, will interest lovers of quaint and humorous poetry. "Life at Bohemian Baths" is descriptive of the treatment and mode of living at the principal health resorts in Bohemia. "The Influence of Sea Power upon History" shows the important relation of naval power to national growth, both in ancient and modern times.——The *New Jerusalem Magazine* for November discusses: 1. "Divine Instruction;" 2. "The Philosophy of Swedenborg;" 3. "What is Good?" 4. "Then and Now;" 5. "Inspiration of the Bible;" 6. "Extracts from Letters of Dr. J. J. G. Wilkinson;" 7. "Why the Judgment of 1757 can be Termed the Last." All these papers breathe a reverent spirit concerning divine things; but they are so obscured by mysticism and fanciful interpretations of revealed truth as to clothe them with clouds which one's reason cannot penetrate.——The *Catholic World* for November has eighteen fairly well written papers, of which we note one on the "Catholic German Congress at Pittsburg." Concerning that assembly the writer informs us that while German Catholics admitted their obligation to teach English in parochial schools they protested against the right of the civil authorities to interfere with them at all! No matter what is taught, even though it be the alleged right of the pope to direct the political action of the people, and thus make these schools hot-beds of sedition, the State must keep her hands off! Well, who can measure the impudence of Romanism in this Protestant country?——The *Unitarian Review* for November has: 1. "Three Views of Life;" 2. "Reflections of an Ecclesiastical Emigrant;" 3. "The Inspirations of Life;" 4. "The Spoken Word;" 5. "Italy Revisited;" 6. "Social Studies;" 7. "Literary Criticism." These papers are charmingly written. Their writers, at least some of them, seem to be longing for a spiritual *life* which, we fear, their creed is incapable of imparting.——The *Century* for November is splendidly illustrated. Its articles are varied, timely, and well written. We note especially "An American in Tibet," "Life in the White House in the Time of Lincoln," "Early Victories of the American Navy." and "The First Emigrant Train to California."——The *New England Magazine* for October is mostly taken up with papers descriptive of Pawtucket and its factories, of the progress of the cotton industry in New England, and of the Massachusetts Agricultural College. It has also several literary papers, and is a very entertaining, as well as instructive, number of a deservedly popular magazine.

BOOKS: CRITIQUES AND NOTICES.

A USELESS LAMENTATION.

THE anonymous author of *Social Life and Literature Fifty Years Ago* is severe on the literary critic of to-day, because he refuses to eulogize the literary satraps of his boyhood and prefers the classical and erudite school of writers that are winning permanent fame and guiding the thought of mankind toward the truth and the source of truth. With due discrimination between the two periods, and the two classes of writers, it must be confessed that the literary genius of to-day is far in advance of his predecessor fifty years ago, and it is useless to deplore the fact or ignore its influence. Not every book that is published is readable, or usable, or worthy of purchase; but the following will appeal to the literary sense of the intelligent reader: *Supremacy of Law*, by Bishop J. P. Newman: *Samuel and Saul: Their Lives and Times*, by W. J. Deane; *The Credentials of the Gospel*, by J. A. Beet; and *The Jews under Roman Rule*, by W. D. Morrison.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Lectures on the Religion of the Semites. First Series: The Fundamental Institutions. By W. ROBERTSON SMITH, M.A., LL.D., Fellow of Christ's College and Professor of Arabic in the University of Cambridge. 8vo, pp. 488. New York: D. Appleton & Co.

Notwithstanding its limitations, the present volume portrays its subject comprehensively, if not exhaustively, and contributes much valuable material to the department of comparative religion. The author, known to scholars as a bold and vigorous thinker, was well equipped for the task of delivering a series of lectures on the Semitic religions, and it is evident that he has applied all his skill and resources to the development of his highly interesting theme. He has studied, with profound attention to details, the various sacrificial and ritualistic systems of religion among the Phenicians, Arabs, Babylonians, and Assyrians, who either preceded or were contemporaneous with Israel in the patriarchal and the subsequent periods of its history. We observe in his inquiries a tendency to minute analysis of facts, and at the same time a habit of broad and tenacious generalization. In the form of his logic he is both inductive and deductive, stating the facts he discovers with plainness and preciseness, and drawing conclusions with facility and an adroitness that indicates the advocate rather than the judge in his investigations. It is at this point that the reader needs to be on his guard, lest the biased author influence his innocent judgment and induce beliefs not exactly in harmony with a true interpretation of the course of historical religions. We must remember that Professor Smith is a theorist, and an Old Testament critic with negative and rationalistic proclivities. Occupying a professorship in Aberdeen, he assailed the accepted views respecting Old Testament histories,

and soon allied himself with those advanced thinkers whose chief aim is to correct the historic faith of the Church. Nor since his incumbency at Cambridge has he recovered any of his earlier religious simplicity or ventured to affirm any special reverence for the conservative positions of believers. He is radical in spirit and enthusiastic in his advocacy of the latest theories of criticism. Few of England's scholars have affected such close sympathy with Kuenen and Wellhausen, and joined them in the demolition of the Christian faith, as the author of this volume, whose pages reflect the unwholesome spirit of negativism. He is still a destructive, and in no sense a constructive, critic. It is because of the negative tone of these lectures that, in many respects most valuable, we feel justified in apprising our readers of the possible danger lurking in such literature.

The primary or fundamental thought of the lectures is in agreement with the belief of Christian scholars generally. It is true that the New Testament system of sacrifice finds its root or typical basis in the Old Testament system, so that a knowledge of the latter is indispensable to an understanding of the former. Similarly, Professor Smith holds that the Old Testament must be studied in the light of the Semitic systems of sacrifice if we would recognize the origin and force of the old Hebrew religion. We must, however, guard this general proposition, for it may mean, and is used by the author to represent, more than is necessary to the case and more than the theologian is willing to concede. While the relation of the New Testament system to the Old Testament system is apparent and vital, the newer really and in a natural way emerging from the older, it does not follow that the connection between the Old Testament system and other Semitic systems was equally necessary and vital; it does not follow that there was any connection between them. The author maintains, but without proof, that the religious conceptions of the Hebrews were the common property of the Semitic religions; but this cannot be wholly true. The Hebrew religion, indebted to existing faiths for some ideas of worship, was an ideal system in the period of its origin underived from human teaching, and was original because it was divine. Professor Smith, if he does not assert it, is ever on the verge of allowing that the Hebrew system was the outgrowth of its Semitic environment, and that it had no supernatural introduction or basis. Hence, when he considers monotheism as taught in the Hebrew system, he considers it rather the result of a development of the idea of a local or national deity than a revelation of God himself to Israel. In other words, he so relates the Semitic faiths to the Hebrew faith as to justify his conclusion that the antecedents of the latter were found in the former, and that the development of the ideal religion was by natural rather than by supernatural methods. With this the believer finds himself in conflict, and soon discovers that unless he reads with discrimination he is likely to be carried where he prefers not to go. Cheerfully conceding that the author is indefatigable in labor, and that his work has more than an incidental value, we should be disloyal to duty if we failed to indicate the author's theoretic prepossessions or the destructive spirit of an otherwise useful treatise.

The Prophecies of Jeremiah. With a Sketch of His Life and Times. By the Rev. C. J. Ball, M.A., Chaplain of Lincoln's Inn, etc. Crown 8vo, pp. 424. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

Jeremiah is an interesting character to the student of the Israelitish prophets. Unlike the majority of his fraternity, his life was a continual martyrdom, provoked by his fidelity to the divine communications he received and by his undeviating purpose to save Israel from moral degradation and destruction. None of his class was more loyal to the interests of his people; none was less efficient in the accomplishment of his mission. Under the divine teaching he saw Israel continually sink lower in iniquity, and finally perish as the result of its supineness and sensuality. He could do nothing for Israel except to cry against sin and weep over the catastrophe that was inevitable. The story of the prophet, his persecution by the king, his efforts to induce public reforms, his sufferings on account of his pessimistic forecastings, and his final transference to Egypt, where, probably, he died at the hands of his countrymen, constitute a biography without parallel either in sacred or profane annals. The author undertakes in this work the presentation of the characteristics of this heroic servant of God, with such interpretations of his general prophecies as furnish not only a key to the history of the period and the low condition of the people, but also the general purposes of Providence respecting Israel and the future glory of the Messiah's kingdom. He deals particularly with the sins of the nation, as idolatry, broken covenants, the frequent trust in Egypt, violated Sabbaths, and unpardonable pride in their iniquities. Upon all these departures from righteousness Jeremiah was instructed to pour the vials of the divine condemnation, and to forewarn the nation of the peril to its existence. In the discussion of the reprobate conditions of Israel and of the sincere lamentations of the prophet the author employs a popular style and instructs without burdening his pages with recondite or erudite comments. He omits reference to the critical questions which the prophecy of Jeremiah has raised; but as his purpose is expository rather than critical he should not be held accountable for the omission. He writes for the average reader, and reflects light upon the pathway of the declining nation and the prophet whom the people refused to hear.

Samuel and Saul: Their Lives and Times. By Rev. WILLIAM J. DEANE, M.A., Rector of Ashen, Essex. 12mo, pp. 213. New York: Anson D. F. Randolph & Co. Price, cloth, $1 50.

Such a juxtaposition of the good and evil as is herein found occurs repeatedly in history. In the present instance it is the sameness of century and the large coincidence of their official works that lead to the association of the names of Samuel and Saul. Nor is the life-story of the one complete without that of the other, though they were men so diverse in the services they rendered Israel and in their elements of personal worth. Mr. Deane's volume modestly claims to be a running transcript of the biblical narrative of these great Israelites. But the notice of fundamental

principles is also involved in the portrayal of their careers, and seems of more moment than the concrete details of their life-history. The reader is thus impressed with the miraculous element inhering in the birth of Samuel, and with the wisdom of that great Intelligence which so opportunely elected the prophets to work their reforms in Israel. Hannah's prayer was not fulfilled by chance, but thus was the predictive word fulfilled, "I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind." On the human side, there will furthermore be noticed the acquiescence of a despondent nation in the proffered guidance of a leader who might meet the needs of the times and rise superior to threatening emergencies. In times of national gloom are Samuels so raised up. As to the detailed phases of the prophet's life, Mr. Deane pays a fit tribute to his reformatory work in Israel, his judicial service, his institution of the "Schools of the Prophets," and his agency in all that was excellent during his times, as well as to his personal virtues and stainless life. The judgment of the reader will unhesitatingly coincide with the author's verdict that Samuel was "the great statesman and reformer of his age;" and with Ewald's estimate of Samuel's influence upon the Davidic times, namely, "There can be no doubt that David's blaze of glory would have been impossible without Samuel's less conspicuous, but far more influential, career, and that all the greatness of which the following century boasts goes back to him as its real author." As to Saul also, the careful reader finds in the study of the first king of Israel more than a free grouping of his life-incidents. In addition, the general principles underlying his mistakes and deterioration suggest themselves for notice. Nor does Mr. Deane attempt to extenuate the unalterable facts of Saul's injudicious reign and his ultimate fall. But these he rightly places in Saul's disregard for the right and in his misuse of the high privileges granted him by Jehovah. Herein is a generic lesson for every time and nation. In such an analysis of Old Testament character, even more than in an accurate reproduction of the scriptural narrative, does the present number of "Men of the Bible" have its recognized value.

The Hereafter: Sheol, Hades, and Hell, the World to Come, and the Scripture Doctrine of Retribution according to Law. By JAMES FYFE. 8vo, pp. 407. New York: Scribner & Welford. Price, cloth, $3.

This volume is an entrancing eschatological study. The superlative importance of the invisible, in comparison with the mundane and ephemeral, sways the sentiments and influences the conclusions of the reader as he traverses the weighty theological arguments herein found. By his own proposal Mr. Fyfe at the outset narrows the boundaries of his discussion. He does not essay, for instance, any consideration of the scientific or philosophical proofs for the hereafter, though he would doubtless concede their value. But, in the belief that the Scriptures are God's will and revelation, he has sought, by careful exegesis and with an emphatic disclaimer of any personal predilection, to reach an accurate interpretation

of the word of God in its teachings concerning the future. Consistent with this announcement, his preliminary inquiry as to the testimony of ancient history and archæology upon the subject of the other life is prefatory and brief. A possible objection might be offered to the belief of the ancient nations on the subject of future punishment, as instanced by Mr. Fyfe. Whether they all so believed in retribution may be a matter of possible doubt; at least such a consensus does not seem proved by the cited quotations. As to the scrutiny of various Hebrew and Greek terms included in eschatological nomenclature, the narrow limits of this review will not permit any full *résumé*. It is sufficient, however, to say that the author's philological inquiry is elaborate and masterful. Any adequate consideration of the bearings of law toward the Scripture doctrine of retribution necessitates equal thoroughness and breadth of view; and in this spirit are such generic departments of the subject considered as Annihilation at Death, Conditional Immortality, Universal Restoration, and Eternal Retribution, with its objections. On such momentous questions the findings of Christian scholarship have heretofore been in remarkable coincidence. In spite of personal bias toward the liberal view, or that large-hearted sympathy for the impenitent which is father to the wish for their inheritance of the heavenly mansions, the lightnings of God's wrath illumine the sky as these honest scholars turn their faces toward the future. Mr. Fyfe is in line with these investigators. All the interests of orthodoxy are conserved by his inevitable conclusions as to the inviolability of law in its application to human destinies. Many words of praise concerning this volume would not be an extravagance. In its combination as an exegetical treatise and a popular eschatological work; in its willingness to face all the difficulties of the subject, and in its reverential spirit, which is contagious, it is all that might be desired. Yet one recognizes its limitations, as he feels the limitations of the wisest human scholarship, in the attempt to solve the future mysteries; and submissively he exclaims with the author, "Where God is silent, it becomes us to be humbly and reverently silent too."

An Appeal to Facts. A Reply to Dr. Godbey's Defense of Southern Methodism. By BENJAMIN ST. JAMES FRY, D.D., Editor of the *Central Christian Advocate*, St. Louis, Mo. 12mo, pp. 37. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, paper cover, 15 cents.

The defense of Southern Methodism is still a congenial subject for the writers of the old school who dwell in the Southland. We cannot understand, however, why Dr. Godbey should defend it at all, because it has not been attacked in any such sense as to require defense, and especially why he should defend it with so little regard to the facts in the case He certainly misunderstands the history of the movement that led, not to the "division" of the Church, but to the "separation" of the Southern contingent from its authority and discipline. We are compelled to conclude on his igorance of facts, or his acceptance of a theory of explanation that obscures the facts, or his willful misrepresentation of the recorded steps in their own programme for dissolution. We will not charge the

last; we even hesitate as to the second concession; we are forced to adopt the first, but this is not to his credit. Dr. Fry, with no desire to re open the subject of the relations of the two Methodisms, was compelled to defend the Methodist Episcopal Church against the unskillful misrepresentations of facts by Dr. Godbey; and he has done his work, not in malice or rebuke, neither superficially nor hastily, but with a familiarity with the situation that vividly contrasts with the ignorance of his antagonist, and quite to the satisfaction of the Church at large. When Dr. Godbey charges that the "division" occurred as the result, not from any policy on the part of the South, but of a new movement in the North, he deserves the exposure that Dr. Fry with facts is able to make. It is like charging the North with being the cause of the Rebellion, which is the theory in the South. History will take care of the facts. Dr. Fry in a few articles, which were first published in the *Central Christian Advocate*, discusses the views of the founders of the Church relating to slavery, the situation in 1844, Bishop Andrew's case, the "plan of separation" and the use made of it, and the tendency to fraternity between the two organic bodies, all briefly, cogently, kindly, but with manifest impatience with the glaring misrepresentation of the Southern writer. This pamphlet should be placed in the hands of every Methodist minister in the land as a concise statement of important history and as refuting the incessant charge of oppression, unfaith, and unbrotherliness in the great Church which covets fraternity and good-will, if not organic unity, with all those bodies that of their own motion broke relationship with it and established themselves on an independent basis.

Errors of Campbellism. Being a Review of all the Fundamental Errors of the System of Faith and Church Polity of the Denomination Founded by Alexander Campbell. By T. McK. Stuart, M.A., D.D, a Minister of the Methodist Episcopal Church. 12mo, pp. 292. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1 50.

This is a book with a mission. It takes rank at once as an authority on a very grave question that has agitated the Church, and with disastrous effects on the spiritual condition of many believers in some sections of the country for fifty years. It is time the error here designated should have full exposure in the light of scriptural teaching, and its contrariety to Christian or evangelical doctrine should be so exhibited that Christians will no longer be deceived by its plausibilities or be led from the true faith by its superficial conditions of salvation. The primary position of the author, that error deserves specific reprobation, is in harmony with apostolic example and accords with a common-sense view of reform and the conditions of progress. The toleration of error may under some circumstances be justified, but as it never dies of itself, and is incapable of resisting the truth, it is incumbent upon those who have found the truth to challenge it to conflict and to grapple with it at every opportunity. It is a mistake to suppose that truth is self-conquering; it needs human agency behind it, that its spirit may be enforced and its claims to recognition be asserted. Alexander Campbell introduced a pernicious error, bor-

rowed, doubtless, from, or suggested by, the Roman Catholics, into the theology of the people and perverted their simple faith in a spiritual religion to a low belief in the power of baptism to produce salvation. This is the "central idea of Campbellism," and upon such an idea, having himself seceded from an evangelical church to escape trial for heresy, he founded a denomination which, as its history shows, has contributed little to the spiritual development of its own members and less to the welfare of the community where it has gained a standing. Dr. Stuart boldly attacks the error, exposes its origin, traces its history, both doctrinal and social, and points out its limitations and defects with abundant scholarship and the courage of a true polemic. He seems not to write for the sake of controversy, but rather for the sake of truth, and is as fearless as he is competent for his task. No hiding-place, no rhetorical refuge, no strategy of the errorists escapes his searching eye; and as for argument, he is more than the equal of his great antagonist. He, however, is not so anxious to cancel the force of the teaching of Mr. Campbell as he is anxious to overthrow the system, which, having its germ in its founder's crude conceptions, has developed into a practical religion, taking the place of the evangelical system in the Christian Church. In pursuance of his plan he shows concisely, but forcibly, wherein the errorists have either reversed or perverted the conditions of salvation, and how they have misinterpreted Paul and the New Testament generally, and wherein they differ from the teachings of the Methodist Episcopal Church respecting the same. In addition to familarity with the error, Dr. Stuart writes as courageously of the history of the denomination founded upon the error, and calls it to an account at the bar of Christendom for its bigotry, ignorance, and self-inflation. We mistake if this work, with its splendid array of arguments, does not check the progress of the error where it thrives, and if it does not stimulate believers to a courageous resistance of its influence. It is more than an ordinary work, and deserves the circulation that arises from the service the author has rendered the cause of truth in its publication.

Christian Missions in the Nineteenth Century. By Rev. ELBERT S. TODD, D.D. 12mo, pp. 174. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 75 cents.

Brief in discussion and unassuming in purpose, this book, nevertheless, is of exceptional value. It does not aim to exhibit the missionary movement in its merely modern phases, nor does it only embody the results of a condensed study of missionary literature and of an appreciation of the leaders and heroes in the history of missions; but it surveys the field from the time of the conversion of our Anglo-Saxon ancestors to the present hour, when the evangelization of the world is the cry of all the churches, giving due credit to all the forces that have contributed to the moral elevation of nations, pagan and civilized. It is the peculiar merit of the book that it does not overlook those tributary influences, some of them inherently pagan, others Roman Catholic, and still others purely secular,

which in their way have co-operated, blindly or otherwise, for the fulfillment of the ennobling purposes of Christianity. The author detects some virtue and some recuperating tendencies in the ethnic religions of the Oriental world, while he exposes their defects and limitations, as he discovers how war, commerce, and diplomacy, with their corruptions and drawbacks, have added to the probabilities of the success of the Gospel. For this broad, liberal, and enlightening view of the history of Christian missions the author deserves special thanks and his book a more than cursory reading. It will enlarge the reader, because it is the exponent of an enlarged conception of the missionary movement. It is needless to write that, in addition to a style that wins from the first sentence, the whole is written in a most devout spirit and in perfect harmony with the prayerful desires of believers for the speedy establishment of the Redeemer's kingdom in the earth.

Apostolic Organism. By J. C. MAGEE, D.D. With an Introduction by J. C. W. COXE, Ph.D., D.D. 12mo, pp. 263. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton.

In view of the proposition emanating from the Lambeth Conference for the unity of Protestant Churches, it is proper that a defense of the origin and polity of the Methodist Episcopal Church should have due consideration on the part of the projectors of the union movement as well as by those who, rejecting the doctrine of the "historic episcopate," sustain their own form of church government as legitimate, and believe it to be as providential in its mission as the apostolic institution itself. The author writes more for the one class than for the other, but it is unnecessary to circumscribe its influence or limit its reading to Methodists. We are quite willing that the world shall understand, not only our interpretation of the doctrine of "apostolic succession," but also the argument and the New Testament basis upon which Methodism as an organic body was founded. Other writers, it is true, have elaborated this position and justified our church fathers in their independence; but Dr. Magee has so combined the facts and rehearsed the case as to satisfy every reader of the impregnability of the claim of the legitimate origin of the Church. In discussing so familiar a subject it is but simple justice to state that he has discovered some new facts and invoked some new arguments in support of the claim, and he, therefore, is entitled to a hearing. It is not more John Wesley nor a single church that is involved in the subject than the New Testament itself, and here the author and reader may well rest the case.

The Writers of Genesis and Related Topics Illustrating Divine Revelation. By Rev. E. COWLEY, D.D., Author of *Bible Growth and Religion, God in Creation*, etc. 12mo, pp. 184. New York: Thomas Whittaker. Price, cloth, $1.

The author is an expert in biblical criticism. This small work, instead of being his first attempt in a new field, contains but the gleanings of his researches in the Pentateuchal and prophetical books of the Bible. His first paper, on the origin of Genesis, is lucid, forensic, and in many respects unanswerable. Abraham may be credited with having written and

transmitted many of the germinal documents relating to his own times and to the periods prior, even back to Adam; and it is easy enough, with this starting-point, to account for Genesis as it came from Moses. Nor does the author yield to the negative critics in his treatment of *Isaiah*, but suggests an argument or two for the Isaian authorship of the second part of the prophecy that deserves at least more than a passing consideration. In another paper he shows how the scientific method of investigation may be applied to the Bible, and that so applied it will in no wise countervail the historic faith of the Church. He certainly makes a point against Mr. Gladstone touching the superiority of Greek ethics to the Hebrew system, but the great statesman must have been nodding when he wrote up the morals of the Greeks. We indorse this book as being on the right track, and commend it for its well-made points in investigation.

The Jews under Roman Rule. By W. D. MORRISON. 12mo, pp. 426. New York: G. P. Putnam's Sons. Price, cloth, $1 50.

The story of the Roman conquest in the Orient by which Palestine became a "geographical expression," and the Jew the subject of a foreign power, is as fascinating as any broad-proportioned event or epoch in history, and of more interest to the Christian world than any other rational movement, because the religion of the New Testament had its direct origin during the dominancy of Roman authority in the East. The contact of Jew and Roman under the persecutions of Antiochus Epiphanes; the deliverances wrought by the Maccabees; the division of the Jews into sects and political parties; the intrenchment of Roman supremacy in Herod the Great; the re-appearance of temple worship; the influence of the synagogue in times of peace; the slow development of the Talmudic writings; and the extinction of all expectancy of a restored Jewish nationalism constitute a few of the leading features of interest that belonged to the period—B. C. 164–A. D. 135—covered in the narrative of this book. The author, comprehending the importance of the period, endeavors to signalize the chief events that gave it historic reputation, and to present them in that logical order that relieves the story of a merely miscellaneous character. In tracing the subjugation of the Jewish people and the destruction of the Jewish kingdom from Antiochus to Vespasian and Hadrian, he makes it manifest that, with all the deficiencies of the Roman government the Jews received many extensions, many privileges, and were favored beyond other provincial peoples by edicts from Rome; and that their final destruction was a matter of necessity, if not self-preservation of the Roman Empire. We see in it certainly the fulfillment of a prediction pronounced by Moses fifteen hundred years in advance. In the second part of this valuable work the author describes the structure of Jewish society under the Roman procurators, outlining the functions of the Sanhedrin, characterizing the Pharisees, Sadducees, and Essenes, and discussing the "Messianic hope" in its relation to the Jews as intimated in the New Testament. No single work now in general circulation occupies so fully the field of the author. He

crowds the successive events, with their agencies and issues, of three hundred years—the most important period of human history—into the compass of a single volume, furnishing the reader with material that is inaccessible except in a score of volumes on the different aspects of the subject.

We commend it because it is the condensation of a library; because it is comprehensive in detail and complete in outline; because it is readable, being historical in spirit and elegant in its style and method of presentation.

The Credentials of the Gospel. A Statement of the Reason of the Christian Hope. Being the Nineteenth Fernley Lecture. Delivered in Carver Street Chapel, Sheffield, on Monday Evening, August 5, 1889. By JOSEPH AGAR BEET. 8vo, pp. 199. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

The present study of Christian evidences is inspiriting. If Mr. Beet has traversed familiar ground, in his inquiry concerning the foundations of the faith, he has nevertheless lent that attraction to his reasoning which results from the separate personality of every author and his peculiar argumentation. The logic of the present work is unanswerable. Since the subjective arguments for the Gospel are neither weak nor few, we must sympathize with the lecturer in his prime appeal to the human heart, and in his conclusions that therein are lodged a standard of right and wrong, an approval of the moral teaching of the New Testament, the sense of sin, a foreboding of retribution, and the conception that the offered help is of superhuman origin. Every heart attests the truthfulness of these findings. But the additional evidences for Christianity, consisting in an appeal to the material world to establish the creation, in the comparison of Christianity with other religions, and in a study of the New Testament documents, are so rich in their variety and so confirmatory of the subjective arguments already enumerated, that the citadel of the faith seems impregnably defended against assault. To the extent that the lecturer trespasses on the domain of systematic theology, his claim is apparently established that such encroachment is unavoidable. The British Wesleyan Conference were the interested auditors on the occasion of this address, which, in its cumulative array of arguments, is a forceful addition to the already abundant literature on Christian evidences.

Illustrative Notes. A Guide to the Study of the Sunday-School Lessons for 1891. Including Original and Selected Expositions, Plans of Instruction, Illustrative Anecdotes, Practical Applications, Archæological Notes, Library References, Maps, Pictures, Diagrams. By JESSE L. HURLBUT, D.D., and ROBERT R. DOHERTY, Ph.D. 8vo, pp. 395. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

With the almost universal adaptation of the International Series of Lessons by the Sunday-schools of the period a new order of publications has sprung into prominence. Nor can the helpful influence of these many lesson-helps toward a more thorough Bible study, increased Christian

unity, and personal religious life be properly overestimated. The *Illustrative Notes* belong to the most advanced lesson commentaries of the day. Although its companions in the series have been noticeable for their genuine excellence, yet this present issue must be regarded as superior to its predecessors. Its pages suggest the most conscientious and minute preparation. In the number of authorities quoted, in practical hints for teaching, and in charm of illustrations and letterpress, the book seems all that might be desired. Among all the excellent lesson commentaries for 1891 it is entitled to first rank, and should not be neglected by those who wish the largest instruction upon the Scripture studies of the year.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Introduction to Philosophy. An Inquiry after a Rational System of Scientific Principles in their Relation to Ultimate Reality. By GEORGE TRUMBULL LADD, Professor of Philosophy in Yale University. 8vo, pp. 426. New York: Charles Scribner's Sons. Price, cloth, $3.

Years ago Lewes declared that philosophy undertook to solve the impossible, and consequently failed. Recently Professor Pfleiderer, of Berlin, affirmed that philosophy had done its work, and is now dead and in the dust. Notwithstanding these and other adverse opinions, the love of wisdom is still a characteristic of war, and it has resulted in renewed attempts at resolving what in other days was considered beyond the limits of human investigation, and certainly beyond the possibilities of human knowledge. Philosophy is the word that denotes an intellectual inquiry concerning the absolute force or sovereignty and its relations to the concrete universe, with all that belongs to it by creation or otherwise. Such a research is natural, consistent, and ever-recurring, all ages and all peoples ever seeking to know the origin and final cause of all things. Because there has been failure at some points and a complete collapse of the main purpose it does not follow that a new attempt will be useless or should be inhibited. The most patient of the learned are still plodding in darkness, but hoping to catch a few rays of the coming dawn, which they assure us is not "many days hence." Professor Ladd, in the present volume, introduces the subject chiefly from the Platonic view-point, and carries the narrative, coupled with necessary discussions, through the theories and general conclusions of the leaders of thought, covering the wide range of metaphysics, ethics, and æsthetics, to the critical tendencies at the present time. The work is not a history of philosophy, and in this respect does not rival such masterly treatises as Zeller's, Ueberweg's, or Schwegler's. Its purpose is not pretentious, it being merely to stimulate the investigating spirit in the young by exhibiting the course of development of philosophic thought from the time of Plato through the centuries. His plan compels him to discuss methods of inquiry, the relation of philosophy to the sciences, the mental attitudes of the dogmatist, skeptic, and critic, and the results of investigation in the realm of nature, mind,

and religion. The limitations of the author, the incompleteness of his inquiries, and the sketchy style of the discussions, are perhaps compatible with an "introduction;" but, as a consequence, we do not find in the work any serious "inquiry after a rational system of scientific principles in their relation to ultimate reality." The author himself confesses that such a question may not be apparent to his readers, and yet he maintains that he holds positive views concerning methods of knowledge, and believes that he has outlined a system of philosophy, however indirectly, in the guise of his "introduction." If Fichte was right in saying that "the kind of philosophy which one chooses depends on the kind of man one is," then the author's philosophy must be inferred, not from what he projects in this book, but from his teachings and general reputation as a scholar and thinker. With much in it to commend, especially the clearness and deliberateness of his style, and the sufficiently adequate notice of the trend of thought along specified lines, it may be justly said that the author, by confining one volume to an introduction, and another to a system of philosophy, would have divided his subject into two natural parts, and given himself ample opportunity for the discussion of those principles that lie at the foundation of all thinking. As it is, we have the two in combination, with neither quite satisfactorily developed; and yet as a whole the book is suggestive, thoughtful, and is worth careful reading.

Supremacy of Law. By JOHN P. NEWMAN, D.D., LL.D., a Bishop of the Methodist Episcopal Church. 12mo, pp. 239. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

In these days of socialistic and anarchistic tendencies, with wide-spread disrespect for the authority of law, divine and human, the discussion of the origin and mission of law, with its application to the various social conditions of men, is not only in order, but will bear fruit in a return to those ethical principles that constitute the foundation of organic society. In full recognition of the world's distrust of law, and of its necessity to the world's peace and prosperity, Bishop Newman has written this book, hoping to check the tide of irreverence and re-establish God's rulership in the land. Such is the reputation of the author for scholarship, for wide and varied knowledge on particular themes, and for unimpeachable loyalty to truth, right, and country, that it is needless to assure our readers that the work from his pen will answer the expectations of the Church at large and aid in rescuing the land from lawlessness and crime. In his rhetoric, as in former treatises, Bishop Newman is captivating and powerful, while in the logical tendency of his argument, based on the indisputable authorship of moral sanctions in the divine sovereignty, he is the complete master and the unexcelled teacher. As law is but the expression of the difference between right and wrong, he passes by human councils for definitions of these words, and traces all such distinctions to the divine source in the belief that God-ordained law must finally triumph. On such a foundation he would build the lower structures of human

jurisprudence, conforming them to the divine ideas of righteousness as the condition of national enlargement and influence. With keenness the Bishop applies this higher ethical spirit to the home-life, to the civil rights of all classes, to individual rights, to property and fame, and finally to the duty of all men to observe the law of purity as announced in the New Testament, and because essential to noble manhood and ultimate vision of the Almighty. In the ten chapters of this book the author valiantly and with religious enthusiasm enforces the neglected principles of the New Testament life upon the attention of all who reject them or have been indifferent to moral obligation. The book is devout, cast in a scriptural mold, and is profoundly philosophical as it is reverentially ethical in its spirit and purpose, and has in it the potency and probability of the largest usefulness.

The Voice: How to Train It—How to Care for It. For Ministers, Lecturers, Readers, Actors, Singers, Teachers, and Public Speakers. By E. B. WARMAN, A.M., Author of *Principles of Pronunciation in Worcester's Dictionary*, etc. Small 4to, pp. 168. Boston: Lee & Shepard. Price, cloth, $2.

The subtle fascination attaching to elocutionary study and to the lives of great orators bespeaks a hearing for the present treatise. Negatively, it is not a manual of technical definitions and of set rules for elocutionary practice, since the pedagogic element is largely eliminated from its pages. Affirmatively, it seems one of the most sensible elucidations of oratorical principles that has lately been issued. Mr. Warman declares it his purpose to "set forth such teachings as will strengthen weak lungs; inculcate ideas of correct breathing and management of the breath; remove and prevent throat, lung, and bronchial trouble; . . . strengthen and invigorate the vocal organs, that they may be used daily, for consecutive hours, without incurring the slightest injury or causing weariness or hoarseness," etc. In the fulfillment of this intention, the anatomy of the vocal organs, correctness of position, the tone and volume of sound, with other specific matters usually treated in elocutionary hand-books, are rendered doubly interesting by many adequate illustrations. In pleasant lucidity as a text-book and in beauty of letterpress and cuts, it is sufficiently beyond the ordinary to merit the candid examination of students in the noble art of public speech.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Chapters from the Religious History of Spain Connected with the Inquisition. By HENRY CHARLES LEA, LL.D. 12mo, pp. 522. Philadelphia: Lea Brothers & Co. Price, cloth, $2 50.

This book is an aftermath from the field of Spanish literature, to the development of which the author has devoted years of research and labor. Prosecuting other designs in the department, he found on his hands such an accumulation of material respecting the religious history of Spain that publication was the readiest method for its preservation; and

Christian scholars will acknowledge their gratitude to the author for the handsome volume in which his study appears. He considers first and fully the censorship of the press as it obtained in Spain, originally employed by the Church to preserve the faith from corruption, and then by the State to perpetuate the monarchical tendency. Going back to the Middle Ages, the author finds a spirit of proscription in the Church which, executed ildly in the fourteenth and fifteenth centuries, attained an abnormal development in the sixteenth century and became subsequently an obstacle to literary progress and an instrument of tyranny over the nations. He who follows the author step by step in his narration will observe how an innocent method for religious purposes developed into a gigantic oppression when papal functions became supreme. The lesson is also clearly taught that unsanctified power in the Church is likely to degenerate into abuse and tyranny. Equally lucid is the author when he passes to the discussion of mysticism, pointing out its character, its dangers, its growth with attendant persecution of its subjects, and showing the imposition practiced in the name of mysticism on the Church at large. Various essays follow concerning diabolical possession, sacrilege and sorcery with the Host, and the hypersensitiveness of orthodoxy in the days of Brianda de Bardaxí. Being a collection of papers on five or six subjects, the work is wanting in unity, but it so exhibits the characteristics of Roman Catholicism in Spain in the period of its supremacy, and is written in so forcible a style, as to compensate for the reading of every page. It describes with such minuteness the process of the growth of the papal institutions as to put on the defensive the Church that would rule the world. Should he read it, the intelligent Roman Catholic must be humiliated as he contemplates the history of his Church, and the Protestant can only thank God that the religious machine is no longer the terror of mankind.

Rev. Calvin Fairbank During Slavery Times. How he "Fought the Good Fight" to Prepare "The Way". Edited from his Manuscript. 12mo, pp. 207. Chicago: Patriotic Publishing Company. Price, paper covers, $1 25.

No more thrilling narrative of eventful experiences in the days of slavery has been issued from the American press than the volume containing the autobiographical papers of Rev. Calvin Fairbank. To many of the present generation the incidents of his life will appear incredible, and even to those who were contemporaries with the author, familiar with the scenes he describes, some of the recitals after the lapse of twenty-five years will read almost like an exaggeration. Yet the risks, uncertainties, hardships, imprisonments, and punishments of the various kinds here mentioned were involved in, or belonged to, the career of the early abolitionists. Mr. Fairbank brought many of his trials upon himself because he persisted in rebuking slavery and aiding fugitives into the land of freedom whenever an opportunity was offered. He could have remained an idle spectator of the wrongs perpetrated upon an enslaved race, but he was too patriotic, too freedom-loving, too sin-hating to assume passivity

under the great provocation. Had not a few brave souls, braver than the majority, perpetually denounced the crime of slavery, and demanded its abolition, emancipation had been delayed and secession had triumphed. The old hero received 35,105 stripes and suffered imprisonment several times from those who defied the rights of God and man in the sale of human beings. He tells his story in a plain way, reciting incidents that kindle one's wrath against the past, and tells of changes of opinion, of laws, of the war, of battles, and of triumph, with the liveliness of an historian and the charm that arises from his personal participation in it all. It is a book to be read for its instruction of an important era in our history and in illustration of the heroic services of individuals for freedom.

A Life's Retrospect. Autobiography of Rev. Granville Moody, D.D. (Brigadier-General by Brevet). Edited by Rev. SYLVESTER WEEKS, A.M., D.D. 12mo, pp. 486. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1 50.

Methodism never had a more uncompromising defender, and Christianity never had a more earnest and heroic preacher, than the subject of this autobiography. So many-sided was his work during the long period of his ministry, and such were the peculiarities, qualifications, methods, and eccentricities of Dr. Moody, that it is doubtful if any pen other than his own could so well delineate the man or characterize the results of his life. It is better, at all events, that an autobiography instead of a biography is placed in the hands of those who are concerned to know something of this remarkable hero, who recently passed to his reward. He describes himself, his religious convictions, his call to preach, his polemical contests with Universalism and Calvinism, and his pastoral labors, with fidelity to facts, and in that ornate and diffusive, and generally eloquent or forceful, style that always mastered an audience and completely holds the reader as he follows him in these experiences. The eventful period of his life was that of the war between the Northern and Southern States. Into that conflict he threw himself with all the patriotism of which he was capable; and though he won distinction as an officer he never forgot his higher calling as a Methodist minister, and, as opportunity offered, rendered to suffering and dying men the holy and saving comforts of the Gospel. The service he performed as a soldier, his opposition to the rum traffic, his pleas for liberty and reform, his denunciations of slavery, his political affiliations and preferences, and his quiet resumption of the pastorate after the smoke of war had disappeared are told modestly, briefly, but so enthusiastically as to reveal the depths of his love of country and the strength of his devotion to God. Many who knew him can add incident after incident of his life, and confirm the general statements and descriptions by facts that do not appear in the volume before us. We personally remember him as the preacher of the *ante bellum* days; as one of the military heroes of the great civil strife; and, subsequently, as a pastor flying with the Gospel in his hand, until age admonished of the end and life faded away into eternity. To us the book is the *souvenir* of a friend, the reminder of a great soul that lost not its greatness by contam-

ination with the earth, the proof of a good man whose deeds live after him. We congratulate the Church on the appearance of an autobiography that justifies itself by the character, deeds, lofty purposes, and influential life of the man who wrote it, and which was committed to such careful hands for editorship and publication as the title-page announces.

Solitary Places Made Glad: Being Observations and Experiences for Thirty-two Years in Nebraska; with Sketches and Incidents Touching the Discovery, Early Settlement, and Development of the State. By the Rev. HENRY T. DAVIS, of the Nebraska Conference. 12mo, pp. 422. Cincinnati: Printed for the Author by Cranston & Stowe. Price, cloth, $1 50.

Such records of frontier labor as are herein contained merit most careful preservation in the official archives. Methodism should not forego the early and accurate register of her pioneer work in the great West, since this is not only a component part of denominational history, but also a practical commentary on the value of the domestic missionary movement and an inspiration to future aggressive work, however unpromising. Mr. Davis is numbered among those who have gone forth with Pauline heroism into the fallow fields of the West, to sow the seed and reap the preliminary harvests of the Church. His description of the topography, resources, and initial settlement of California and Nebraska is alike perspicuous and important. His portrayal of the hardships undergone and the triumphs won by devoted itinerants has the flavor of old-time Methodistic romance. Altogether, his volume is truthfully a record of "solitary places made glad," and a most engaging narration of the growth of the Church, in the third of a century, to wide dominance throughout Nebraska and neighboring sections. Mr. Davis calls his volume an "unpretentious book;" yet, if abundance of personal information, unselfishness of purpose, and consecration to the elevation of men be the standards of estimate, he has produced a publication of sterling worth.

MISCELLANEOUS.

Christmas in Song, Sketch, and Story. Nearly Three Hundred Christmas Songs, Hymns, and Carols. With Selections from Beecher, Wallace, Auerbach, Abbott, Warren, and Dickens. Illustrations by Raphael, Murillo, Bouguereau, Hofmann, Defregger, Story, Shepherd, Darley, Meade, Nash, and others. Selected by J. P. MCCASKEY, Compiler of the *Franklin Square Song Collection.* Royal 8vo, pp. 320. New York: Harper & Brothers. Price, cloth, $2 50.

Every feature of this holiday book, whether it be a song, or an illustration, or a story, is attractive—while the whole possesses the power and influence of a holy and entertaining fascination. It is a book for the home, where childhood and age may meet and enjoy the common property of Christmas lore. As the purchasing price is moderate it should have a wide circulation and re-enkindle the Christmas spirit of good cheer and philanthropy over the land.

The Epworth Herald. JOSEPH F. BERRY, D.D., Editor. Chicago: Cranston & Stowe. Single copies, $1 50 a year.

We cannot commend too enthusiastically the new candidate in our periodical literature for the favor and patronage of the Church. It is a decided success in its adaptation to the tastes, necessities, aspirations, and plannings of our young people. It is original, sprightly, sufficiently anecdotal, and, above all, religious in teaching and without a taint in its loyalty to the Christian faith. Dr. Berry is putting into its pages his editorial experience, wisdom, vivacity, and the devoutness of a Christian. No Methodist family should hesitate to subscribe for it.

A Little Leaven. A Missionary Story. By ELIZABETH E. HOLDING. 12mo, pp. 259. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Doris Cheyne. The Story of a Noble Life. By ANNIE S. SWAN, Author of *Aldersyde*, etc. American edition. 12mo, pp. 322. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

Peter the Preacher; or, Reaping a Hundred-fold. By CARLISLE B. HOLDING, Author of *Cash*, etc. 12mo, pp. 430. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

The Atheist Shoemaker. A Page in the History of the West London Mission. By HUGH PRICE HUGHES, M.A. 16mo, pp. 87. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 40 cents.

Ursula Vivian, the Sister Mother. By ANNIE S. SWAN, Author of *Aldersyde*, etc. American edition. 12mo, pp. 256. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 75 cents.

The Drummer Boy of the Rappahannock; or, Taking Sides. By EDWARD A. RAND, Author of *Sailor-Boy Bob*, etc. 12mo, pp. 386. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

Barbara Leybourne. A Story of Eighty Years Ago. By SARAH SELINA HAMER, Author of *Phillis Raymond*, etc. 12mo, pp. 320. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

One Little Life. By MARY LOWE DICKINSON. 16mo, pp. 272. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 75 cents.

Reuben; A Prince in Disguise. By CARLISLE B. HOLDING, Author of *Green Bluff*, etc. 12mo, pp. 315. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

The Seamstress of Stettin. Adapted from the German. By CORNELIA MCFADDEN. 12mo, pp. 327. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

All the tests by which it is usual to judge the merits of Sunday-school publications may be applied to the ten books above mentioned. For their unexceptionable moral teaching and their emphasis of the virtues that make for home joy and business success; for their attractiveness of print; and for their cheapness of cost, they deserve the examination of those who are purchasing volumes for Sunday-school libraries or for the private reading of the young.

METHODIST REVIEW.

MARCH, 1891.

ART. I.—PAUL'S EPISTLE TO THE ROMANS.*

PAUL'S Epistle to the Romans is an exposition of the divine plan for the salvation of the world. This plan, never varying from the original conception, gradually unfolded through the ages down to the times of Christ. First came the patriarchal dispensation; then Moses and the law; then the prophetic era; then, last of all, the culmination of all, Christ, who is the end, the fulfillment of law. The common element of all these dispensations, the one element which vitalized all, was *faith*. We are told that "*Abraham* had faith in God, and it was counted to him for justification" (Rom. iv, 3). We are told that "God's plan of justification was attested by *Moses*, and by the *prophets*, God's plan of justification through faith in Jesus Christ, unto all who exercise faith" (Rom. iii, 21).

This word ALL shows the scope of the divine plan. It was as wide as the race; it contemplated the Gentiles first and foremost, and not the Jews only. Such is Paul's interpretation of the large promise made to Abraham, the man of faith, while he was yet in uncircumcision. "And the Scripture having foreseen that God would justify the Gentiles from faith, of old preached the Gospel to Abraham, that in him should all the Gentiles be blest" (Gal. iii, 8). The call of the Jews, which was an after-thought, and the giving of the law four hundred and thirty years later, did not suspend or amend or modify the simple and comprehensive promise to the father of the faith-

*We commend this scholarly article, the second of the series on New Testament books, to the consideration of the Church.—EDITOR.

ful. Judaism was not an end; it was only a provisional arrangement. The Jews were elect not for themselves alone, but that they might bring the Gentile world to God. The Hebrew Scriptures are full of announcements to the Jewish Church that "the Gentiles shall come to thy light, and kings to the brightness of thy rising." Yet the Jews, proud of their election, forgot the reason of their call, and came at last to conceive that all these privileges were an exclusive endowment to themselves. They counted the promise to the fathers an indefeasible right, with which all outside the covenant had no concern, and which, once granted to themselves, not even God could justly wrest away (Rom. ix, 14). It was a covenant which must hold good for all Jews, however personally unworthy. Every Jew was to be saved because he was a Jew. None of any other nation could be saved because he was not a Jew. One of their own writers expressed their views: "O Lord, thou madest the world for our sakes; as for the rest of the nations born from Adam, thou hast said that they are nothing" (2 Esdras vi, 55). This arrogant feeling of the Jews never changed. Later on, when Paul made his defense to the Jews, they listened until he announced his mission to the Gentiles. "To the *Gentiles!* At this word they lifted up their voice and said, Away with such a fellow from the earth; it is not fit that he should live" (Acts xxii, 22).

Yet, arrogant, wayward, disobedient, the Jews were, after all, the most promising of all nations for a missionary church; and for fifteen hundred years God forbore from final rejection, not merely for what they were, but hoping to bring them to their just vocation. Our apostle tells us that "God, purposing all the while to show his wrath against them, nevertheless endured with much long-suffering these Jewish vessels of wrath, that through them he might make known the riches of his Gospel to the Gentile vessels of mercy which he of old prepared unto glory" (Rom. ix, 22).

In entire accord with the divine plan for the Gentile world were all prophetic voices from the beginning down. Some of these older testimonies Paul quotes in the tenth chapter of this epistle; and, if he had needed to re-enforce his argument in this regard, he might, with equal pertinence, have quoted almost the entire volume of the Hebrew prophets. Whether the prophets

themselves, Jews in nationality and thought, fully understood what they were saying with regard to the Gentile world or not, there is at least no dissonance in the tenor of their utterances.

And Christ himself, during all his ministry, so preached this gospel of universal embrace. He told the Jews: "Other sheep I have, the outlying Gentile world, which are not of this Jewish fold. Them also I must bring, and there will be one fold and one shepherd." No single word of his declared or implied that the Gospel was restricted to the Jews. He constantly and consistently spoke and acted as if mankind were one. And his final word was to declare once more this truth, once more in explicit form to enforce it upon the understanding and the conscience of his disciples, soon to become his apostles: "Go into ALL the world, and preach to EVERY creature."

But the apostles who were in Christ before Paul did not rise to this full conception of the Gospel as it reveals itself in their own Scriptures, in the words of their Master, and in Paul's life-work and in his writings. On the contrary, so decided was their disinclination toward the Gentiles, so pronounced their bias toward their own people exclusively, that, after much vacillation on their part, and yet after their nominal concession of the abstract rights of the Gentiles, it was finally arranged and covenanted, under the formal sanction of a solemn pledge, that "James and Peter and John, who thought themselves to be pillars, should go to the circumcision, and Paul and Barnabas to the uncircumcision" (Gal. ii, 9). To this agreement Peter and James seem to have practically adhered. Their subsequent history does not credit them with any work among the Gentiles; and their epistles, addressed to Jews only, touch none of the grave issues with which Paul's letters are weighted. They write as if they knew naught of the rights of the Gentiles, the burden of Paul's soul, the burden of his preaching and writings. Their epistles ignore the audience to which Paul's letters were addressed; ignore, in fact, the only readers that now read them—the Gentiles.

The Jewish Scriptures yielded no encouragement to this narrow feeling. But, by long prescription, certain extra-scriptural traditions and opinions had become established with all the force of Scripture, as the unwritten creed of the synagogue. Among these unscriptural, and anti-scriptural, opinions, as execrable as

could be conceived by the human mind, were the following. These propositions were not formulated by Jews, but they exactly embody the sentiments and beliefs of the Jews with regard to themselves and with regard to the Gentile world:

1. By the decree of God, for the manifestation of his glory, some men [all the Jews] are predestinated unto everlasting life, and others [all the Gentiles] foreordained to everlasting death.
2. Those of mankind that are predestinated unto life God, before the foundation of the world, according to his eternal and immutable purpose, hath chosen unto everlasting glory, out of his mere grace, without any thing in the creature moving him thereto, and all to the praise of his glorious grace.
3. The rest of mankind God was pleased, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.
4. These men, thus predestinated and fore-ordained, are unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. — *Westminster Confession.*

Such, nearly ten years after the Pentecost, was still the traditional feeling, even in the Christian Church, made up as yet wholly of Jews, toward the Gentiles.

Up to the day of Peter's unhappy choice of the Jews as against the Gentiles, he had been incontestably the leader in the new dispensation. From that day he sank out of sight in New Testament history. Another man took his primacy in the world, as the master-builder of the Church, the molder of Christian thought. Paul's inauguration to this work was announced from the moment of his conversion: "He is a chosen vessel to me to bear my name before Gentiles, and kings, and Jews" (Acts ix, 15). Himself a Jew, a Pharisee, a zealot for the traditions, he at once abandoned his prejudices, counted his circumcision as nothing, became a Gentile in thought, life, sympathies, held all men as his brethren, and spent his life in their evangelization. He won for the Gentiles an equal place in the Church; he planted Gentile churches over the Roman world; he re-established the old doctrine of the common fatherhood of God, the equal brotherhood of men; he demonstrated from the Scriptures the universality of the atonement, the justification of man with God, not, as the Jews boasted, by works of law, but through the faith that antedated the law, and was higher than

the law. And when he died, in A. D. 65, Judaism had practically ceased as a dominant power in the Christian Church.

Paul tells us of his labors, his journeyings, his perils by his countrymen and by false brethren, his persecutions, his distresses; and besides these things that are without, that which pressed upon him daily, his anxiety for all the churches. But he nowhere names that which to us is of infinitely more moment than these personal incidents of the day—*the letters which he wrote to the churches.* How unconscious this man of many cares of the rich literary legacy he was leaving to the Church and the world! These letters, at least so many as have come down to us, probably but a small part of the whole number, are few and not long. But they have controlled the thought and the faith of the world. How different without them would dogmatic Christianity now be, if, indeed, there had been any dogmatic Christianity without them.

These letters are the outgrowth of Paul's controversy with the Jews out of the Church, with the Judaizers in the Church. They are full of this issue; some of them are limited to this one subject. He who would rightly understand, for example, the Epistles to the Galatians and to the Romans, or would comprehend the Gospel which Paul preached, and which he justly called "*My* gospel"—my presentation of the Gospel of Christ —must recognize this controversy as the prominent fact of his life. To Paul the struggle for the equality of the Gentiles was unintermitted; and the peculiar circumstances which everywhere and forever encompassed him made this one phase of "his gospel" strikingly polemic, impassioned, and copious. This is the master-key which opens the door to a consistent and satisfactory exegesis of the Epistles to the Romans, the Galatians, and the Ephesians, and, indeed, of all the Pauline writings. Without keeping this controversy in mind, the reader of these epistles is sure to miss the point of the discussion, if not wholly misinterpret the greater part of what he reads.

In discussing the Epistle to the Romans, fortunately for our present purpose, we need spend no time on critical questions, such as arise in regard to some other of Paul's epistles. There is no doubt as to the genuineness, and scarce any as to the integrity, of this epistle. All authorities, even the skeptical, agree that it was written by Paul, to the Romans, in A. D. 59; and

the only doubt, entertained by but few, touches the connection of the last two chapters; though even the critics who question whether these chapters were part of this epistle concede that they, too, were written by Paul.

It only remains for us to examine into the doctrinal teachings of the epistle.

This epistle is sometimes, I might perhaps say generally, described in extravagant terms; and it is so described because misunderstood. Coleridge calls it the grandest work of human genius; Luther thinks it a complete epitome of the Gospel; and Dr. Shedd says it contains in itself a whole body of divinity, and is even so self-sufficient that with it one could readily spare all the rest of the Bible! Such language overshoots the mark; it leads the ordinary reader, who finds for himself no general didactic in the epistle, to think that he has misunderstood the apostle, or, perhaps, is incapable of understanding him, and thus to abandon the study discouraged, if not dazed, by the supposed abstrusity, which, in fact, is not there.

It is not Paul's purpose in this epistle to give an exposition of the entire Gospel; he discusses only an incident to the Gospel, an incident of large moment to his readers of that day, but of little moment, *in itself*, to us of this day. The Church of Christ has gone beyond the need of that discussion. The theme of the epistle is given in the sixteenth and seventeenth verses: "For the Gospel is God's power unto salvation to EVERY ONE *that has faith*, both Jew and Gentile. For in it is revealed God's plan of JUSTIFICATION FROM FAITH, as it has been written: But the JUST FROM FAITH *shall have life.*" The epistle discusses, not What is the Gospel? nor, How may men be saved by the Gospel? but, simply, *Who are embraced in its provisions?* Is God the God of Jews only? *is he not the God of Gentiles also?* Are Jews only the subjects of the gospel plan? or *are Gentiles also admissible to its privileges?* For us, in these days of Christian light, this question, as it stood to Paul's mind and to his readers, has little personal concern. We are not anxious or disturbed by it. The question was answered long centuries ago, and, thanks to this epistle, so completely and finally answered that most Christians now, overwhelmingly Gentiles by birth, do not even suspect that it was once a question of vital and bitterest debate in the Church

of Christ whether they could be saved at all. That debate has been retired; but the epistle remains a battle-field for two conflicting forces. The great debate *for us*, a debate which is not agitated in the text itself, but emerges now in the tortuous exegesis of the text by Calvinistic misunderstanding and perversion of the apostle's words, turns on a question which was never even conceived of by Paul himself, or by his Jewish antagonists, or heard of by the Church for three centuries after his death. Are, as Calvinism teaches, some only of men, the so-called "elect," taken capriciously out of the mass of mankind at large, embraced in the provisions of the Gospel? and are all the rest of the race, the so-called "reprobates," indiscriminately left outside the covenant of grace? Or, on the contrary, are, as St. Paul teaches, ALL of the race of Adam equally and fully redeemed, and equally entitled to the benefits of the Gospel, equally salvable on equal and equitable conditions?

Undoubtedly both Paul and the Jews recognized an "election;" but both held it a *national* election, an election which, according to Jewish notions, took in all of themselves, but themselves only; but which, from Paul's stand-point, took in every human being on the face of the globe. To the Jews it was an indefeasible election, amounting to an absolute decree, to eternal life; with Paul it was an election to religious privileges or opportunities, and to nothing else. But neither of them ever heard of an arbitrary discriminative election of some individuals as against other individuals, whether Jew or Gentile. The mooting of such a discriminative election of some, and preterition of others, would have astounded both Paul and the Jews, and would have been received by both parties with a common roar of derision for its preposterousness.

But, notwithstanding the fact that a discriminative election was utterly unknown to Paul, was unknown to the synagogue, was unknown to the Church of the first three centuries, the question whether it is true stands *to us*, now that it has been thrust upon us, as a question of transcendent concern. For this debate, this epistle, though it discusses an entirely different question, has been made the arena for the battle of the giants for long ages, and must remain so until the interpreters shall come back to the one matter which was in issue between Paul and the Judaizers, the one matter which it was intended to

settle, and which it did so effectually settle for the great Gentile world that the very question which alone it really discussed has been almost as completely forgotten as if it had never been agitated. This epistle, rightly interpreted, rules Augustinism and Calvinism out of court even more summarily than it exploded the old Jewish exclusiveness and hostility to the Gentile world. The early Jewish heresy which demarked all Jews as salvable against all Gentiles as non-salvable had a show, though only a show, of reason for its existence in the fact of the earlier call of the Jews to religious privileges; the later Calvinistic heresy, which demarks certain "elect" out of every nation as salvable against all the rest of mankind as non-salvable "reprobates," has not a particle of reason for its existence, either in the Hebrew Scriptures, or in the cosmopolitan gospel of Christ, or in the universal natural sense of equity and justice as between God and man. In the coming centuries both heresies will be merely historical curiosities of the past, no longer of any vital moment to the one surviving Arminian, or rather Pauline, system of theology.

The theme of the epistle is imposing, and the apostle's treatment of it is commensurate, lucid, and convincing. What the reader needs for the comprehension of the argument is to enter into the spirit of the times, to recall the issues for which the opposite parties contended, and to realize for himself just what, under the circumstances, the apostle must have meant, just how he must have been understood. Certainly the writer intended to be understood, certainly he was once understood, certainly he is now capable of being understood; but only in the line above indicated.

Yet, while we contend that this is the great purpose of the epistle, far be it from us to think that the apostle gives us nothing else. No; fortunately for us, his heart and his mind were full of the doctrines and the duties of the Gospel; and it was impossible that he could write on any theme without putting Christ in the foreground, and telling how men may be saved from their sins. In all of Paul's writings this was the ultimate object; he ever gives it the right of way; it comes to the front in season and out of season. And so this epistle had for its first readers, and has for us, an element of greater intrinsic worth than the ruling polemic one. This subordinate

or incidental issue is the only one that most present readers recognize as having any place in the apostle's writings. Yet from the present epistle these incidental passages discussing the great Christian doctrines of sin, redemption, regeneration, sanctification, and so forth, might have been omitted, yet leave the forensic and ethical argument unimpaired. The epistle is not, as has been idly fancied, a body of divinity or a treatise on Christian experience. It is controversial; not doctrinal, not devotional. It is the brief of a lawyer, a judicial plea for the equity of the Gospel before the tribunal of the human conscience; the apology of one who would justify the ways of God to man. And it is in this light that Paul declares that "he is not ashamed of the Gospel of Christ." He can look men in the face without blushing for himself or for God, as he presses home upon their consciences the divine fair-dealing in giving every man an equal chance. He believes, too, that the great opportunity of every man is in this life. He is not a second probationist.

The discussion in this epistle moves throughout on legal and ethical, not on doctrinal and religious, lines. The apostle discusses the universality of the atonement and the mode of justification as a legal work, not sanctification as an experience. He asks, "How shall man be justified with God?" not, "How shall he be clean that is born of woman?" The whole argument, all peculiarities of expression, all characteristic words, must be interpreted on this line. It is only thus that we can compass the argument or reach any consistent and tolerable sense. Unfortunately, the "Authorized" translation, with all its excellence as an English classic, is, especially in the epistles, often erroneous, incomprehensible, *warped*. I do not add, as has often been said, that the translation was consciously falsified; yet, singularly enough, the warpings are all in one sectarian direction—the direction of Calvinism. Part of these sophistications were due to ignorance of Greek, part to non-comprehension of the logical connection; but part, also, to the conscious or unconscious inclination to preconceived views. The "Revised" is better in many regards, but fails often in expressing the exact meaning, and it perpetuates the worst of the sectarian warps. No doubt the reader of these translations, if supplied with the proper helps, may sometimes find the proper sense; but it is

almost inevitable that, without such aids, or in spite of them, he will read into the text meanings, and give it an interpretation, that do not belong there.

For example, the word translated *righteousness* and the phrases *newness of life, crucified with Christ, die to sin, dead to sin*, and many more, which are now the commonplaces of religious phraseology, and, also, entire passages, especially the long pericope embracing the sixth, seventh, and eighth chapters, which are usually interpreted from the stand-point of subjective religious experience, suffer violence when so translated or explained. They do not belong to the domain of experimental religion, but to the field of forensic theology. They express legal, ethical, and not religious, concepts; and it is only when they are so interpreted that they fall into line in this discussion. Thus, the English word "*righteousness*" is, in popular apprehension, a term of ethical import, and Webster properly defines it as "an equivalent to *holiness*, comprehending holy principles and affections." This is the sense every English reader certainly and correctly attaches to the word; it has no other meaning. But Paul's Greek word δικαιοσύνη, used thirty-five times in this epistle and every time translated "*righteousness*," should in every instance be translated *justification*. The verb δικαιοῦν, found fifteen times in this epistle, and the adjective δίκαιος, found seven times, coming from the same stem as the substantive, are for the most part correctly translated "to justify" and "just." Fortunately, the English language hardly furnishes any other choice. Certainly the verb "righten," first used in these passages by Dr. Young (*Christ our Life*) and adopted by Dr. Abbott (*Romans*), can mean only *to make right*, subjectively right—a sense not found in the Bible. The notion that underlies the Greek verb, substantive, and adjective is that of *acquittal from penalty*—a legal, not a moral, concept.

Similarly, the phrases "die to sin," "crucified with Christ," and others, are usually interpreted as expressive of moral relations, as if they meant *insensibility to sin, insusceptibility to temptation*. Now this is, indeed, a state of the affections which comes to the sanctified, and is graciously true in Christian experience; but it is not the sense of these expressions in Paul's epistles. Here they express only legal, juristic relations to sin; they signify simply that the sinner died, conceptually,

in the person of Christ; that this death was the penal death which the law prescribed, and that he thus exhausted the penalty of law and stands, *so far forth*, in no further amenability to its penalty. "He was put to death on the cross with his substitute before the law;" "he died with Christ *as to sin*," and is thus legally freed from its penal claim. Yet, though thus legally "dead as to sin," he may be abundantly *alive* morally, affectionally, to its seductions. *Acquittance from penalty*, which is the matter here discussed, does not emancipate from proneness to sin.

It is in this same sense expressive of legal relations, not of religious experience, that Paul elsewhere (Gal. ii, 19) says: "I died by process of law, as to law: I have been put to death on the cross with Christ"—that is, "Through this constructive death with Christ I ceased, *so far forth*, my amenability to the pains and penalties of the law." And he immediately adds: "The old man, this natural, sin-tainted self, derived racially from Adam, died, *ended its being*, with the death of Christ; and as for myself, I no longer have my own proper life; it is Christ that lives in me. I have a second racial departure, a new life derived from Christ by faith in the Son of God, who loved me and gave himself to die in my stead." It is in this same legal sense that Paul declares that, "*as* Christ was raised from death to die no more, *so* also we shall go on anew in a fresh grant of life, the eternal being that he gives."

We have seen that the usual interpretation of the important section embracing the sixth, seventh, and eighth chapters is that they are a discussion of the higher vital doctrines of regeneration and sanctification. But this is a mistaken interpretation. No doubt in these three chapters, more than elsewhere in the epistle, the trend of thought is toward the religious life; and the apostle gives a vivid picture of the struggles of the unregenerate man, of the gracious deliverance through faith in Christ. Yet these chapters keep step with the rest of the book; they are but the more advanced discussion of the one theme, God's plan of justification as it is revealed in the Gospel.

For example, let us take the first paragraph in the sixth chapter and see how naturally it works out on this line of thought, and that this is the only possible self-consistent explanation. We translate literally and correctly:

Romans vi, 1–11: What then shall we say? Shall we continue in the sin, that the grace may abound? That be far from us! How shall we, who died as to the sin, yet live in it? Or, do ye not know that we, so many as were baptized into Christ Jesus, were baptized into his death? We were buried, therefore, with him, through the baptism into his death; that, as Christ was raised from among dead men through the glory [power] of the Father, so we also may walk in newness of life. For if we have become united with him in the sameness with his death, we shall be also in the sameness with his resurrection; taking note of this, that our old man was crucified with him, that the body of the sin may be done away with, that we may no longer be in slavery to the sin. For he that died has been justified from the sin. But if we died with Christ, we have faith that we shall also have life with him; knowing that Christ, having been raised from among dead men, dies no longer; death no longer has lordship over him. For the death that he died he died as to the sin, once for all; but the life that he lives he lives as to God. Thus reckon ye also yourselves to be dead as to the sin, but alive as to God, in Christ Jesus.

The chapter opens with the practical reflection that the death of men, of ALL men, in the person of Christ, and their legal justification from the penalty of sin, is the strongest motive against our perseverance in sin; how inconsistent that we, who were condemned to death on account of sin, and whom Christ died to redeem from its guilt, should continue in that which was the ruin of the race! With this brief glance at the moral bearings of the work of Christ the apostle enters upon a wonderfully rich statement of the legal relations of this vicarious work to the salvation of man. The rendering given above, quite apart in some points from the Authorized and the Revised translations, is the just meaning of the Greek; it has a coherence and consistence which they lack; and it is quite in the line of the apostle's theme and thought. The fundamental thesis which he would maintain is the ideal, or constructive, union of men, ALL men, *as men*, with Christ, in his representative death and burial, in his resurrection and eternal life. This result is the legal and logical sequent for men, from Christ's representative character and accomplished work. The apostle has before said (Rom. v, 18):

As through one transgression of the first Adam the results were unto ALL men unto condemnation, so through one justifying work of the second Adam the results were unto ALL men unto justification of life.

Such are the comprehensive terms in which Paul regularly speaks of the extent of the gospel scheme; but in the passage before us, as so often in his writings, he apparently thinks and speaks of it as if limited to those only who by a personal profession of faith have accepted for themselves the truth, which nevertheless holds equally good for all men. What he here declares as actually realized in the baptized believer remains ideally true for every man born into the world. Christ's redemption sweeps the whole circle of humanity. As a *legal* result of the death of Christ, and of our death with and in him, our "old man," our former self, the whole racial stock, whose root was in Adam, died, *ended its being* forensically with Christ, in his person, on the cross, and was laid in the tomb with his dead body; that, as he arose, literally, from the dead, to die no more, so our new self, our redeemed humanity, having its new root in Christ, the second Adam, may be racially rehabilitated and anew endowed with the gift of immortal life. United with Christ in the sameness with his death, we shall be united with him, "in our order," in the sameness with his resurrection. Now all this is a *legal* presentation of the subject; it does not come within the sphere of experimental religion. Nor does this latter line of thought emerge anywhere in the epistle except incidentally.

There is a remarkable sectarian misinterpretation of the third and fourth verses of this chapter which is worthy of notice and refutation. The words here, "Buried with Christ *by* baptism," and the parallel passage in Col. ii, 12, "Buried with Christ *in* baptism," are favorite words with the immersionist churches; they are inscribed on their baptisteries, are recited with unction in the administration of the initiatory sacrament, and are always quoted with peculiar satisfaction as conclusive in the debate upon the form of the baptismal rite. It might almost seem that these two texts are the sole scriptural basis for the establishment of those churches as separate from the other churches of Christendom. I think that the meaning attached to these words by the mass of the people in these denominations, if not by their scholars, is tantamount to "*immersed with Christ in water.*" Of course, neither the words severally nor the phrase as a whole, in its logical connection, can sustain this meaning. The word "*buried*" does not mean

immerse, nor is it used, as so often asserted and conceded, in *allusion* to the rite of baptism; it means, simply, *laid in the tomb in which Jesus was laid.* And "*baptism*" does not mean the element, the water, used in the rite, but the *rite itself;* and the word means, simply, *initiation.* And the preposition "*through*" (Rom., διὰ) or "*in*" (Col., ἐν) does not mean *within the cubic volume* of the water, but simply *through*, or *in, the administration* of the rite. The passage simply declares that we who accepted Christ, and were initiated into him, were initiated into a participation in his death, as vicarious, or representative; and, having thus conceptually died his death, we were laid with him in his tomb, by virtue of our ritual initiation into his death—were laid with him in his tomb, that, as *he* came out not to die again, so *we*, racially restored in Christ, should now go on with a new, immortal existence. The sense assigned to these words by the immersionists, and constituting the basis and the superstructure of their sectarian teaching, is a miserable, unscholarly, illogical perversion of the apostle's thought. It degrades it from its lofty, coronal grandeur to the pettiest, trivialest of sectarian ritual issues. Think of PAUL turning aside from a theme and an argument touching the eternal interests of the world to the teaching of—immersion! Whatever may be the biblical argument *elsewhere* for immersion as the proper form of this rite—and I know of no such argument, logical, theological, or philological—certainly it is absolutely out of question *here.* The apostle's word, and his phrase, and his line of thought, do not, by the most distant implication, denote or connote immersion as a current usage of the Church. *He is discussing another matter;* and the interpretation given above is the only consistent or satisfactory one for Paul's line of thought—the only one tenable by any scholar who regards the sense of the words, or their logical connection and intent. It is one of the astounding wonders of historical theology that this monstrous assumption of the immersionists has been so facilely and almost universally conceded by the great exegetes of the Church, who, nevertheless, inconsistently refuse to follow the immersionists to the inevitable logical conclusion. In fact, the immersionists, to carry a point, have made of the word *buried* in this passage much more than it is entitled to in Paul's use of it; it might have been omitted from the sen-

tence entirely without any substantial loss to his argument, or replaced by some other word of different meaning not capable of the equivoque to which this word has been subjected. Paul used *buried* rather than *crucified*, *died*, or other word, simply as constituting a more immediate point of transition to the declaration following of a resurrection from the dead. But the other word, *crucified*, or *died*, would have satisfied all the exigencies of his argument. And so clearly did Chrysostom see this that, in his comment on the passage, he declares that baptism was our *crucifixion*, was our *death*, as Paul declares it was our *burial*.

The seventh chapter shows that men are justified, not by works of law, as held by the Jews, but by faith, through grace; and the eighth chapter shows that to men thus justified by faith and walking in the Spirit there is no condemnation from the law. The apostle still keeps before his mind the fundamental theme of the epistle. Though he here moots the question, How can men be saved? he moots it only as it stands related to the larger and primal question, Who, then, can be saved? The particular reference to the Gentiles, as over against the Jews, does not always appear; yet the language remains applicable to all races of men and to every individual. He never forgets the ideal compass of the Gospel—the equal place of the Gentile world: As many, of whatever nation, as are led by the sons of God, these are sons of God. And it is in this catholic sense that he writes the wonderful words beginning with the twenty-eighth verse, which Calvinism counts the strongest witness for a particular election and predestination, but which really teach a gospel as universal and inclusive as the race of man. Unfortunately, again, in this brief passage the defects in the accepted translations, if not the conscious warps, to which we before referred, are painfully manifest. The word *πρόθεσις*, translated "*purpose*," does not mean the volition, the intention the decree of God to bring something about, but simply the *project*, the *primal plan*, of God. Of course, God had a purpose, a purpose to save men: "He WILLS that *all* men shall be saved." But this *purpose*, this *will*, is not so much as named or referred to here. Only the *project* is here spoken of—God's *plan*, which he devised and instituted in accordance with his purpose. First, logically, was God's purpose

to save men; then the *plan* by which he would effect it. The word κλητοί, translated "*called*," is usually interpreted to mean a few select souls chosen capriciously, so far as we can see, throughout the world and through the ages, to be God's peculiar people; and so chosen, of course, to the exclusion of the rest. But this limitation of the call is not scriptural. Under the old dispensation the Jews, ALL the Jews, the *nation* as a whole, were elected and called, as God's people, to the enjoyment of certain privileges; but not, as they vainly thought, to a decreed salvation; for many Jews were lost. So, now, in the gospel plan, which is only the old ideal plan, the Gentiles, ALL Gentiles, are elect and called to the same gracious and equitable privileges; and ALL can accept or refuse at their own volition. But none are saved without their own personal volition and co-operation. The word προέγνω, translated "*foreknew*," is usually interpreted to mean that God, by his omniscience, foreknew some *particular men, as those that would have faith*. But this is a daring and unwarranted addition to the apostle's thought, an unreasonable limitation to the divine foreknowledge. God, by his foreknowledge, either foreknew the exact future character and outcome of ALL men and not of the elect only; or, which is the fact, he foreknew the exact future of none. This future, the future of free agents, the future of ALL free agents, he remitted, under the provisions of his plan, to each one's own personal, independent, *unforeseen*, choice. He made amplest provision, graciously, for the salvation of ALL, if they will accept. And he made provision, administratively, for the opposite alternative, if none or but a few accept. But his plan contemplated, ideally, the acceptance of its provisions by ALL. The infinite One, from the first, looked out upon ALL the coming race with the same fatherly, loving solicitude. And this, *just this*, is what the apostle means by the word *foreknew*. He would tell us that, in the divine planning, God "*had* ALL *men in his thought* from the start." The last of these crucial words is προώρισε, translated in the Authorized "*predestinate*," and in the Revised "*fore-ordain*," with what difference in meaning it is hard for an Arminian, or for Webster's Dictionary, to tell. The Greek word does not mean, as these English mistranslations mean, an irreversible decree for weal or woe, a fixed, unchangeable doom to which the race is consigned by

the eternal and absolute will of God; but, as is shown by the etymology of the word, it means simply that God *from of old drew the lines of the Gospel* around the race whom he planned to redeem. Calvinism teaches that God fore-ordained some men to be saved, and left the rest of mankind reprobates, outside of the pale of his mercy; though who they are, of each class, is known only to the secret counsels of the Almighty. Paul teaches that God included ALL in the limits of the gospel domain; and he teaches us that no creature, except man himself, will be able to separate us from the love of God which is in Christ Jesus our Lord. Every man can be in Christ, and every man can know for himself that he is in Christ. A limited, individual election to life of a few, and a wholesale preterition to damnation of the rest of the world, has no place in Paul's theology. What Paul would say in this passage is this: that, notwithstanding Jewish exclusiveness, Jewish abhorrence of the rest of the world, the Gentiles are embraced in the divine plan. And we know that all things co-operate for good to them—these Gentiles—who are called in accordance with his plan of old; because those—the Gentile world—whom he had in thought from the first he also of old took within the lines of his universal scheme; men already conformed, by the fact that they were men, to the image of his Son, who became a man for this purpose, that he might be first-born among MANY brethren, the entire race, and not among a few Jews only, the most insignificant of nations; or, as Calvinism would fain have it, among a few "elect." But those whom he thus of old included in the gospel plan he also called; and those whom he called he also justified, and those whom he justified he also glorified. Such is the glorious ideal of the Gospel of Christ; it is not a visionary ideal: it *works!* Christ's redemptive work is complete; it extends conceptually in the counsels of God, and actually in its historic manifestation to all the race. It saves men, all who consent; and it is adequate to save ALL men. We echo with our apostle, "We are not *ashamed* of such a gospel."

W. G. Williams.

ART. II.—THE RITSCHLIAN THEOLOGY.

GERMAN theology has long awaited its Copernicus. Many of the brightest theologians of the Fatherland believe that he appeared in the person of the lately deceased Albrecht Ritschl, and that the principles according to which he developed his system of doctrine, when understandingly and consistently applied to the various departments of theological science, will reduce the present chaos to order. Whether his name shall finally be connected in history with so happy a result lies beyond the power of human prediction. Thus far, however, his doctrine appears only to have added another element of confusion, and he seems not to have brought peace, but a sword. There is nothing in the spirit of Ritschl's writings adapted to stir up strife; for while they deal candidly with opposing opinions they cannot be called controversial; and when he feels himself obliged to use his well-tempered blade in self-defense his good nature is so evident that it cannot escape the disinterested reader. He never strikes to wound, but only to protect the truth or to expose error. During several years he endured in astonishment and silence the bitter and often unjust assaults upon himself and his teachings; and when he wrote his *Theologie und Metaphysic* in reply it was only to render his positions more clear and to parry the blows of his assailants, not to strike back.

Professor Scholtz, a disciple of Ritschl, in an article in the *Preussiche Jahrbücher* (1889) written after Ritschl's death, attributes the antagonism to his master to the fact that he became the founder of a school. He calls attention to the fact that at first his theology met with favor instead of opposition. But this is rather owing to a failure to perceive the significance of Ritschl's doctrines. When this came to be apprehended antagonism was unavoidable. Ritschl's course is contrary to the mighty stream of continental theology. Only here and there, where an eddy turns its course backward, is the current with him. And it is inspiring to see with what heroic courage and inimitable skill he meets and baffles the force of the drift which threatens to destroy him. Occasionally, indeed, he seems unnecessarily to collide with accepted opinion; but in the main he

goes straight forward, determined on nothing but to force himself through every difficulty placed in his way. As one follows him, too, one is impressed with the fact that much error and much truth have been matted together in many places, through which the adventurous navigator is compelled to open a channel. But in so doing he is careful to separate these diverse elements forever. By a keen scrutiny of the order of combination he discovers the interests which have prompted each to a union with the other, and then, by an equally keen process of analysis, sets the error adrift and carries the truth along with him to be wrought into the great system which is to exclude all error. For Ritschl is positive rather than negative, and constructive rather than destructive. Yet it must be confessed that while he has found new difficulties in the old forms of statement, and given them an emphasis which inevitably challenges attention, it is quite uncertain whether he has found the path along which the theologian can travel and at once avoid difficulties and reach the truth.

In fact, Ritschl's system is not complete, nor does it profess to be. There are vast realms of human inquiry which, according to him, are closed to the theologian, and with which the theologian and Christian have nothing to do. We can know nothing of the inner nature of God; nothing of a future life except that there is such a life;* nothing of Christ except what is included in his historical manifestation; nothing of the method by which the Holy Spirit operates upon man in conversion and regeneration. But it is not alone his theological agnosticism which renders his system incomplete and imperfect. He has developed his theology most fully in his *Christian Doctrine of Justification and Reconciliation.*† About these, or rather about this—for to Ritschl they are practically one—he gathers all other doctrines, making them in so far subordinate that they must not be brought into harmony with it, while it is not allowed to be modified by them. By this method one doctrine is set in a category by itself, while only those which are subordinate can be co-relative to each other. The fault is not peculiar to Ritschl, but is found in Dorner, Schleiermacher,

* Dr. P. J. Lange is quoted as saying that in Ritschl's theology the eschatological bureau is closed (Frank, *Zur Theologie Ritschl's*, p. 16).

† *Christliche Lehre der Rechtfertigung und Versöhnung.*

and others. In any and every such system the relative importance of some doctrines must be ignored, while others are liable to be warped in the attempt to make them fit into the niche left for them after the main doctrine has been given its supposed true quantum of space. As logical systems such constructions are very beautiful. As systems of theology they must be ever imperfect. Christian theology is not, indeed, a mere series of monographs on the doctrines of Christianity, set in logical succession, any more than a series of biographies of a period or nation is the history of that period or nation. On the other hand, it cannot be represented as a great mountain-peak, however sublime, with other lesser peaks clustering about it. Rather is Christian theology a magnificent mountain-range, every part of which has been thrown up by the same omnipotent force, and in which each doctrine rises to its own resplendent summit, some indeed higher and more grand than others, but all resting upon a common base, or rather uniting to form a common base. Only thus can the true perspective of doctrine be preserved and yet theology remain a unit.

Not only so. Ritschl proceeds upon a doctrine of justification by faith which has never been able to maintain itself consistently even in Lutheranism, and which is practically, if not in word, out of use in England and America. By this is not meant any reflection upon the abstract truth or inestimable value of the great doctrine of the Lutheran Reformation which Ritschl accepts in its baldest form. But great as the Reformation was as an event in history, and great as the reformer was, the doctrine was discovered and developed under distinct and definite circumstances. It was not constructed independently and alone as a doctrine of Holy Writ, but as an antithesis to another doctrine. Justification by faith was set over against justification by works. It was so developed and defined as that in all its relations and phases justification by faith was indifferent to, independent and even exclusive of, works. A doctrine which is developed under concrete and local conditions of time or space, and which bears the ineffaceable impress of these conditions, cannot be universally valid. It was this freedom of Jesus from local influences which, humanly speaking, gives his utterances their application to every nation and every age. The form in which the doctrine of justification by faith appears in

German theology is due to a violent subjective reaction in the reformer against the previous fruitless methods of justification pursued by him; to an external reaction against a state of things of which the sale of indulgences was but an exponent; and to the attempt to force a brave, independent, and conscientious man to deny his heart's belief. It was thus impossible that it should prove entirely satisfactory as a statement when released from the conditions which molded it. The Pietists, Puritans, and Methodists of later times were needed to give it its true practical value, albeit each of these movements would deny that it had departed from the doctrine itself. If to take any doctrine, however important, and cluster the other doctrines about it, or reject them if inconsistent with it, prevents completeness, how much more when that doctrine is accepted in one of its local phases.

A further element of confusion is introduced by Ritschl when he attempts to try every doctrine, even that of justification by faith, by his conception of the kingdom of God. Had he worked out his system with exclusive reference to this kingdom it would have led to far clearer results. A circle with its one center is a far simpler geometrical figure than an ellipse with its two foci. Besides, he has for some reason capriciously and unnecessarily narrowed the kingdom of God in comprehensiveness, and thus made it much less valuable as a working hypothesis than it might have been. Furthermore, Ritschl aims to produce a preachable theology.* One must admit nothing into dogmatics which cannot be converted into coin (*verwerthet*) in preaching and in the intercourse of Christians with each other. Overlooking this fact it will be impossible to understand Ritschl's theology. To him theology had no independent value. It is only to be prized as a systematic setting forth of the facts and principles of the religious life. The principle is in many respects commendable. From the standpoint of practical Christianity it is faultless; and its prominent place in Ritschl's system opens to us a view of his philosophical position. The reaction against speculative philosophy in Germany is tremendous. Every other department of philosophy is comparatively neglected in the interest of ethics. The demand

* *Recht. u. Versöhn.*, Band iii, S. 573. I have found no notice of this fact in the many criticisms of Ritschl.

of the times in all departments of thought is for the real. A busy age and a suffering humanity have neither time nor taste for the theoretical and the speculative, hardly even for the ideal. Ritschl, with the instinct of true greatness, which is ever "penetrable to ideas," from whatever source they come, felt this tendency of the age, unconsciously, perhaps, and has striven to meet it in his theology. The principle is right, but questions may arise as to its application. What is preachable in theology? It is objected to some of the doctrines of Calvinism that they are not preachable. But they have been, and in some cases are to-day, preached, and that with effect. The assertion that they are not preachable simply means that they are no longer held as true. And this is really what Ritschl means. Whatever is held to be true, or can clearly be proved to be true, concerning religion he would accept as doctrine. But just here comes into effect another hinderance to the completeness of his system. While Ritschl is far-sighted and broad-minded in an uncommon degree, yet his theology is essentially German. Now, the German theologian searches profoundly, but always within the limits of German history, tradition, and life. He seldom crosses the English Channel, and the stormy Atlantic never. That any thing worthy of his attention should be found in the unwritten theology of America is a thought which apparently has never entered his mind. But a national theology cannot have universal validity, even for the nation which produces it, any more than a national religion can stand even in its own home before a universal religion. If a theology satisfactory as a whole and in all its parts is ever to be constructed it will have to be accomplished by some one whose horizon is as broad as humanity.

With the statement of one more general principle involved in Ritschl's theology the way will be prepared for a glance, and it can be only a glance, at individual doctrines. It is the relation which he claims should exist between theology and metaphysic. It is generally asserted that he would completely separate the latter from the former. Even some of his own followers seem to have so understood him, and his opponents have given themselves much trouble to show that he does not carry out his own supposed principles. But Ritschl affirms that it is an inconsiderate and incredible assertion that he

excludes all metaphysic from theology.* But the connection clearly shows that by the term metaphysic he means theory of knowledge. That this use of the term is no longer common in Germany he seems to know, for in the *Rechtfertigung und Versöhnung* (vol. iii, p. 17) he defends his use of it. Hence he says that the dispute between himself and Luthardt is properly a question of which metaphysic shall be justified in theology. Those doctrines which he has given up, and which his opponents defend, are based upon the Platonic theory of knowledge. Every thing is deduced from general concepts. He complains that the knowledge of God which is current in theology is subjected to an idea, a general concept, called the absolute. The knowledge of Christ is subordinated to the general concept of his pre-existent divinity. His nature is taught from a conception of his person disconnected from his historical life. The doctrine of sin is the general concept of an inherited ruin of human nature, and active sins are judged and explained in accordance with this.† To such a method Ritschl objects. He denies that we can know things in themselves and prior to their cognizable effects. Nor will he hold to Kant's doctrine of a world of phenomena. But he accepts Lotze's theory of knowledge, according to which we know things as the causes of their effects upon us.‡ Hence we only know so much of Christ as can be learned from his life, including his words, works, sufferings, etc. Natural religion is a figment, and we have no revelation of God except that which we have in Christ. From such principles we might infer that Ritschl believes in a purely biblical theology. But such is not the case. He says (*Recht. und Versöhn.*, page 1):

> For the object which I pursue it is not sufficient to point out the intimations of Jesus concerning the forgiveness of sin as connected with his person and death.

Again, page 2:

> The authentic and exhaustive knowledge of the religious significance of Jesus, namely that of a religious founder, is dependent upon this, that one reckons himself included in the Church founded by him, in so far as the Church is convinced that it has received the forgiveness of sin as the direct consequence of Christ's work.

* *Theologie und Metaphysic*, 2 Aufl., S. 40. † *Ibid.*, S. 41.

‡ *Recht. u. Versöhn.*, Band iii, S. 19. Ritschl and Lotze were for some years colleagues at Göttingen.

Further on, page 3:

The faith of the Church that she stands in the relation to God which is in reality conditioned by the forgiveness of sin is the immediate object of theological cognition. . . . On account of this it is also established that the theological terminology leans directly upon the representations made by the apostles; and it would be a falsely understood purism should the, in this respect, less complete intimations of Jesus be preferred to the formulas of the apostles.

Finally, page 4:

One can only know and understand God, sin, conversion, eternal life, in the sense of Christianity, so far as one with conscious purpose includes himself in the Church which Christ founded. This stand-point theology is required to assume, and only thus can a system of theology be produced which deserves the name.

This language certainly plainly implies that the Scriptures will find a prominent place in Ritschl's theology, which certainly is a virtue in these days; that the apostolic letters will be more prominent than the gospels; but that the doctrine set forth must not be considered apart from the great and universal experiences of the Church of Jesus Christ. Reading between the lines, one can see that he regards his method as the antithesis of that which takes the stand-point of the metaphysician rather than of the Christian. Unfortunately, Ritschl is not clear as to just how much metaphysic he would admit into theology, and as to the function which he would assign it. The essence of all that he has said upon the subject, however, seems to be that the theologian must think as a Christian from the stand-point, not of his individual experience, but from that of the general Church, and that metaphysic must hold a place subordinate to the Bible and Christian experience. Probably no one would dispute the principle, although here, again, questions would be likely to arise as to its application. If metaphysical results are to be introduced into systematic theology to fill out certain ideas left unrevealed in Scripture and Christian experience, then the question will arise, What are the full contents of the biblical revelation and of Christian experience? Here opinions will be likely to differ for a long time. Until exegesis becomes perfectly sober and exhaustive, and religious experience entirely normal, there can be no way of determining exactly what additions from other sources are necessary to satisfy the inquiries of

the soul. But how can exegesis and experience yield their perfect and full results so long as they are guided by metaphysical methods and assumptions? That our theology was formed under the influence of definite metaphysical preconceptions no one can question who has studied the origin of doctrinal statement with unprejudiced mind. From this it does not, however, at all follow that these doctrines are erroneous either in whole or in part. But since a system of doctrine is a demand rather of the intellect than of the religious life, would it not be better to shut out speculation entirely from our theology until our exegesis and experience become sober and normal? Since the revelation goes upon the supposition that man is unable to discover and define religious truth for himself, it must follow that "the Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." In reality, therefore, our article of religion seems to declare that the Bible, fairly interpreted, embraces all that is necessary to the Christian belief.* Sufficient for life and for godliness is what is revealed, even though not sufficient for a satisfactory systematic theology in the usually accepted sense. In this connection, too, it may be well to define a little more clearly Ritschl's attitude toward the Bible. According to him, it is necessary for the existence of the Christian Church that her prayers shall be regulated by a common and controlling recollection of her Founder and of the revelation of God represented in him. Hence the Christian Church has her "note" in the word of God, or the Gospel. The Bible, as containing the revealed will of God, the true representations concerning Christ, his offices and work, and as serving not merely to give us knowledge but also as an excitant of the corresponding feelings and will which constitute the active note of the Church, has the value of God's word, although in the language of men.† That he has no doctrine of inspiration must be explained, not so much from a positive denial of the fact as from his agnostic

*But as the influence of metaphysical upon Christian thought was probably not suspected by the framers of that article it would be unsafe to make such an interpretation of it too positive.

† *Unterricht in der Christlichen Religion*, 3 Aufl., S. 76.

principles. We know that the will of God is revealed in the Bible, but we need not trouble ourselves with how this was brought about. If it be objected that we can have no proof that it is God's will that is revealed if inspiration is not maintained, he would reply with Spener that "if any man will do his will, he shall know of the doctrine, whether it be of God."* This is the test which Jesus proposed, and it is satisfactory to Ritschl. In his treatment of the Bible he is always reverent, which cannot be said of some other theologians in Germany of better repute for orthodoxy. He does not explain passages away, but when they do not suit his case avoids their force by declaring that they are not of the essence of Christianity, or perhaps do not even belong to the truths of religion at all, but to some other department of thought or life. The distinction is a good one, but it is evident that it must be employed with great caution, honesty, and freedom from prejudice. In fact, throughout his entire system Ritschl proceeds upon principles so rational (it is not fair to say rationalistic) that it is no wonder they excite admiration and secure followers. It is in these principles, rather than in their application, that the merit of Ritschl's theology lie. In his recoil from metaphysic he has doubtless done it injustice as an element in Christian theology. It should either be allowed no place or its functions should be defined with the utmost clearness and precision.†

In turning now to the special features of Ritschl's theology we can do little more than touch a few of them. We take them up in the order in which Ritschl treats them. He begins with the kingdom of God, which he defines as the highest good of the community of believers, and which is secured to them by God. But it is only meant as the highest good in that it is at the same time the ethical ideal for whose realization the members of the kingdom are bound together by a clearly defined manner of conduct toward each other. The righteous conduct by means of which believers in Christ participate in the erection of the kingdom of God finds its universal law and its personal

* *Recht. u. Versöhn.*, Band iii, S. 24, *f.*

† It is of course understood that the idea of limiting the use of metaphysic in theology did not originate with Ritschl. Schleiermacher had made much of the same principle. See also Stevens's *History of Methodism*, vol. ii, pp. 15, 54, and elsewhere.

motive in love to God. By making man as a moral person the true conception of the neighbor, the kingdom of God is placed in antithesis to all the narrower fellowships of ordinary life. The law of love is the opposite of that order of human society which is based upon private rights. This kingdom of God includes all humanity so far as it requires love to one another. It is in a sense both supermundane and supernatural. 'It is not identical with the Church. That which constitutes the community of believers into a Church (that is, the union of believers for purposes of public worship) is not that which unites them in the kingdom of God. The difference between the Church and the kingdom of God is the difference between the ethical and that which has to do with the external service of God; yet it is not here intimated that ethical conduct has not the value of a divine service if based upon love to God. The Church, indeed, stands in the honored position of servant to this kingdom. God's kingdom was his purpose in creation. It is in the carrying out of this purpose that Christ reveals God.* The importance of the definition will be seen at a glance when it is remembered that atonement, justification, adoption, God, Christ, the Holy Spirit, the Church, and every thing in this world or any world, find their value for man and God in that they serve the purposes of this kingdom. To apply himself to the interests of this great purpose of God is the duty of every man, and this he must do if he is to be regarded as a member of the same. That such a purpose on the part of God avoids certain difficulties which the supposition that God's creation exists for his own glory offers is perfectly apparent. As one reads the great theologian's own language concerning it; as one gives himself to the contemplation of the mighty forces and influences which marshal themselves in its interest; and as the mind expands to take in the grandeur of the thought, the soul feels itself lifted up to the level of a truly God-like purpose. The conception becomes living, tangible, concrete. One feels the ground firm beneath his feet. Here is a purpose worthy the majesty and the moral nature of God. Man is made like God by being made a willing and enthusiastic participant in God's purpose. The individual loses none of his absolute worth. Yet he is not, as an individual, the object of the atonement. This is not to

* *Unterricht*, S. 3–8; *Recht. u. Versöhn.*, Band iii, S. 270, and in many places.

save an individual soul from death, but to combine a great multitude of individuals whom no man can number into a kingdom of righteousness. Without the individual there would be no kingdom; but he exists for the kingdom, not the kingdom for him. Truly the thought is sublime. God puts himself into it; Christ puts himself into it; the Holy Spirit puts himself into it; man puts himself into it, and it is worthy of all this high consecration. Yet in this broad, high, mighty purpose the personality of neither is neglected. This stands to reason. A kingdom of nonentities could have no attractiveness. In this kingdom each experiences a union with God and a mastery over the world and its ills corresponding to the highest reaches of Christian experience known to the sober Christian world. But further statement is unnecessary here, inasmuch as the nature of this purpose of God can only come out fully in the development of other parts of the system.

In treating of God he says that "the complete name of God, and that which corresponds to the Christian revelation, is: The God and Father of our Lord Jesus Christ." * He is the only God, the Creator of the world; but especially is God he who proposes to form a community of believers who shall have religious fellowship with himself and ethical fellowship with one another. Here we see at the outset the trend of his thought. God is the Creator of the world, but more important to him is it that he projects this community of believers. This is Ritschl's standard of value. Man as a moral personality is greater than the world. God is greater in recognizing and providing for this than he is in the physical creation. God, again, is almighty and omnipresent. But the religious recognition of these attributes has not the meaning that by these the existence of natural objects as a whole, or in groups, is explained, but rather and always that the care of God and his gracious presence are thus assured for the godly. In other words, these attributes are not to excite our wonder so much as to comfort his people. Hence the thought of the omnipotence of God is made perfect by those of his wisdom, omniscience, and helpfulness toward men in their need. Here is a moral as contradistinguished from a metaphysical God. The natural attributes all appear, but they are only of value to us, and hence only revealed to us,

* *Unterricht*, S. 9.

for the sake of their moral or religious use. He denies that the existence of God can be proved either by the cosmological or the teleological method. All such proofs have their value alone because the thought of God was in the mind before the process of proof began. No light can be thrown upon his nature by the world about us. We know him only through revelation. There is no revelation except in the Scripture. A general natural revelation is a fiction. In the Scripture, and especially in Christ, he is revealed as loving will, or as love. But as love alwaysh as a purpose he is of course both an intelligence and a will; for these are implied in purpose. A superficial objection has been made to this conception of God, that it admits the willing of all possible good but affords no certainty that he can execute his will. Yet Ritschl distinctly affirms that God is almighty, omnipresent, and omniscient. And this God has given us his Son; how shall he not with him also freely give us all things? It is difficult at first to think one's self into this conception of God, but the longer it is studied the fewer and weaker become the objections to it. The question is whether we can by searching find out any thing about God, of value to the Christian, which is not revealed in the Bible. By a study of nature in the light of the Bible we may indeed find illustrations of that which is revealed. But it surely discredits the Bible as a revelation to suppose that it is not complete. Yet if Ritschl's method prevails the occupation of many theologians will be gone.

Most noticeable is the fact that Ritschl has no doctrine of the Trinity. Taking his system as a whole, we should be inclined to attribute this, not to a denial of it on his part, but to the supposed necessity of founding it in metaphysical speculation. As it is not directly revealed in the Scripture, and as it lies outside of the realm of experiences, it can of course find no place in his system. Here we see the first of a number of apparently unnecessary limitations of his conception of the kingdom of God. It is too exclusively ethical. These human beings who are to be bound into this great ethical kingdom still have their intellectual needs, many of which spring directly out of their connection with that kingdom. The culture of the mind and the pursuit of knowledge in any other department would be a duty springing directly out of membership in the

kingdom. But strangely, and, as it seems, capriciously, it makes no provisions for, and scarcely allows of, an inquiry into the matters which pertain to itself. It satisfies in many respects its own moral requirements, but not those of the intellect. The intellect must take sides on the question of the divinity of Christ and the Holy Spirit. If it affirm, a doctrine of the Trinity is a necessity. If this makes metaphysic necessary, then so far metaphysic should not be rejected. If not, then the questions which arise in connection with the doctrine of Christ and the Holy Spirit should be answered in some other way. It is generally believed that Ritschl denies the divinity of Christ. What then is his doctrine of Christ?

In general, Jesus represents himself as the prophet sent of God, who is admitted into the councils of God concerning the world and man. But he places himself above all the preceding prophets by representing himself as the Son of God and the promised King of David's seed, the Christ, the Anointed, who does the works of the Father—that is, exercises immediately the divine rulership over the new community of believers. The permanent significance of Jesus Christ for believers is, first, supported by the fact that he alone was capacitated for the introduction of the kingdom of God; that he carried out this highest conceivable calling in words of truth and loving deeds without a break or variation; and especially in that he took upon himself in willing patience, as a proof of his stability, the evils which the enmity of the Israelitish leaders heaped upon him, and which were so many temptations to retreat from his calling. Second, the work which Jesus undertook, the aim of his life, namely, the establishment of the kingdom of God, was recognized by him as just the purpose of God in the world. The solidaric unity with God which Jesus accordingly asserted relates to the whole compass of his work in his calling. Jesus, therefore, in realizing the kingdom of God in his personal life, is alone of his kind (*einzig in seiner Art*), because all others, however perfectly they apply themselves to the same task, are dependent upon him, and hence unlike him. Since Jesus alone secures the love of God to the members of the kingdom, and his own motive is that of pure and unselfish love, God is revealed in Christ as love, grace, and faithfulness. The drift of all this is perfectly clear. God is known as the

one whose purpose it is to found a community of believers. Christ has the same purpose, and carries it out even to the death. In so doing he reveals God, and at the same time is one with God in will and purpose. Back of that we know of no union of nature, since we know nothing either of God or Christ except what is revealed in the book and in experience. It certainly would seem that even outside of metaphysic the unity of Christ and God might have been asserted in respect to nature and being. The argument for the divinity of Christ from the perfection of his character could be here nobly supplemented. The method is not metaphysical; and metaphysical definitions could be, and perhaps ought to be, avoided. Ritschl, indeed, says that he worships Christ as God. But it is entirely conceivable that one whose nature is not divine might be fully dedicated to God's purpose, and might be made the instrument of establishing his kingdom, and even be intrusted with rulership over it. From the requirements of this kingdom, and Christ's relation to it as defined, his right to receive worship does not appear. The failure here is evidently not that of antagonism to the doctrine of Christ's divinity, for he asserts it. But to him divinity meant a certain relation to his kingdom. Were his definition broad enough to cover all the religious facts revealed in the Bible it would compel the admission that none but God could bring it about. But Ritschl has his thought upon certain definite results, and as this is God's purpose also he who alone is capable of bringing it about is divine. It seems not to occur to him, in his enthusiasm, that his definition of the kingdom might fall short of the entire purpose of God; in other words, that the kingdom is larger than his definition. Concerning the Holy Spirit he knows and says very little. He attributes to him the work of regeneration, together with certain other offices. But to Ritschl he is not a person. He is the knowledge which God has of himself. Here, again, his conception falls short of what may be fairly learned from the Bible. Yet since no more was needed for the purposes of his kingdom he will have no more. It is indeed to be regretted that not only in German theology, but in general, the doctrine of the Holy Spirit has been so inadequately studied.

Of necessity Ritschl's doctrine of sin and atonement are closely connected. Original sin he wholly and unqualifiedly rejects.

To him it is a metaphysical conception introduced to explain the facts of observation. He claims it is not taught in the Bible, and because it makes all men equally sinful by nature and equally guilty is an untenable hypothesis. It is impossible to know what sin is except as we know what good is in the sense of Christianity. That good appears again in the kingdom of God, and sin is opposition to the same. Its essence is indifference toward or mistrust of God. Sin is indeed universal—that is, every one sins. The natural will does not repel the temptations to sin which come to it. There are wicked impulses in the human heart. The co-operation of the many in various forms of sin leads to common habits and principles, and even to wicked institutions. Hence arises an almost irresistible power of temptation. Those who have not reached a mature age and development of character are especially exposed to this power, since they do not see through the web of base motives involved. Hence, also, a limitation of freedom to good by means of one's own sins and our entanglement with the world. Its effect is to separate us from God. Redemption is identical with the forgiveness of sins, justification.* By means of it that guilt which separates from God is removed. This redemption is not secured by any service which we can render, but only by faith in God.† In relation to this redemption or justification, reconciliation and adoption are but special features. Man is reconciled with God in the sense that in his faith and confidence he has made the purpose of God his own, and given up his opposition or enmity to God. In adoption God sets himself in the relation of Father toward the believer, and justifies his exercise of the full confidence of children. The assurance of redemption for the Christian communion is the death of Christ. The voluntary death of Christ has the value of a covenant sacrifice and of a universal sin-offering. His death is the foundation of the new covenant. Christ was obedient to his divine calling not alone for himself, but also with the purpose of setting man in the same attitude to God which he holds.

Light is thus shed upon his doctrine of the atonement. Sins are not in and of themselves damnatory. One is finally condemned, excluded from the kingdom, because he refuses to make the positive principles of that kingdom his own. So

* *Unterricht*, S. 32. † *Ibid.*, S. 31, 32.

that there is a deadly sin, but it is not any positive act, but consists in the refusal to harmonize with the purposes of God. Hence the atonement is not to take away sin in the ordinary sense of that expression, but to take away the root of sin, to set the soul in harmony with God. It cannot be unqualifiedly said that such a doctrine of sin and atonement, however incomplete, is shallow. Rather must it be said that it is most profound. If holiness and sin are to be defined as fundamentally attitudes of the soul toward God and his kingdom, then Ritschl is right, for his doctrines are nothing else than a consistent carrying out of that principle. On this supposition there is no difficulty in explaining how those Christians who die with grave imperfections clinging to them can enter heaven. Fundamentally they have been one with God all the time. Their acts of sin, their yieldings to passion, were only accidental, not essential expressions of themselves.

But, however one may incline toward that view of holiness, it hardly seems satisfactory. Is it not a fact that every act of sin, conscious or unconscious, deliberate or resulting from an overpowering passion, indicates a *condition* of the soul which lies back of and determines its *attitude* toward the purposes of God? The attitude of a soul endowed with free will can only be voluntary. If the will is not exercised there can be no "attitude" conceivable. No position has been taken. But every volition of the soul involves intelligence. When, therefore, intelligence is imperfect the attitude of the soul cannot be perfect. It is this fact which makes possible the union of thorough conscientiousness and sincerity with the gravest errors. The attitude of the soul, then, can be entirely unblamable, yet none of the fruits of holiness appear. If, then, such a life can be called holy because it is carried out in accordance with a favorable attitude of the soul toward God and his purposes, all distinctions of right and wrong as between deeds would disappear. The same deed would be right or wrong according to its connection with the attitude of the person toward God. On this principle one could justify and even glorify the horrors of the inquisition, Mormon polygamy, or any other of the many crimes committed in the name of religion in heathen or in Christian lands.

Ritschl has evoked much criticism in his discussion of the

communion of the soul with God, which he believes to be only through the mediation of the Church, and not immediate. He has even been accused of denying any real communion of the soul with God. The accusation is unjust. Yet he certainly is defective here. He leaves the impression that while the Christian can and does have fellowship with God, yet it is with his back to him. His face is ever toward the kingdom, considered as a purpose of God. When one reads Ritschl's earnest and thrilling description of how the soul adopts God's purpose and labors with God to realize it, one exclaims: Here is just what we mean by the highest consecration. But a sober second thought reminds us that the consecration is to God's purpose, and not to God. Ritschl would not deny a very near and intimate relation to God; but he makes God's purpose first, unintentionally, perhaps, but yet actually, and God second. In his analysis of love the element of service, appropriation of the purpose and welfare of the loved one, holds the chief place.* That this is deliberate is evident from the fact that he discusses the two forms of piety based respectively upon love and faith, and decides in favor of the latter, on the ground that the former makes no distinction of rank between Christ who is loved and the soul who loves. The relation is that of bridegroom and bride, where equality exists. But faith puts Christ and the soul in their proper relations of superiority and subjection.† Ritschl has also been unjustly accused of setting up a moral system instead of religion.‡ In fact, he grounds his intensely ethical system upon a divinely imparted purpose. It is God who imparts to us the impulse to realize the kingdom of God.§ His system, rightly understood, is profoundly religious. He even excludes much that we commonly include in theology on the ground that it is purely ethical or æsthetic. If it cannot bear the most rigid religious test it can find no entrance to his system of faith. But while his system is religious it is ethical rather than devotional. On the subject of regeneration he is weak. He defines it, not according to its source, but its effects, and these he states, strangely for him, negatively. Equally weak is he on the relation of the consciousness of guilt to our

* *Recht. u. Versöhn.*, Band iii, S. 263. † *Ibid.*, S. 560, *ff.*

‡ Luthardt, *Kompendium der Dogmatik*, 5 Aufl., S. 62.

§ *Recht. u. Versöhn.*, Band iii, S. 491.

assurance of salvation. The feeling of guilt, so far from interfering with this assurance, is a certain evidence that we still possess the forgiveness of sin. This very forgiveness calls forth a tenderness of conscience which is possible in no other state. But his weakness here, and in some other lines, is not peculiar to him. The same ideas prevail in nearly all German theology, and widely in England and America. The reader need not be told where to look for them. Ritschl, in common with many others, would include the experience of the seventh of Romans in that of a converted man. If Ritschl has ever written with bitterness it is against the Pietists.* His opposition to them on principle, however, is sustained by Frank, of Erlangen, one of Ritschl's most active opponents. Scholtz (*Preuss. Jahrb.*, 1889, S. 574) says that the mysticism which Ritschl antagonizes is that which seeks intercourse with God by means of the renunciation of all earthly good, and which looks with contempt upon life both in joy and sorrow, in the care and in the blessings of toil. In other words, a sort of religion which has none whatever of the practical in it, but which finds its highest end in religious-æsthetic enjoyment.

Many features of Ritschl's theology were sadly needed in Germany. That it will prove a blessing and not a bane can hardly be doubted. There is too much dependence upon churchly functions and performances. Ritschl's earnest conception of Christian duty will help to correct it. It has as much moral earnestness in it as the Unitarianism of Channing, while it has a far more positive and religious basis, and is far less destructive. It by no means denies nor explains away the miracles. There is no purpose to deny the divinity of Christ, and Ritschl died in the belief that he had maintained it. In trying to break a new path the wonder is that he did not make more mistakes. He died with the words on his lips, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

*Scholtz, *Preuss. Jahrb.*, S. 574, says that to antagonize mysticism, as he understood it, was the most conscious business of Ritschl's life.

Charles W. Rishell.

Art. III.—THE CHRISTIAN SABBATH: A SYMPOSIUM.

THE DIVINE PURPOSE OF THE CHRISTIAN SABBATH.

The purpose of the Sabbath must be sought in man's nature —his nature as appearing in the powers and functions of his individuality, his nature as a constituent member of society, and his nature as a subject of divine moral government with immortal spiritual interests at stake. Aside from the light which Scripture throws on the question the problem belongs to inductive logic. The declaration of Christ, as he takes the Sabbath out from under the bondage of human exactions, that "the Sabbath is made for man, not man for the Sabbath," clearly, though in general terms, states its purpose. Man needs a Sabbath; therefore God gives him one. The interests of man are not to be subordinated to the Sabbath; the only reason for the Sabbath is that it is fitted to render man a service. There can be no innate sacredness in one period of time as determined by astronomical conditions that does not inhere in any other; but by putting one day in seven in special relations to his government for moral ends God thus imposes a sacredness upon it.

1. *The Sabbath as a conservator of our temporal interests.* In legislating for man God does not forget any of our interests. He is not so absorbed in our immortal future as to withdraw his care from us during the period of time. The physical is of less value than the spiritual, yet the very "hairs of our head are numbered." In the unity of our nature the body comes in for a share of his superintendence.

There are limitations to all the energies of our being, and one of the reasons for ordaining the Sabbath is found in the finiteness of these energies. Continuous employment of the voluntary powers of the body soon produces exhaustion. Hence night is provided to interrupt these activities. But more than this, sleep enforces inactivity lest the vital forces be depleted and life become extinct. One of the far-reaching problems of the day is the determination of the number of hours that may safely be devoted to manual labor. It is conceded that in most employments ten is the maximum number. But will the body endure the strain of ten hours of labor a day for years or even

months? Testimony is abundant that a diurnal rest secured by the recurrence of the night-time does not adequately provide for physical recuperation. The tone of the system is lower on Saturday night, after six successive days of work, than on Monday night, at the end of one day's labor. One day in seven does not seem to be too much time to devote to bodily rest. It is evident not only that a person will live longer by refraining from manual toil some fifty-two days in three hundred and sixty-five, but that he will accomplish more work by taking such rest.

It is also apparent that the mind comes under the same law of limitations. Intellectual toil is even more exhaustive than the physical. The nervous system suffers a greater strain, and with it the capability of vigorous mental activity is liable to be greatly impaired. This depletion is very marked when the intellect performs its work in connection with certain states of feeling. The student, teacher, professional or business man, finds it necessary to take frequent periods of rest. If this be not done the health suffers, and not infrequently mental disorders are engendered. For the largest success in the world of thought there must be a regular recurrence, at brief intervals, of periods of mental relaxation. Thus the Sabbath comes in to conserve the interests of our intellectual life, insuring a more vigorous manhood and supplying conditions favorable to the most rapid growth of civilization. This affects the world of industry, has its influence on the arts, and indirectly adds largely to the wealth of Christian lands.

We now speak of the Sabbath,

2. *As a necessary provision for the development of the moral and spiritual life.* The day comes as a check to our ambitions. Uninterrupted devotion to any form of temporal interests naturally engenders a frigidness of character in subordination to such interests. To strive for wealth with no relaxation of thought and desire—a continued strain of vision and unrelieved eagerness of pursuit—is to enslave the life to money. But if at stated periods, as on every seventh day, business be suspended, the mind called off from money-making, and some other and higher themes of thought rise up before us, the life becomes broadened, and business loses its power to shape our destiny. Under these conditions there is a chance for man-

hood. In this way God engineers the soul through the dangerous mazes of selfish ambitions, and worldly things become our servants rather than our masters.

In the complexity of our powers a strain may be relieved by introducing a new set of energies. Bodily activities may give place to mental, or the mental to the physical, or one class of the mental to another. In instituting the Sabbath and making it a sacred day God reached after the spiritual side of human nature, calling our thoughts to spiritual things, seeking, for the time being, at least, to lessen our interest in that which is temporal and increase our interest in that which is religious. A twofold object is thus accomplished—rest is gained and development of the highest energies of life secured. This brings us more definitely to the point that the supreme purpose of the Sabbath is spiritual. Something more than rest—physical or mental—was sought. It was to be a rest in which the less valuable should be supplanted by the more valuable, in which the higher activities should take the place of those that were lower. The great question in the divine government over man was this: How can the human race be brought into the nearest likeness to God, practically live the most perfect moral life, appreciate that which is highest and love that which is best, and in this sensuous world become most spiritual? It is very plain to every thoughtful mind that the Sabbath was ordained as a condition for this final result.

How does the Sabbath contribute to this end?

(1.) By securing a practical suspension of temporal pursuits, and hence withdrawing the gaze from temporal interests. Under the Sabbatic rule there is a general arrest of business, worldly affairs recede from the view, and a complete change is made in the environment of the life. The spirit of a true Christian Sabbath is wholly unlike the spirit of a week-day. The hush of business; the thought that the hours have a sacred office; the entire change in the conditions which envelop us, bring us into an experience quite unlike that which prevails during the other six days of the week. The interruption of worldly employments affords that which is much more than rest: it introduces new conditions of life, which awaken a new class of energies. Thus thoughts in harmony with the character of the day are stimulated, a special trend is given to the

intellectual forces, and a tendency is established to supply a foundation for the moral activities quite unlike that which is engendered by worldly pursuits. The atmosphere within which we dwell is often more transforming than the dogmatic teachings to which we listen. A nation that has a Sabbath, a sacred day, will and must work out a destiny largely dependent on the forces brought into existence by the day itself.

(2.) In supplying the most favorable conditions for the development of the spiritual life by means of public institutions of a religious character. It is difficult to see how public worship could be maintained without the restraints on business imposed by the Sabbath. But with the temptation to labor withdrawn; with state recognition of the sacredness of the Sabbath rendered by declaring business transactions on that day illegal; with enforced quiet, that public or associate worship be not disturbed, the people may be called together for acts of worship. Thus the Sabbath becomes an agency for the best culture and highest type of civilization. With the Bible, a volume of the most elevating truths, read to the people; discourses delivered to instruct the mind and stimulate thought; directions given for the perusal of the most wholesome literature, the Sabbath comes to man as an intellectual being, and insures conditions of scholarship and mental activity in harmony with his rational nature. The Sabbath, providing a place for the temple of worship, erecting the pulpit within reach of the swarming multitudes, calling the children together to study God's word, is rendering an incalculable service in the education of the nations of the earth. The civilized portions of the earth are such as have the Christian Sabbath. No land can be kept in ignorance that enjoys and reveres this day. The Sabbath, with its institutions, is doing for the intellect not less than any and all of our secular agencies of mental culture. And it must be borne in mind that the race cannot be made spiritual by simply stimulating feelings of a spiritual character. Waves of emotion might thus be engendered, but they would speedily die out, having wrought no radical change in our nature. It is only when that which is spiritual in the emotions exists as a product of truths which lie in a spiritual sphere that the life enters into a spiritual state as a fixed condition. The sensibility must be reached through the intellect. We may

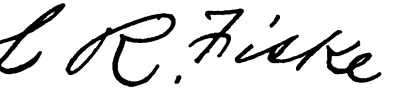
designate such truths as spiritual that are fitted to lead into a spiritual state. Therefore the Sabbath, on the intellectual side, performs a service of incalculable value in laying the foundation in the truth inculcated—the special scholarship promoted—of a life removed as far as possible from that which is sensuous or secular.

(3.) The Sabbath not only makes provision for the declaration of truths which lead to spiritual thoughts, but it instrumentally introduces into the life of the people an element that is purely spiritual. Acts of devotion, for which it provides the occasion, perform a special work in stimulating the emotions. Religious emotions interest us in religious truths, and thus to the whole life is given a trend in the direction of the final purpose of our being. If the Sabbath were only a holiday, consisting simply of a period of relaxation from physical and mental toil, it would provide an occasion for a multitude of evil influences to undermine the moral life. A day is not made sacred by indolence, but by a prevalence of spiritual activities. It is apparent to every discriminating observer that those who discard the spiritual purpose of the Sabbath largely fall into social vices far more harmful than would be practiced were the hours given to labor. The office of the Sabbath is spiritual, and practically to make it less or other than this is to convert it into an agency of terrible demoralization.

It is germane to the purpose of this paper to say that the line which morally divided the Hebrew people from pagan tribes was dependent largely on the Sabbath. God's work to be accomplished through the Israelites was carried forward in the midst of idolatrous surroundings. This work was to build up a nation free from idolatrous practices; to draw forth from the depraved conditions of those early ages a people who would come into direct relations with the living God, developing a civilization into which would enter forces of a purer and nobler life than existed at that time on the earth. The family originally called must grow into a nation, not simply a great people. It must be separated socially, politically, and religiously from all others. And it could be separated religiously and socially only by establishing the sharpest lines of national demarkation. Far more than distinct national boundaries—geographical and administrative—there must be in the

spirit of the people the widest contrast, even to absolute antagonism with all surrounding tribes. Every possible form of coalescence must be abolished; the social and religious severance, not less than the political, must be complete. In nothing else was a greater contrast established than in the institution of a day so thoroughly non-secular, so religiously sacred, that no acts of a worldly character should be allowed. Thus there entered into the polity of the Hebrew state a religious factor which in making the Jews a peculiar people gave to them a consciousness of divine supremacy and led their thoughts up to divine realities. It is difficult to see how the strong exclusive nationality of the Hebrew people, in the midst of pagan tribes on every side, could have been built up without a Sabbath establishing conditions which helped to make religion the basis of the state, and securing a theocratic civilization in complete antagonism with the polity and life of all surrounding peoples. All the restrictions and ceremonials of this government looked to the establishment of God's kingdom on the earth. The special rigor of its acquirements and observances must be interpreted in the light of the special work to be accomplished—a work attempted and wrought out but once in the whole history of the race. Much that was specific and characteristic in the demands made in connection with the Sabbath terminated with the overthrow of the Jewish state, but the spiritual purpose of the day has continued and is recognized as essential to the moral and religious life of the people in all civilized lands. The Sabbath is as holy at the present time as it was under the Hebrew economy. It is less prohibitory, less pronounced on the negative side, but more positive in the rich spiritual benefits it brings to the race.

In ordaining this day God legislated for man with the purpose of making human history through spiritual forces grand and more and more perfect as the years go by, and of procuring the largest benefits of the atonement in the blessedness of the world to come. In harmony with all our other interests the supreme end was the perfection of man's spiritual nature.



THE DANGERS THAT THREATEN THE CHRISTIAN SABBAT

HAVE we a national religion, and is the observance of t Sabbath a part of it? Let us see. The mother-country was, form, at least, Christian. Was the daughter trained to be le so? The Declaration of Independence, the act by which t colonies assreted their rights to self-government, recognized its opening sentence not only "nature," but "nature's God. The second sentence asserted that certain rights were "u alienable," because men are in possession of them by virtue endowment "by their Creator." In the construction of depen ent colonies into independent States the patriots appealed t the "Supreme Judge of the world" for the justice of thei cause, and expressed a firm reliance on "Divine Providence for success. The fathers started their argument with God (a Creator, Ruler, and Judge) for a major premise, and with ma (dependent on and answerable to God) for a minor premise they reached the conclusion of Christian liberty—a conclusio that in its application to the State led to a republican form o government.

Two years after the Declaration the parts of the young na tion were bound closer together by the thirteen Articles of Con federation. The concluding resolution that gave the article authority expressed the conviction of the signers that God had moved the different legislatures to authorize their representatives to ratify the measures. The signers said: "It hath pleased the great Governor of the world to incline the hearts of the legislatures we respectively represent in Congress to approve of and to authorize us to ratify the said Articles of Confederation and Perpetual Union." Under these two Christian documents the revolution was fought and nationality realized. Nine years after the Articles of Confederation came the Constitution, whose religious spirit must be interpreted by the previous documents. No change had taken place in the religious sentiments of the people. By Article II, Section 1, of the Constitution, the President-elect must "solemnly swear (or affirm) that he will faithfully execute the office of President of the United States." Likewise by Article VI "the Senators and Representatives . . . and the members of the several State

legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution." These oaths carry the recognition of God and the obligation to obey him. The best exposition of the religious spirit embodied in the Constitution is that given by George Washington, who had studied it closely during the first eight years of its existence. In his Farewell Address he said:

> Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of the religious principle.

We have, then, by the fundamental law of the land a national religion, and that religion is Christian. The observance of the Sabbath is a part of our religious system recognized by law, as may be seen from Article I, Section 7, of the Constitution, which exempts "Sundays" from the "ten days" within which the President shall return bills to Congress. The codes of nearly all the States and Territories also lay upon their citizens the duty of resting on the Sabbath.

That the sanctity of the Lord's day is imperiled even by Congress itself is painfully evident. The increase in the mail service may be of advantage to business, but is surely breaking down the reverence that should be paid to the Sabbath. With no Christian Sabbath there can be no Christian worship; with no Christian worship no Christian religion; with no Christian religion no Christian liberty. The most fundamental principles in our national life are involved in the Sunday question. The dangers that beset us are both internal and external—those of the heart and those of the outward life. The most serious perils are those of the heart; "out of it are the issues of life."

Cupidity is at the bottom of much that appears on the surface. It is the mainspring that projects the Sunday paper, with its mission of demoralization. *The New York Herald*, unsatisfied with the profits of six days' work, added to its gains in 1841 by a Sunday edition. Other papers followed, coining

money at the expense of public morality, which is lowered wherever the Sunday secular paper is introduced. Sunday trains are run on account of the same craze for wealth. First came "through trains," then "limited locals," and finally "excursions," filled with riot and drunkenness. Trains that did not pay when put on have been advertised till the reverence of communities has been broken down and the excursions made to yield a revenue. In our manufacturing cities and towns repairs on mills that might be done Saturday afternoon or between the bell-hours of night and morning by employing a few more mechanics are postponed till the Lord's day, and if a workman objects he is discharged. Some mill officials seem to study how to promote work on the Sabbath. The protest against the cupidity of the rum-sellers of New York, uttered by nearly three thousand Germans in Cooper Union during the fall of 1887, condemning open saloons on the Lord's day, should be followed by protests against all forms of cupidity that menace our cherished institutions. Let voices all over the country be lifted to brand this conspiracy against national religion and liberty by the plutocracy of the land.

Frivolity seldom resists the appeals of her sister, cupidity. The gold of the former finds its way into the lap of the latter on account of pleasure received. The unrestrained desire for pleasure betrays cycle clubs into arranging for Sunday spins and elaborate dinners at the rendezvous. Public announcement of Sunday games seems to be taken as a matter of course. On the 13th of June, 1885, over two thousand were present at *The World's* Sunday playground to witness base-ball. During the same month the *Plymouth Rock* ran up the Hudson on Sunday as a "floating skating-rink." Horse-racing, boating, picnicking, gambling, and general debauchery on the Lord's day are increasing. Even Boston is falling in line with Chicago, San Francisco, New Orleans, Cincinnati, and St. Louis.

Irreverence is growing bolder every day; religion is ignored in the effort to get on. Walter Nordhoff gave the trumpet a certain blast when he declared: "Take notice that the soul of man should not obey the law of living, but the law of duty." Paris drops out of sight the law of duty and entertains its public guests on the Sabbath, illuminating the Champs-Elysées with fireworks and filling the Champ-de-Mars with panoramas, fly-

ing horses, low concerts, side-shows, and wine-stands. Germany likewise forgot God when she repealed the law forbidding Sunday work in 1878, and the law exempting pupils from the public schools in 1883. Bismarck trembled in the presence of German infidelity, closing his eyes to the ethical side of the question when he secured in 1885 the postponement of the bill to restrict the hours of labor on the Sabbath. Yet some misguided Americans imagine that the introduction of the continental Sabbath would be a progressive step. Dangerous hope! Secularism, on whose cheek no blushes ever come or go, proposes to look Christianity out of countenance and elbow her out of the land of the Pilgrims. Which shall stay and interpret the Constitution?

Indifference on the part of the Church to these evils must also be numbered among the perils to our Sabbath. Some of us have been thoughtlessly guilty of bargaining with railroad officials for Sunday camp-meeting trains. We have, moreover, been afraid of the enemy, forgetting that the members of the evangelical churches of the country constitute at least twenty per cent. of the population, and that church-goers number more than half of the people of the United States. We are strong enough to effect a reform if we only awake and let our voices be heard. If we will do so, and follow up our public protests by conscientious work at the caucus and the ballot-box, politicians will treat us in a very becoming and respectful manner. It is time that God's people should be making themselves felt in American politics.

Besides the perils suggested there is another class of dangers arising from unwise remedies.

Trying to make one class of amusements counteract another is a mistake. The effort to draw men away from the Sunday saloon by inducing them to go to the Sunday excursion has not been successful in the interests of sobriety; the pocket-flask goes with the pleasure-seeker, and the chosen resort usually has its own bar. The attempt to draw from both places by opening museums, art galleries, and libraries has not been more successful; the people that have been won from the varied forms of Sunday vice by Sunday amusements have been very few. "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." How can customs that tend to

draw men away from the sanctuary be helpful to Sabbath observance, and how can one form of disobedience cure another form of disobedience?

Another grave mistake is trying to make the Sabbath a day of rest on purely secular grounds. The assertion by the enemies of the Christian religion that the sanctity of the Sabbath rests on no religious obligation, and that rest should be "enforced by the State, on the grounds of public and general utility," has made some Christians doubtful as to the wisdom of placing the observance of the day on religious grounds at all. The trick of quoting and requoting Puritan strictness, and then confounding Puritanism with the Christian religion, ought to be detected at once. Christianity is broader than Puritanism or any form of church life. We must not be misled by infidel interpretations of the First Amendment, which declares: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The amendment does not bar religion from the fundamental law of the land, but declares that Congress shall establish none; the Declaration and the Constitution had already established Christianity and enthroned the Christian's God when the amendment was passed; beyond this Congress was forbidden to go. Indeed, by this amendment Congress is restrained from doing any thing that will prohibit the "free exercise" of the Christian religion. There is a difference between an ecclesiastical establishment, with a corps of ecclesiastics and a ritual supported by the State, and the embodiment of the principles of Christianity in the fundamental law of the country. Christian reformers may therefore step out confidently on the same platform as the framers of the Constitution and commence their argument where the fathers began—with God.

We shall make a dangerous blunder, on the other hand, if we imagine that the reform is purely moral, and so neglect to take the steps necessary to enforce moral sentiment by prohibitive legislation. There will not be a day of general worship unless the schools, courts, and places of business and amusements are closed by law on the Lord's day. The Christian religion, in its broadest sense, has a right to legal protection. Laws that permit customs which must in one way or another interfere with religious worship on the Sabbath are

contrary to the spirit of the Constitution. No State has the constitutional right to be irreligious or to encourage its citizens in irreligion. The Massachusetts Supreme Judicial Court enunciated a sound principle in the case of "Commonwealth *versus* Dexter" when it said:

> Keeping open a shop or warehouse on the Lord's day for the purpose of doing business with the public indiscriminately is an offense of itself. The Legislature intended by this statute to keep the ordinary places of traffic, business, and work closed on this day, so that persons who desired to relax from labor and business and attend to private and public worship might not be disturbed by those who choose to pursue their worldly business and vocations in open shop.

The law ought not to compel attendance at church or the performance of any religious duty; but it is bound so to surround the citizen with healthful prohibitions that religion will be easy for him, and that if he choose to be irreligious his irreligion shall not interfere either by public business or public recreation with the worship of the community.

We must not forget that the pulpit is an important factor in the solution of this problem. The disease is in its last analysis a moral lapse; the only remedy that is thorough is the Gospel; this, and this alone, reaches the seat of the abnormal condition. Let uncompromising war be made on cupidity, frivolity, irreverence, and indifference by the old-fashioned preaching of "righteousness, temperance, and judgment to come." Let Sinai thunder with the majesty of the law; mercy has little meaning till the moral sense is aroused. Men must feel that they have sinned before the olive-branch has much significance. With a clear perception of the lines along which the reform is to be carried we shall not endanger the cause by expecting the law to do the work of the Church, neither shall we put on the Church the duties of the State.

The State and the Church are separate in our polity, and can never come into organic union; but the State and Christianity were married in 1776, and "What therefore God hath joined together let not man put asunder."

REMEDIES FOR SABBATH DECLINE.

THE Christian Sabbath is in peril. It is menaced on every side by many foes. Its enemies are alert, bold, unscrupulous. Its friends are largely apathetic in their self-confidence. With a merely human issue there could be little doubt of the result. Defeat and disaster would seem inevitable. But the issue is not merely human. Vastly more than opinion is involved. Divine authority is challenged. The law of nearly sixty centuries is arraigned. The verdict of history is derided. The wisdom of many generations is counted as folly. Human rights are invaded. The sanctity of home is imperiled. The security of property is jeopardized. The stability of government is in question. National honor is at stake. The attempt to revise or reverse the fourth commandment is anarchy's last bold and desperate venture for the overthrow of the republic. When the American Sabbath becomes the continental Sabbath our glory will depart. We shall then be untrue alike to our sires and to God. It is time for counsel, for deliberation, for concerted action, for resolute defense.

The causes of this growing evil in our land are various. Immigration and imitation are chief. The vast volume of Old World life flowing annually to our shores is far from an unmixed good. The quality of this increment to our population is steadily deteriorating. It is marked by two characteristics: 1. It is un-American. 2. It is anti-Protestant. Both of these facts make against the sanctity of the Sabbath. The influx correspondingly lowers the moral tone of the nation. The habits, customs, usages of the Continent are imported with pauperism and crime. The foreigner remains an alien. The spirit of American institutions is little understood. Reverence is well-nigh an unknown quantity. Gambrinus commands homage rather than Jehovah. The sanction of ecclesiastical authority is made a warrant for evil-doing. A baptized heathenism would crucify the real Sabbath between the mass and the confessional.

Foreign travel is familiarizing multitudes of Americans with the license of the continental Sabbath. A weak affectation of foreign ways, with an underlying godlessness, leads many of

these to glorify continental freedom in contrast with Puritan restraint, and they echo the demand for a "liberal" Sabbath which will be a synonym for license and crime. Anglo-mania is not the only malady which the tourists bring home, nor the one demanding most vigilant quarantine. Worldliness, subtle infidelity, rationalistic compromise with evil, a debasing of current coin which bears the image and superscription of the King of kings—these things make return voyage in first cabins and in plutocratic company. Thus Old World influences are at work on New World morals.

What remedies can be suggested to arrest this Sabbath decline, and to restore the moral vigor which will lead to reverence for God's best gift and man's greatest boon?

We must define the issue. We need to draw the lines accurately. We should mark the distinction between the obligation to the Sabbath under civil law and that which is due under religious enactment. The first is purely exclusive; the second is inclusive as well. The first is negative and prohibitive; the second is positive and mandatory. The first is designed to estop evil; the second to foster good. The one is objective, and deals with actions only; the second is subjective, and weighs motives as well as deeds. The first honors the needs of men; the other reverences the commands of God. The obligation to observe the Christian Sabbath is rooted primarily in the divine revelation of duty in the Old Testament; that of the civil Sabbath in the equally divine revelation of need in human nature. We aim to secure the integrity of the civil Sabbath; we seek to promote the sanctity of the Christian Sabbath. To conserve the first falls properly within the function of organized human government; the last belongs solely to divine authority, whence issue alike its rewards and penalties. The maintenance of the civil Sabbath is a question for the nation to solve; the observance of the Christian Sabbath is one for the Church to determine. The civil institution provides a day of rest; the religious institution enjoins a day of worship.

To promote Sabbath observance we must begin at the right place. Four and a half centuries before the Christian era Nehemiah gave us a good example. The Sabbath was shamelessly profaned by secular labor. Jew and Tyrian were alike guilty. They wrought and trafficked as on other days. The

ruler dealt faithfully with both classes; but he began with the nobles of Judah. He first rebuked them for profaning the Sabbath day. He appealed to the religious motive. He cited the history of their fathers as a warning against their folly and sin. He pointed out the sure penalty of infraction of God's law. He wrought reformation from within. Unless God's people should first be set right there would be no good ground for censuring the heathen. Rebuke would provoke retort in the ancient proverb, "Physician, heal thyself."

So, to-day, "judgment must begin at the house of God." Sabbath reform has its chief stronghold, not in legislatures, nor in police power, but in the Christian Church. The responsibility rightly rests here. "Christian men fix the standard of morals for men who are not Christians." Their example is potent. Their influence is wide-reaching. Their lives appeal to multitudes whom they never reach with their words. Their actions speak a universal language. They will direct current thought as to a day of rest. While "the civil Sabbath cannot be made a standard for the Christian conscience," the fidelity of the Christian conscience and conduct will go far toward rightly determining the thought and conviction of the masses in reference to the day. The respect of Christian men for civic enactments, their abstinence from all secular employments on the Sabbath, their reverent use of the rest-day for acts of mercy and devout worship, present an impressive object-lesson which is neither overlooked nor forgotten. The refusal of an eminent Christian merchant to own stock in a railway whose trains moved on the Lord's day was a testimony no less to the value of the civic Sabbath than to the divine authority which enjoins the religious observance of the day. The law may not stop the Sunday trains, but they should have no support from the King's servants. It may not prohibit the Sunday newspaper, but the man who properly values his Christian character will not be its patron. Unless Christian example is consistent with Christian teaching neither the civil nor the religious Sabbath can be maintained.

Another remedy is found in the vigorous enforcement of righteous laws. Such law is to be found on the statute books of all our commonwealths save one. It is a declaration of judgment as to the value of the Sabbath and the importance of its

preservation. The present is no time to disguise or ignore the fact that this is a Christian nation. Sunday laws are the fruit of Christian teaching. Their object is not to defend or enforce Christianity. They were enacted in the interest of the State. They voice the convictions of the wisest statesmen of the republic for a century. Thus did the Legislature of New Jersey instruct their delegates in Congress in 1777:

> We hope you will habitually bear in mind that the success of the great cause in which the United States are engaged depends upon the favor and protection of Almighty God, and therefore you will neglect nothing that is competent to the assembly of the States for promoting piety and good morals among the people.

The relation of the Sabbath to good morals has rarely been questioned. "A corruption of morals usually follows a profanation of the Sabbath." It is Blackstone who thus speaks. Corruption of morals means increase of crime, heavier burden of taxation, diminished security to property and life. Does not the prevention of these fall within the province of civil law? The Sabbath "is of admirable service to the State considered merely as a civil institution," and as such is to be guarded as a national defense, while offenses against it are punishable as injuries to society. Law has a twofold function—the protection of virtue and the punishment of vice. Penalty is a protective measure. Law without penalty is verbal jugglery. Law is "for the punishment of evil-doers, and for the praise of them that do well." We greatly need to be impressed with the dignity of law, which "has its seat in the bosom of God."

Discussion of both the direct and the correlated issues is needed. The public should be enlightened and stimulated to thought, which may lead to moral conviction. Agitation is needed; popular discussion is in order; and the ardent advocates of a law limiting the length of a day's labor should be among the first to see the value of a regulation limiting the number of days in which men shall be required to toil successively for daily bread, and insist on the enforcement of existing law.

The pulpit can render effective service in both lines of discussion. It has been too exclusively content with the defense and enforcement of the religious claims of the Sabbath. The discrimination is unwise. The protection of the weekly rest-day is of vital importance; if the civic Sabbath be overthrown

there is little hope for the survival of religion. The Gospel i the *magna charta* of human rights. Whatever brings in per the universal rights of man is a proper theme for discussion i a Christian pulpit. The alienation of the working classes fro the Church is lamented by one party and excused, if not justi fied, by the other. It is averred that the Church is aristocratic and does not care for the poor; that its sympathies are wit capital as against labor; that the vital issues of to-day which s closely concern the welfare of the laboring men find little or n place in the utterances of the pulpit; that the forces which ar struggling in "the battle for bread" have no helpful ally in th well-fed and well-clothed company who frequent the Christia churches on the Lord's day. The arraignment is not wholl undeserved, though it is not discriminating. There ought t be in it no shadow of truth. The true Church of Jesus Chris is the best friend of the poor and distressed. The Nazaren Carpenter forever put a crown upon honorable toil.

It was Paul, "the servant of Jesus Christ," who taught, "I any would not work, neither should he eat." The Church ha been the barbacan of human rights. Runnymede had bee impossible without it. The pulpit has been not only "the de fender of the faith," but of assailed rights as well. It has bee a leader in every moral reform. It should lead in this new crusade for the recovery of a holy day. It should champio the cause of man against the encroachments of avarice and lust

The final appeal is to the word of God. On this basis al civil enactments rest. Divine authority is the warrant for al human government. "The powers that be are ordained o God." The Bible is the common law of England. "The stat utes of King Alfred begin thus: 'The Lord spake these word unto Moses;' then follow the ten commandments, and sundry other laws from Moses, of a moral character." These law have never been repealed; but for more than a thousand year the sovereigns of England have come to the throne only afte a solemn oath to maintain the laws of God and the ancient law of the realm. America is the child of England, the inherito of her laws, usages, spirit; the roots of our national life ru back to good Alfred's realm, and our laws through his to Sinai The Bible is our national defense. True piety is the glory and safeguard of any nation. Reverence for human law will b

weak save as there is obedience to supreme authority. We need to magnify the law of the Lord. Its authority has been weakened in many minds. Its sanctions are lightly esteemed. Its admonitions are little heeded. Its threatened penalties are as an idle tale. Few can enter into the spirit of the 119th Psalm. Few can say with Job, "I have esteemed the words of his mouth more than my necessary food." A new instauration is called for—the enthronement of the Bible in human thought and conscience and life. "The entrance of thy words giveth light" no less to the nation than to the individual. Let God speak. The fourth commandment is his edict. The profanation of the Sabbath is defiance of God. The infraction of his law is sin; "and sin when it is finished bringeth forth death." The perpetuity of this republic depends on righteousness. For our safety both Ebal and Gerizim should be heard. Calvary as a motive needs Sinai in full view. The decalogue cannot be set aside with impunity. The Sabbath is not an arbitrary, but a moral, institution. Its physical and social benefits are for moral ends. The religious Sabbath is the crown and glory of the day of rest. Worship is man's noblest function and highest privilege. The law of the Sabbath is the law of God. Its fulfillment in its civil aspects is found in obedience to "the royal law," "Thou shalt love thy neighbor as thyself." Its religious claims are met when another mandate is obeyed, "Thou shalt worship the Lord thy God, and him only shalt thou serve." The complete remedy for Sabbath decline is the enshrinement of love in every heart; for "love is the fulfilling of the law." Then will be fully met the conditions which insure blessedness:

> If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

J. C. N. Coxe.

Art. IV.—THE TWO-HOUSE PLAN.*

The refusal of the Annual Conferences of the Methodi Episcopal Church to approve the proposition to largely increa the number of lay delegates in the next General Conferenc ought not to be construed into an unwillingness to give th laity a just and equal representation in the highest legislativ assembly of the Church. Aside from the fact, by no mean an unimportant one, that the body would thereby become a unwieldy convention in which fair discussions would be im possible, there is a general conviction that the plan submitte would not accomplish the end sought.

That the present plan is satisfactory to neither minister nor laymen no one who has been a member of the Genera Conferences since 1872, when laymen were first introduced will question. The conviction has increased with every suc cessive session that we need a thorough reconstruction o the law of the Church relating to this representative body The vast increase of our Church membership, now rapidly approaching two and a half millions, renders this work an im mediate necessity, and there will no doubt be found wisdom in the General Conference, as in all times past, to meet this emergency.

We need not lose sight of the fact that the Methodist Epis copal Church was organized by the ministry. While her num bers were small it was not difficult for the whole body of elders to meet and accomplish all the work that the necessities of the Church then required. The first delegated General Conference in 1812 was a necessity arising out of the growth of the body. The gradual change in the ratio of representation was the result of the same cause. Previously to 1800 all the ministry as sembled annually for such business as might be deemed impor tant, and to receive their appointments. At the session of 1800 it was determined to limit the number thereafter to those who had traveled four years.

* *Principles of Church Government with Special Application to the Polity of Epis copal Methodism, and a Plan for the Reorganization of the General Conference into Two Distinct, Separate, and Concurrent Houses.* By the late William H. Perrine, D.D. Arranged and Edited, with a Life Story and a Review of the Lay Delegation Move ment in the Methodist Episcopal Church, by James H. Potts, D.D.

In 1804 the number was further restricted to those who d traveled four years from the time of their reception into e Conference. In 1808 it was determined that the first legated General Conference be held in 1812, and should nsist of one for every five members of the several Annual nferences. In 1816 the number was reduced to one for ery seven. This remained the law of the Church until 36, when the representation was changed to one for twenty-e. For twenty years the rule remained unchanged, but in 56 the number was reduced to one for every twenty-seven. t the next General Conference the slight change was made om twenty-seven to thirty. In 1872, when laymen were dmitted, the ratio was changed to one for every forty-five, here it now stands.

Although the General Conference of 1824 was composed of ne out of every seven ministers the Church had increased so pidly that one hundred and twenty-nine delegates represent-ng twelve Annual Conferences were elected as members of at body, and all but five were present. Although the ratio as been gradually reduced until there is only one clerical dele-ate for every forty-five members of Conference there were two undred and eighty-eight ministerial delegates elected to the ast General Conference. Allowing only a moderate increase n the ministry for the quadrennium, there will probably be ot less than three hundred and twenty clerical delegates in he General Conference of 1892; and yet it is doubtful if the Annual Conferences will soon consent to a less number of dele-gates than one for forty-five.

The question of lay delegation is outside of our discussion. The wheels of progress in such revolutions never turn back-ward. To the ministry of the Methodist Episcopal Church in 1872, in whom the power to retain all legislative authority in the Church was vested, must be accorded great magnanimity, as well as wisdom, in consenting to divide that authority with laymen.

The records of either Church or State are not often bright-ened with examples of voluntary surrender of prerogatives after this manner. Judge Story once said, "There is a strong propensity in all public bodies to accumulate all power, patron-age, and influence in their own hands." And yet the vote of

over two thirds of the members of the Annual Conferences, and that of the entire body of the clerical delegates of the General Conference of 1872, with the exception of one, stand out upon the records of the Methodist ministry as proof that greed of power was subjugated to a desire for the highest interests of the Church.

No heartier welcome was ever extended to a body of Christian men than that which greeted the laymen of the General Conference of 1872. We are sure Heaven smiled when laymen and ministers shook the walls of the Academy of Music with the doxology. No one will suspect us of invidious comparisons when we say that these laymen as a whole were the ablest body of men which the Church could present. They were chosen without the restriction which rotation in honors made reasonable and just in subsequent elections. And yet there was early apparent a conviction that these able laymen were overshadowed by the superior numbers of the clerical delegates. Some of the laymen openly expressed dissatisfaction at what was regarded as their inferior if not helpless position. A meeting of laymen was called to determine what demands should be made. If there was any doubt as to the conservatism and good sense of laymen that doubt was buried deep before the meeting closed. While a few extremists assumed defiant airs and suggested wild and impracticable measures, the body by an emphatic majority of thirty-six to six accepted the proposition to allow a separate vote of each body whenever two thirds of either body should demand it, as a substitute for equal representation in numbers.

It may be well to state as a matter of history, however, that the plan adopted by the Church for the admission of laymen into the General Conference did not satisfy all the friends of the movement at the time, and least of all Dr. Perrine. The principal objections are embodied in the following extract from the *Religious Telescope* of March, 1873:

> Let us examine lay representation as instituted in the Methodist Episcopal Church. Its General Conferences will hereafter be composed of a minority of laymen. But these laymen are chosen by an electoral college which is elected by the quarterly conferences; and these quarterly conferences are largely composed of the appointees and nominees of the preacher in charge, as he is also an appointee at the absolute discretion of the Bishop pre-

siding at the Annual Conference. The stewards and trustees, composing a large part of the membership of those quarterly conferences, though elected by the Conference itself, are all the nominees of the itinerants; and the class-leaders are the direct appointees of the preacher in charge. So from the foregoing it appears that, while laymen compose the electoral college that chooses lay delegates to the General Conference of the Methodist Episcopal Church, the laymen of the quarterly conferences are mainly the appointees and nominees of the itinerant preachers. So that while the Church has a good portion of lay delegates in its General Conference it has little or nothing of lay representation in the true sense of that term. The great body of the people of the Methodist Episcopal Church have almost no voice at all in the selection of those who compose the quarterly, Annual, or General Conferences of that denomination. Those delegates are the representatives of a chosen few, not of the masses of the Methodist people. Then let it be remembered that the majority of delegates to the General Conference of the Methodist Episcopal Church are ministers elected by the Annual Conferences, which are composed exclusively of the itinerant preachers.

Dr. Potts adds:

It is worthy of note that Dr. Perrine anticipated all these objections and sought to provide against them. At the Brooklyn General Conference in 1872, nothing daunted by the fact that every member of that body had forsaken him in his opposition to the "plan," on May 9 he presented a memorial asking enlargement of the electoral basis of the present plan, so that all the membership outside of the quarterly conference might be represented in the body.

The logic of Dr. Perrine is sometimes confused and his argument greatly weakened by the attempt to show that laymen should be admitted into the Annual as well as the General Conference, and still further to prove that there should be a third house, which he would call the judicial body composed of the Bishops of the Church. He would especially give this third house the veto power in certain cases. Had he been content to accomplish one thing at a time, his work would have been less complex and his argument more convincing. Yet, as a whole, his memory will be held in grateful remembrance by a Church which we humbly predict will accept the conclusions which he presented with such force to a skeptical body.

Dr. Potts, the diligent editor of Dr. Perrine's book, collected, from the correspondence which he found, indorsements of the

two-house plan by men who will be acknowledged as represen tive men, both in the laity and ministry:

The speech by Dr. Perrine produced a profound impressio Many leading members of the General Conference gave careful attention, and were convinced that it outlined the safe policy for the Church to pursue. Bishop Ames said: "Perri has done the best thing of the General Conference so far. H theory of the constitution is historically and philosophical correct." Judge G. G. Reynolds said: "I have just finish reading your speech; it is magnificent, and I think I can say can indorse every position in it." Dr. J. M. Buckley said: "Pe rine, I have read every word; I believe every word of it; yo have the facts and principles." General Clinton B. Fisk, in note dated Baltimore, May 27, 1876, said: "I wish to than you again for your able defense of the liberties of the Church. G. J. Ferry, chairman of the Committee on Lay Delegation, said "Perrine, you are right; you are going to succeed; the best me in the Church are with you." Another delegate said: "Tha speech will shape the Church of the future." One of the Bishop declared: "It is much easier to speak slightingly of Perrine tha to answer him." The late Dr. E. Wentworth gave this encour aging word: "You are making progress. It took Wilberforce thirty years to convert the British Parliament." The *Michigan Christian Advocate* said: "It was an able argument upon the necessity of guarding constitutional rights against the aggressions of legislative assumption, an object which he sought to accom plish by the division of the General Conference into two branches lay and clerical." Rev. F. M. Searles, of Ohio, writing to a mem ber of the Michigan Conference in 1879, said: "Dr. Perrine's speech at the last General Conference impressed me deeply. I hope his views may prevail, and that he may have the opportunity of being heard again at the next General Conference." Rev George B. Fairhead, of New York, also wrote: "I have just fin ished a re-perusal of Dr. Perrine's arguments on the two houses His arguments are solid rock of the granite order. He has made a masterly presentation of the question of church governmen such as I have never before seen equaled. His arguments com pel deliberation, and force on the judgment the conviction that h is unanswerable."

At the very opening of the session, in 1876, almost before the organization had been perfected, Dr. Perrine commenced his masterly argument for the organization of two separate houses of co-ordinate jurisdiction. The time for such an elabo rate argument was unfortunate and the Conference impatient and yet the speaker was impelled forward by the most in tense conviction of the soundness of his position. The Churcl

s long since pardoned him for his indiscreet selection of time r his argument. He obtained a sufficient hearing to arouse e Conference to an investigation of his positions. Dr. Per-ne's favorite theory was that the clerical house should orig-ate and take special cognizance of questions of a spiritual aracter and those which were connected with the administra-on of discipline in the Church. He stoutly contended that e ministry was a divine order and could not divide its func-ons with the laity. At the same time he maintained that all thority and power in the government of the Church originate th the people. He elevated his banner high above every ing else on which he had written in gold his motto, "The riesthood of the People." Here all authority centers. The vision into legislative, executive, and judicial departments is mply a matter of convenience or expediency. He condemns at feature of the polity of the Methodist Episcopal Church hich deprives the Bishops from participating in the legislation the Church. He quotes from Blackstone:

"It is highly necessary for preserving the balance of the con-itution that the executive power should be a branch, though ot the whole, of the Legislature. The total union of them, as we ave seen, would be productive of tyranny; the total disjunction f them for the present would, in the end, produce the same effects y causing that union against which it seems to provide. The gislative would soon become tyrannical by making continual ncroachments and gradually assuming to itself the rights of the xecutive power."

The constitution of the Methodist Episcopal Church evidently ontemplates the integrity and perpetuity of the episcopal or xecutive power. Then why not grant to a majority or to three ourths of our Bishops present in the General Conference the egative that, in some form at least, is deemed essential to pre-erve the integrity and independence of every vigorous executive n every free State in Christendom? Why should our Bishops be ompelled to listen to frequent reminders from the floor of the General Conference that "they are entirely at its mercy?" We ommend to the general good sense of the Church the following pothegm of "Junius," that champion of liberty: "The submis-ion of a free people to the executive authority of government is o more than a compliance with laws which they themselves have nacted."

The speech of Dr. Hamline in the General Conference of 844 on the rights, prerogatives, and limitations of the episco-acy, which created such enthusiasm that the orator was swept

by it into the episcopacy, Dr. Perrine combats with but scan concealment of his impatience, and, we might add, his con tempt:

But this free constitution is in danger. Do any doubt that i has been imperiled? Proof is too conclusive. Who gave th most popular speech ever delivered on the floor of this Legislature Leonidas L. Hamline. What was the burden of that marvelou speech? The supremacy of the General Conference! We quot *verbatim:* "Its supremacy is universal!! It has legislative judicial, and executive supremacy!!!" What followed? Wa this body shocked at the utterance of this great libel on the char acter of our free constitution, at the application of the formul which "answers to the very definition of a despotic government?" The record tells us that "at its conclusion nearly every body was ready to shout." Aye, sir, that formula fell on "eager ears." It touched responsive chords in human nature. In short, it was in perfect consonance with what Chief-Justice Story calls so justly "the strong propensity of all public bodies to accumulate all power, patronage, and influence in its own hands." Sir, with the General Conference it was a very popular speech. Who wonders that they were "ready to shout"—were ready to smile on the author and utterer of so many most agreeable sentiments, so many exquisite and most acceptable compliments—were ready to do a handsome thing in return? The orator gave the Conference all he would—legislative, judicial, and executive supremacy," "universal supremacy!!" and the General Conference gave the orator all they could! Their suffrage made him a Bishop.

The division of a great legislative body into two houses of concurrent jurisdiction is in harmony with the almost universal practice of State governments. Pennsylvania and Georgia attempted to maintain State governments with a single house. Experience soon drove them to add a Senate in harmony with other States.

That the General Conference of the Methodist Episcopal Church is a very different body from a State Legislature we readily concede, but when the representatives of these bodies are assembled for the work of legislation there must be more or less of similarity in the methods employed in reaching results. Dr. Perrine has presented a large variety of selections from the best writers on the questions involved, and we place on record here a few of these as specimens:

In the great work of Curtis, entitled *The History of the Constitution of the United States*, quoted with deference as an authority at home and abroad, we find the following:

"The needful harmony and completeness of the scheme, according to the genius of Anglo-American liberty, *required the vision of the Legislature.* Doubtless a single council or chamber can promulgate decrees and enact laws; *but it had never been the habit of the people of America, as it had never been the habit of their ancestors for at least a period of somewhat more than five centuries, to regard a single chamber as favorable to liberty or to wise legislation.* . . .

"The people of these colonies in general, therefore, saw that nothing was so important in constructing a government with popular institutions as to balance the legislative, executive, and judicial departments, each against the others, so as to leave to neither of them uncontrolled and irresponsible power. In general, too, they understood and had always been accustomed to the applications of *that other fundamental principle essential to well-regulated liberty—the division of the legislative power between two separate chambers having distinct origin and of distinct construction.*"

Hamilton, who, it is said, "most powerfully contributed to introduce into the Constitution of the United States every element of order, of force, and duration in it," says: "In a republican government the legislative authority necessarily predominates. The remedy for this inconvenience is to divide the Legislature into different branches and to render them, by modes of election and different principles of action, as little connected with each other as the nature of their common function and their common dependence on society will admit."

De Lolme, one of the very first constitutional writers of modern times, says: "In order to insure stability to the constitution of the State it is indispensably necessary to restrain the legislative authority; and the Legislature, to be restrained, must be absolutely divided, for, whatever laws it may make to restrain itself, they can never be relatively to it any thing more than simply resolutions. As those bars which it might erect to stop its own motions must then be within it and rest only upon it they can be no bars. But each of the parts into which the Legislature is divided can serve as bars to the motions of the others. . . . As a kind of point of honor will naturally take place between those different parts of the legislature, they will therefore be left to offer to each other only such propositions as will at least be plausible, and all very prejudicial changes will thus be prevented, as it were, before their birth."

Webster says that "if all legislative power rested in one house it is very problematical whether any proper independence could be given to either the executive or judiciary. Experience does not speak encouragingly upon this point. If we look through the several constitutions of the States we shall perceive generally that where the departments are most distinct and independent there the Legislature is composed of two houses with equal authority and mutual checks. If the legislative power be in one popular body all other power will sooner or later be there also."

Thomas Jefferson thus indorses it: "The concentrating of al the legislative, executive, and judiciary powers in the same hands answers precisely the definition of despotic government. It wil be no alleviation that these powers will be exercised by a plurality of hands, and not by a single one. One hundred and seventy-three despots would be as oppressive as one. As little will it avai that they are chosen by ourselves."

Chief-Justice Story put his great name upon our yard-stick thus: "Whenever the executive, legislative, and judiciary are all vested in one person or body of men the government is in fact a despotism, by whatever name it may be called, whether a monarchy, an aristocracy, or a democracy."

It seems impossible to add to the clearness and force of the statements embodied in these utterances of distinguished statesmen and jurists.

During the formative periods of the Church the necessity of restriction upon legislation was less apparent than now. To-day Methodism has penetrated not only into every part of our own great Commonwealth, but Conferences and missions are found in every part of the world. The next General Conference will be made up of representatives of nearly a score of different nationalities and languages. Each one has peculiarities arising out of local and perhaps temporary conditions, and if the connectional system is to be maintained throughout the world new and perplexing questions will inevitably arise, demanding the most careful consideration. The time is not distant when the maintenance of the solidarity of the Methodist Church will be the most difficult problem ever presented for solution. Our rapid growth and world-wide empire will make assimilation more and more difficult.

In the coming years, when mission-fields are no longer bound to the home Church by the presence and service of missionaries from America and the assistance now required in the work, it can hardly be expected that they will consent to "Rules and Regulations" made by a distant and foreign Church. If the day for the apprehension of events of this kind is placed in the dim and distant future, it must be on the ground that the minority and dependence of the Church abroad are prolonged beyond the period for which the Church most devoutly hopes and prays. In the world's history colonies become empires. The tendency of acquisition of power and numbers is toward independency.

The argument for "two houses" may be condensed under two general heads:

1. Important questions will receive more careful consideration by two separate and independent bodies. These will be chosen by different constituencies and will represent the different views of each. They will look upon the measures from widely different stand-points. The division will not be on the favorite distinction of Dr. Perrine, "spiritual and material." The attempt to differentiate these will be a failure. All that is material and financial will be found to subserve the spiritual.

The building of churches, the maintenance of educational institutions and Christian literature, the raising of money for missions, are all to promote the one end for which the Gospel is preached—the salvation of the world. Yet the methods to be employed and the application of them call for an order of talent which business men are expected to possess.

The experiment of placing laymen on the various Church Boards to which are intrusted the management of financial affairs has been most satisfactory. We can trust the large body of business men who will be chosen to consider together the great questions which are sure to come before the Church. They will be able to discover the weak points in the measures brought forward by the clerical body. Herein will be found a safeguard against hasty or class legislation. Laws will not be as likely to be passed under the inspiration chiefly of an eloquent speech. Skillfully drawn measures will be considered by another body from that in which they originated, and possible harm to the Church prevented.

2. The division of the General Conference into two houses will forever settle the vexed question as to the relative number of lay and clerical delegates. The concurrence of both houses, however large or small, will be necessary to complete an action excepting in the case of elections. Although there is some restriction possible under the present rule allowing vote by order, the plan has never been satisfactory to either body. If lay delegation is to be continued by the organic law of the Methodist Episcopal Church, the power of the laity in legislation must equal that of the ministry. While they are in a minority in a single body they have a right to complain. They can be outvoted at any time by the large majority.

There are only two ways by which, in one body, equalization can be secured—by the reduction of the clerical delegates or by the increase of the laymen. From all the facts we can gather, the body of the ministry in whom all legislative power was originally vested will not under the present order of things consent to material reduction of representation. To increase the number of laymen so that the Conference will reach at least six hundred and fifty, with the prospect of reaching in a few quadrenniums one thousand, is preposterous.

The Conference would cease to be a deliberative body and degenerate into a convention or mass-meeting. A few men would monopolize the time, and these not always because of their superior statesmanship or wisdom, but because of their acquired alertness in obtaining the floor. Nine tenths of such a body would be spectators only. The expenses of such a gathering and the difficulty of finding suitable rooms for such an assemblage would necessitate its location in only a very few of our largest cities. We apprehend if one experiment of such a Conference was tried it would never be repeated.

We are driven back by the impracticability of either of these plans to that of two separate houses. Here there will be no longer any reason for demanding equality in numbers. A minority will not be overshadowed by a majority. The clerical house will be no larger than expediency requires. There will be no difficulty in adjusting numbers in either house so that the highest efficiency of a legislative body may be secured when competitions are no longer a factor.

On the fifth day of the session of the General Conference for 1880 Rev. J. W. McDonald, of Iowa, brought the question of division into two separate houses before the Conference by a resolution asking for the appointment of a special committee of thirteen, and the resolution was adopted. An able committee of thirteen was appointed, which, after two weeks of careful deliberation together on the whole subject, appointed a sub-committee consisting of Dr. Perrine, Dr. D. Curry, and Dr. S. F. Upham, to embody its sentiments in a formal report. The report of this sub-committee was approved with great unanimity by the main committee, and presented to the General Conference, as follows:

PART II.—GOVERNMENT OF THE CHURCH.

CHAPTER I.—THE CONFERENCES.

Section 1.—*The General Conference.*

¶ 62. The General Conference shall consist of two distinct, separate, and concurrent houses, to be called the House of Ministerial Delegates and the House of Lay Delegates.

¶ 63. The House of Ministerial Delegates shall consist of one delegate for every forty-five ministers of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference, yet so that such representatives shall have traveled at least four full calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

¶ 64. The House of Lay Delegates shall consist of two laymen for each Annual Conference entitled to two or more ministerial delegates, and of one layman for each Annual Conference entitled to but one ministerial delegate, said delegates to be chosen by an electoral conference of laymen, which shall assemble for the purpose on the third day of the session of the Annual Conference at the place of its meeting at its session immediately preceding the General Conference.

¶ 65. The electoral conference shall be composed, etc. (same as in Discipline).

¶ 66. The General Conference shall meet, etc. (same as in Discipline).

¶ 67. Whenever the General Conference is convened each house shall be the judge of the election returns and qualifications of its own members, and a majority of each shall constitute a quorum to do business, but a less number may adjourn from day to day.

¶ 68. One of the Bishops shall preside in the House of Ministerial Delegates, but in case no Bishop be present the house shall proceed to choose from its own body, without debate, a president *pro tempore*. Said house shall also choose all its other officers.

¶ 69. The House of Lay Delegates shall elect from among its own members, without debate, the president thereof, and shall choose all its other officers.

¶ 70. Each house shall have power to originate and propose acts for the concurrence of the other.

¶ 71. Each house may determine the rules of its own proceedings, and shall keep and publish a Journal thereof; and the yeas and nays of the members of either house on any question shall be, at the desire of one fifth of those present, entered upon the Journal.

¶ 72. Neither house during the session of the General Conference shall, without the consent of the other, adjourn for more than one day, nor to any other place than that in which the two houses shall be sitting.

¶ 73. Joint sessions of the two houses shall be held for t
hearing of the quadrennial addresses of the Bishops, the recepti
of fraternal delegates, and for the election of all the officers
the Church elected by the General Conference; but no legislati
shall be valid except it shall be the concurrent action of the t
distinct and separate houses.

¶ 74. All elections of Bishops, book agents, secretaries of chur
societies, and editors of our official papers and periodicals shall
invariably by ballot.

¶ 75. The General Conference shall have full powers to ma
rules and regulations for our Church under the following limi
tions and restrictions, namely (see 1, 2, 3, 4, 5, and 6, Restricti
Rules, in Discipline, without change, as now).

¶ 76. *Provided, nevertheless,* that, upon the concurrent reco
mendation of three fourths of all the members of the sever
Annual Conferences succeeding who shall be present and vo
on such recommendation, a majority of two thirds of each hou
comprising the General Conference succeeding shall suffice
alter any of the above provisions excepting the first restrictio
And also whenever such alteration or alterations shall have be
recommended by two thirds of each house of which the Gener
Conference is composed, so soon as three fourths of the membe
of all the Annual Conferences shall have concurred as aforesai
such alteration or alterations shall take effect.

The report of the committee was ordered printed and made
special order after the Conference had time for examination
the matter. When the question was submitted there were 1
votes in its favor and 211 against it.

When the radical character of the change sought is consi
ered, and the farther fact that this was the first time a vote ha
been taken on this matter, the vote in its favor was quite
large as could reasonably be expected. In 1862 the question
lay delegation was submitted to the Church. The ministeri
votes were 1,338 for and 3,069 against the measure. The vo
of the laity was 28,884 in favor and 47,855 against, and ye
ten years later, laymen were admitted to the General Confe
ence by the practically unanimous vote of the ministry.

At the last General Conference, on the 17th of May, Dr. A.
Kynett offered a paper calling for a commission on the "Co
stitution of the Church," to be composed of one ministerial an
one lay delegate from each General Conference District, wit
four delegates-at-large and three of the Bishops, with instructio
that the commission prepare a revision of the Discipline, to b
submitted to the Conferences during the present quadrennium

ıd, if approved by requisite vote, to be brought before the next eneral Conference for final action. On the 19th the rules ere suspended to allow a motion to refer the above paper to a ommittee of seven.

In order that the readers of the *Review* may learn from the ighest authority possible the action of the General Conference, e quote from the Journal, on page 300:

On motion of A. J. Kynett, the rules were suspended, and he oved that a paper on the organic law of the Church presented y him, May 17, be referred to a committee of seven.

Sandford Hunt moved, as an amendment, that the committee eport to the Conference a plan for the separation of the clerical nd lay delegates of future General Conferences into separate ouses.

The amendment was adopted, and the resolution, as amended, as adopted.

This committee was not announced until just before adjournment on May 22. The time was evidently too short for the onsideration of the most important question brought before he body during the session, and the committee no doubt presented the only report practicable under the circumstances.

The Bishops were requested to appoint a commission to consider the whole subject and report its conclusions to the next General Conference. What those conclusions will be may not be known until the meeting of that body. Unless we misjudge the spontaneous vote by which the last General Conference accepted without discussion the amendment directing the above named committee to report a plan for two houses, the next General Conference will not be satisfied unless the plan is brought forward for its consideration.

Had the question been introduced at an early period of the last session, who is prepared to say the next General Conference would not have been composed of two houses? Our profound conviction is that the Methodist Episcopal Church will never be satisfied until this result is accomplished.

S. Hunt

Art. V.—TENDENCIES IN AMERICAN ECONOMICS.

No themes are of greater popular interest or of more vital significance than certain economic questions which are pressing for solution. The vital relation of these questions to our national and social well-being is attested by the patient study and fruitful labors of men like General F. A. Walker, President C. K. Adams, Professors R. T. Ely, E. A. R. Seligman, J. R. Clark, and F. H. Giddings, who are in the front rank of a band of investigators and helpful thinkers as able, earnest, and successful as any branch of science can furnish in any land. In vigor and originality they lead the world, while in patient research and philosophic grasp they yield only to Germany. In America alone are the factors of the problems at once so immense and so plastic. Nowhere else are the issues more momentous. To sketch three prominent economic tendencies is the purpose of the present article.

The rise and growth of the existing industrial system has developed well-marked tendencies which are of commanding importance in the work and life of our time. The first is the failure of competition as the sole controlling economic force. This failure is the most prominent and apparently the most misunderstood feature of our business life. General Walker defines competition as "the operation of individual self-interest among buyers and sellers of any article in any market." * Mr. Baker more definitely and better defines it as "that force of rivalry between buyers or between sellers which tends to make the former give a greater price for the commodity they wish to secure, and tends to make the latter offer better commodities for a less price." † The housewife finds that the price of sugar always goes up in the fruit season. On the other hand, the farmer buys better reapers and mowers for one third to one half less than their price ten years ago. Competition accounts for both. This familiar fact of business life has very obvious advantages. In an industrial organization controlled by competition President Adams, of Cornell University, finds such benefits as these:

> Men are guaranteed the full enjoyment of the fruits of their labor. There is an ease of movement from one grade of labor to another and from one business to another; to this mobility is due

* *Political Economy*, p. 96. † *Monopolies and the People*, p. 145.

large measure the material progress of the nineteenth century. e energy of modern society is due to the opportunity thus af-ded in all forms of industry. Society has a guarantee that the ods will be produced at the lowest possible cost, and that they ll be put upon the market at a fair price.*

The advantages of competition have been rehearsed by all the *issez faire*, free-trade school of political economists. Even able a man as James F. Hudson† claims that competition is e cure for all the evils of the railway traffic system. But it s some equally great disadvantages. They have been classi-d as follows:‡

1. "It forces the moral sentiment pervading any trade down the level of that which characterizes the worst man who can aintain himself in it." This produces bad and cheap pro-ction, the grinding of the faces of the poor by long hours of oor, child labor, and labor of married women in stores, facto-es, and mines, and has a tendency to reduce wages. It creates eculation and increasing distance between social classes.

2. "It renders it impossible for men to realize the benefits at arise in certain lines of business from organization in the rm of monopoly," as is seen in the case of the post-office, e maintenance of roads, bridges, light-houses, etc.

3. "It tends to render government weak, inefficient, and cor-pt." The competition for franchises and reliefs before our gislatures and boards of aldermen is a sufficient illustration.

Add to these the natural monopolies, like street railways and as companies, where competition means double the cost and no etter service, which is as true of all natural lines of railroad as f canals, and applies as well to telegraph and express companies, tc., and we see at once why David A. Wells, a firm adherent f the Manchester school, says:

> It must also be admitted that the whole tendency of recent conomic development is in the direction of limiting the area vithin which the influence of competition is effective.§

These are natural forces limiting competition. Competition, o be effective, must be free. It is opposed to all combination. n 1874 was organized the movement which culminated in the

* *The Relation of the State to Industrial Action*, pp. 36, 37.
† *Railways and the Republic*, pp. 309–311, 314.
‡ C. K. Adams, work before cited, p. 38. § *Recent Economic Changes*, p. 93.

Standard Oil Trust—a movement fraught with more weight and momentous consequences to the trade and industry of th nation than any legislative enactment since the civil war. list published in 1888 named fifty-seven leading industries whic were controlled more or less by trusts, from beef and flour, sug and salt, coal, iron, and copper, to lead-pencils and coffins.

No doubt any such wide-spread movement implies som strong impelling cause. Doubtless the chief economic caus named is the prevention of competitive waste—the diminutio of officers, of agents, of commercial travelers, of the expenses o offices, of organization, and of competitive strife. But stronge far than this is the fact that such large amounts of capital hav been lodged in so few hands that, with modern means of com munication, the formation of combinations to control the manu facture and sale of the leading necessaries of life become at once feasible and immensely profitable.

Of course competition remains as a powerful factor in busi ness life, but its old supremacy is gone. The trusts have come. The Iowa farmer sells his stock fed for market for one dollar and seventy-five cents per hundred pounds, but we pay in the East, as we have since the war, from sixteen to twenty cents per pound for steak. The sugar-trust has made a clean profit in one year of one third of the capital employed in the business. It is doubtful if we have less glucose; we do not pay less, and when the tariff has to be adjusted the refiners are protected. No careful student of the subject will merely rail at monopo lists or declaim against trusts. The promoters of syndicates have simply adjusted themselves to present economic conditions, and done what all competitive business teaches the best for themselves in the circumstances. The means by which this has been done, and not the thing itself, determines the moral char acter of the act. Moreover, trusts have come to stay. Where they can resist disintegrating forces and produce more cheaply than as competitors they will continue in fact, whatever name they bear. But what is the effect on democracy of the con trol of manufacture and trade and hundreds of thousands of employees by these large and commanding aggregations of capital, many times of foreign ownership and control? Will it not intensify the commercial aspect of society and the corrup tion of government? Will great masses of the people be con-

nt to have their very means of daily subsistence controlled by class whose tax upon the necessities of the poor causes the accumulation of the most overgrown fortunes the world has seen? A second tendency of commanding importance is the extension of the functions of the State. In one respect the functions the modern democratic State are more restricted than in the istocratic forms which preceded it. The modern State believes at the intellectually trained citizen can do his religious thinking and perform his religious service more wisely than the State n prescribe it for him. But that does not mean that the State either irreligious or immoral. It is, in Dr. Mulford's words, a continuous and conscious organism and a moral personality nich has its foundations laid in the nature of man, and its urpose is the welfare of the people."*

The popular conception of the State as existing only for the rotection of the citizen, and legitimately exercising only police owers in times of peace, must give way before this broader efinition. Accomplished facts and stable social and economic orces are compelling the recognition of this enlarged function nd duty of the State.

It is acknowledged every-where in the democratic State that must supervise and control the secular education of the people. It has a right to prescribe a moral level below which commercial competition shall not descend. The series of legislative nactments known as factory acts, prescribing the length of orking-hours, prohibiting or regulating the employment of omen or children, providing for the prevention of accidents, nd defining the employers' liability when a workman is injured, as well as the acts forbidding and punishing adulteration nd compelling the abolition of the truck system; all these are ramed on the assumption that the State is a moral personality nd its supreme end is the welfare of the people. In this relation it properly takes control of such natural monopolies as it an wisely manage. This is seen in the governmental administration of the post-office, of roads, bridges, and canals, etc. It an advantageously manage the railroads, as has been proved eyond question in Germany, and telegraphs, as in England. Public authority in cities and towns can profitably own and administer the water-works, gas and electric lighting, and control

* *The Nation*, pp. 3–24.

street railways, as well as care for its streets or parks. This means that the State must control and may manage natural monopolies if the community is to be well governed.

What a stride in this direction has been taken in twenty years railroad management will show. Then it was a question if any power were in existence which could control railroad corporations. Legislative corruption was rampant. Any control by the State seemed but another way of transferring power to the strong and unscrupulous hands which managed the railroad interest. Now President Adams says:

> The railroad problem has in this country passed beyond the stage at which the right of legal control is contested. That point was settled by the interpretation of the courts on the "granger laws," and the only question which at present remains has to do with the manner in which the needed control may be successfully exercised.*

Civil-Engineer Baker says:

> It is well established that the public has the right through its legal representatives to regulate the management and operation of the railroad in every detail, including the rates which it may charge for its services.†

No one will deny that this change has rendered legislatures less subservient to the railroad interest and more responsible to the people. Without power there can be no responsibility. The whole history of this class of legislation, from "granger laws" to the Thurman Act and Interstate Commerce regulation, shows that the State only can control powerful monopolies. The contest between the State and natural monopolies has been fought and won. It is the weak, not the strong, State or civil administration of municipalities that we have to fear. Can the State afford to let gigantic monopolies called syndicates or trusts go unchecked, and be true to the welfare of the people? An able and conservative writer has said:

> There is a natural and eternal enmity between the principle which underlies the conception of English liberty and monopolies of every sort.‡

What then can the State do? It can recognize these trusts as it has railroad corporations and control them. It should insist that they have a public character and are not merely pri-

* Work before cited, p. 10.

† *Monopolies and the People*, p. 219.

‡ C. K. Adams, work before cited, p. 82.

te enterprises for gain. It should insist upon publicity of ac-
unts and official statements of financial standing. It should
sist that all monopolies are servants of the public, are bound
render their services without discrimination to all who employ
em, and are under the control of the State to prevent or rectify
uses. With these safeguards the restriction of competition
ıy prove of benefit to the people at large as well as to those
ıo have inaugurated the era of monopolistic production.

The third of these commanding tendencies is the reform of
r system of taxation. This does not mean the advocacy of
e single tax system. Of all the vain schemes which have the
pport of good and able men this seems to have the least value.
t no one is thoroughly informed on the subject but will echo
e words of Professor Seligman, of Columbia, when he says:

> Practically the general property tax as actually administered
> day is beyond all peradventure the worst tax known in the
> ilized world.*

This is the tax system of the Empire State, and, indeed, with
ceptions in some particulars, of all the States of the Union.
According to the report of State Comptroller Wemple, in
88 the real estate of the State of New York was assessed at
,122,000,000, and the personal property at $346,000,000.
ıe comptroller says:

> I am sure that the actual value of the personal property of the
> ople of the State of New York legally liable to taxation ex-
> eds the real estate.†

Then three thousand millions are untaxed—nearly or quite one
lf of the whole. Who profit by this enormous tax exemption?
he poor? The men struggling to support their families or to
ıcceed in business? By no means, but men who are the largest
roperty-owners in this country. In every community we ex-
npt the class best able to bear its burdens. The exemption of
ıe rich and powerful brought the France of 1789 to ruin, and
e are treading in her steps. Our most dangerous social agita-
ors are those who pervert the forces of government in the
nterest of a class best able to care for itself. No wonder that
n Ohio lawyer, who holds estates in trust for several parties,
ays that whenever he goes to the tax-office to pay taxes he feels

* *Polit. Science Quar.*, March, 1890, p. 62. † Comptroller's Report, 1889, p. 33.

capable of committing robbery, arson, and murder—because h is obliged to pay taxes on the full value of estates of two, three and four thousand dollars belonging to little orphan children whereas he sees wealthy clients paying on ten or fifteen pe cent. of what he knows they are worth.* .

Professor Ely, in conversation with a former tax official o long service, said: "It seems to me, from what you say, there is not a wealthy man in the State of Ohio who is not a per jurer." † The official replied, "It is true." Of more direc importance than any measure pending at Washington is the fact that the poorer property-owners of this State are paying nearly twice their just proportion of the taxes, in order that their wealthy neighbors may be practically exempt. These facts are not recited for the purpose of denouncing men of wealth Society and business have changed, and no adjustment of the present system can make it equitable. It is to be regretted that the farmers, smarting under grievous burdens, seek to perfect the general property tax. A complete re-adjustment must be made. Only with a progressive income tax in operation, and the increase and adjustment of taxes on corporations, will the larger holders of property pay an equitable tax.

This must come, and something more. Our fathers believed in a democratic as opposed to an aristocratic structure of so ciety, as well as in equal political rights. By the constitutiona provisions abolishing primogeniture and laws of entail they showed that they based the maintenance of that "democratic state of society upon the most general distribution of education and property among the people." ‡ So they made possible the history of American democracy for the last hundred years How changed since their time! Mr. T. G. Shearman, in *The Forum* for November, 1889, estimates the total wealth of the country at $62,575,000,000. He names seventy men who own $2,700,000,000, none owning less than $20,000,000 each, and says one hundred persons own $3,000,000,000; forty thousand persons own over one half the wealth of the United States, and one seventieth of the people own two thirds, while in aristo cratic Britain it takes one thirtieth of the people to own two thirds of the wealth.

* Prof. R. T. Ely, *Taxation in Amer. States and Cities*, p. 158. † *Ibid.*, p. 158.
‡ J. F. Hudson, *Railways and the Republic*, pp. 8, 9.

Our fathers thought they were forming a new and better ate of society, and yet that acute and impartial observer, rofessor Bryce, comments unfavorably on the increasing like-ss of our society to that of aristocratic Europe.* The eminent elgian publicist, M. Laveleye, says:

I think that Montesquieu is right when he says that a certain uality of condition is essential to the continuance of a Democ-cy.†

What should be done? Men of English training and tradi-ons—I had almost said language—will never form a com-unistic state. They will never realize Mr. Bellamy's dream. ndividual effort, enterprise, and private property will always e the essentials of social well-being among men of this race nd training. In spite of noble examples of the wise use of ealth, and that men of large means in this country are the ost liberal and public-spirited of any the world has seen, it is ot safe to let things drift. These individual examples do not o away with the urgent and increasing evils which threaten us. What should we do? Simply advance along a path already ntered? The State of New York already taxes all inherit-nces and bequests which do not go by direct descent five per ent. This collateral inheritance tax yielded $736,000 in 1889, nd can be depended upon to yield $1,000,000. The English overnment for one hundred years has levied a legacy tax on ll personal property descending to all heirs, direct or collateral. The most eminent living financier after Mr. Gladstone, Mr. Goschen, in his Budget in April, 1889, introduced the principle f progressive taxation of inheritances by laying a special tax n the succession to all estates of over $50,000 in value.

Mr. Jacobson, in his *Higher Ground*, advocates the adoption f the French law of inheritance and bequest, which leaves to he disposal by bequest of the parent only an equal share with ne of his children, the remainder to be equally divided among hem. That is, if there were two children the parent could dispose by bequest of but one third of the estate.

The committee of the State Bar Association of Illinois on law reform made a report in 1887 in which they recommended the passage of a bill, subsequently introduced into the Legisla-

* *American Commonwealth*, vol. ii, pp. 674, 716.

† *Contemporary Review*, March, 1890, p. 312, art. "Communism."

ture, limiting the amount of real estate a child might inher to 1,500 acres of land, and the entire estate to $500,000; tho standing in the next degree of kinship to $100,000 each; there is more than enough to satisfy those in that degree th overplus to go to the next, with a like limitation, and so o until the estate is exhausted. The committee say that the "recommendation is in harmony with the spirit of our institu tions, and in the same direction as the present laws again perpetuities, entailments, and descent." They further say:

> As to whether the disposition of property upon the death o the owner was within the control of the legislative power of th State, it should be said that there never was a time in the histor of the law when such disposition was not regulated by the State.*

With this agrees the certain trend of economic developmen in the judgment of the eminent author of *Primitive Propert* in his latest word: "Property will become more and more personal, and less and less an hereditary, right." †

It would seem that democracy must demand, if it survives the division of large estates upon the death of the present owner. A limit should be put upon the amount to be given to, or bequeathed or inherited by or held in trust for, a *single* individual. This, with a progressive tax on all inheritances above $10,000 in value, would insure a distribution of wealth which would prevent the building up of an intrenched aristocratic society. It would make the wealthy more interested in the public weal and less intent to acquire great fortunes in order to found families. It would do much to render trusts and combinations of capital less dangerous and more easy of control. It would do for the next century what the founders of the Constitution did for ours in abolishing primogeniture and entail, and at less cost. The democratic society which takes this step and enforces this law has overcome the strongest and most corrupting force which threatens it.

* Ely's *Taxation in American States and Cities*, p. 520.

† *Contemporary Review*, March, 1890, p. 324, art. "Communism."

S. H. Dyer

Art. VI.—FROM EPHESUS TO ROME.

A POPULAR conception of divine providence is that of cod-ed ease and smooth highways. Not finding that, many bear-g the Christian name cast away the whole theory, and even alf pity such as cling to faith in any providence except of the ost vague and general sort. It is a most perplexing depart-ent of Christian theory. Common life holds us forever in ontact with its mysteries, often painful and heart-breaking. ven "Topsy" discovers that "Providence lets dreffful things appen sometimes;" and profoundest scholarship has not and ill likely never discover a theodicy. "Canst thou by search-g find out God?" stands as the old challenge, with not a remor of concession in the ring of its ancient note.

I. If the Lord ever had an heroic favorite on whom to lavish is most partial providence such must have been Paul. But owhere do we find a more luminous proof that special provi-dence works mainly by disappointments. Hear him announce plan covering a section of his life's prime, including long-herished hopes, far-reaching desires, and holiest ambitions. He was in Ephesus, then the metropolis of Asia. Great tri-mphs had attended his ministry. A public bonfire of sooth-ayers' books and shrines of Diana, falling out of market, were mong the victories. His plans enlarge. He organizes a gen-ral relief for the poor saints at Jerusalem, and adds, "*After this*] *I must also see Rome*"—then and now for two thousand ears a thrilling purpose. Mistress of the world, her art, learn-ng, prowess, and renown appealed to all that was best in this ero, scholar, and saint.

But her chief attraction was the saints there and those he as sure to add. He saw Rome at last, after a lapse of some alf-dozen years, arriving over a way rough with the ruins of is plans, and in sorry plight, a footsore prisoner between two soldiers. From the eminence at the south-west he caught sight of the city and went to his quarters as a prisoner to answer for his life. Who would venture on life or any single year's jour-ney could he see the way and the end from the beginning? Only such as Paul, and not even he without his faith. A glance at the way he came, by what detours, halts, hinderances,

outrages, ignominy, storms, perils, hunger, heart-breaks—thi
view may help to a clear sight of a special providence and ma
dispel some misconceptions.

While in Ephesus he was yet declaring his purpose. A
storm was brewing which suddenly broke into a mob and
two-hours' uproar so murderous as to cut short his work an
sweep him across the sea out of his intended line. The nex
stage was flight before a conspiracy, on the back track by
long detour through the north by Philippi. The tourist is
fugitive, and a fugitive is not a cheerful traveler. He the
swings into line by way of the sea and Troas, going south
ward. From Miletus he calls the Ephesian elders to whom a
first he had disclosed his purpose to see Rome. He now out
lines in part his journey. No "tourist's agency" would hav
a rush with such an itinerary. "The Holy Ghost witnesseth i
every city, saying that bonds and afflictions abide me." The
kneel on the shore, and sorrow most of all "that they shoul
see his face no more."

Foreboding is no light baggage, but he carried more of tha
than any other. More than foreboding, it is anticipation
The Spirit witnesseth to his "bonds and afflictions" to come
At Cesarea he cries, "What mean ye to weep and to breal
mine heart?" This in the very city to which shortly he wil
be brought in bonds to wait and suffer for two years. Nor ca
he retreat. He has prayed and requested the saints at Rome t
pray that this journey might be granted him when he shoul
pass by them into Spain. It is doubtful whether he eve
so passed by. But now constraint is upon him to go on. I
Jerusalem at night the Lord stands by and says Paul mus
bear witness at Rome; and on the ship amid the storm at nigh
he is told by the angel of the Lord that he should "be brough
before Cæsar."

No sooner is he in his cherished capital, Jerusalem, than h
becomes a firebrand of the worst passions, a center of mob
and schemes of murder, an occasion of trouble to governmen
authorities; is snatched by night from the danger of lynchin
and hurried under guard off to Cesarea; is held to tempt roy
cupidity, to amuse morbid curiosity, to defend himself agains
skillful and malicious charges; is baffled, detained, confine
through successive administrations and lengthening years, befor

journeys to Rome also. Escaping royal caprice at last, by pealing to Cæsar, he is off, under guard, by many a change of ip, over thousands of miles of slow sailing, into winter, wild as, Syrtes, Euroclydon, Notus, cold, hunger, mutiny, wreck, rbarian coasts, vipers, fevers, and long, dreary months' wait- g for spring. Then off, round the capes, up the coast to the ad which, as all others, led to Rome, by the Three Taverns, king courage from sight of the few Christian faces, to and into ome, there to preach and write and suffer and die at last a isoner. And this is the way of Providence; over years, by ushed hopes, broken plans, God's grandest hero is led, every ep rugged with hardship, rough with ruin. For toil, talent, arning, love, zeal, loss of all, the answer is hunger, hate, nder, scandal, prisons, tumults, treasons, desertion, death. rovidence has the look of perdition in this world and a per- lventure for the next.

II. But we have missed something by the way, for this is ne man who wrote and never retracted: "Our light affliction, hich is but for a moment, worketh for us." "All things ork together for good." "Neither death, nor life, . . . nor ings present, nor things to come, . . . shall be able to sepa- ate us from the love of God."

We must, therefore, retrace the journey to see this counter- art of special providence. Sad as was the parting at Troas, hen on the way to Jerusalem, a "watch-night" held them in weet converse till midnight. At Miletus the "love-feast" nd farewell could appropriately have closed with singing:

> "Soon shall peace wreathe her chain
> Round us forever;
> . . . . . .
> And fears of parting chill
> Never, no, never."

When he stood on the steps of the tower of Antonio in Jeru- alem amid the howling mob and the quailing guard one wave of the small man's hand brought silence, and he stood as the one man whose regal spirit was supreme. When the council was assembled and the Seventy were against him a single turn of his sword of truth scattered them like chaff. When the four hundred footmen and the seventy cavalrymen marched him away by night toward Cesarea they were but his body-guard.

When arraigned before Felix, Festus, or Agrippa, he put cou
and king on trial, and they trembled under the arraignmer
When on the storm-beaten vessel, amid the wastes of angry s
and the wild night, passenger, sailor, and soldier were out
heart and at their wits' end, this prisoner arose and took co
mand, superior to fear and night and deep and death. Wh
cast among barbarians their condition was made tolerable a
even comfortable by this prisoner. When he passed the ga
of Rome the invasion soon entered Cæsar's palace and was t
most important which ever pressed amid the seven hil
When arraigned he stood in hearing of the lions' roar, hung
for his blood, and "no man stood with" him. In that cou
crowded with Gentiles, his message rang out and all the Ge
tiles heard.

The phenix perishing in her fires but faintly resembles th
preacher, forgetting his own defense, at Cæsar's tribunal, rea
to exchange that splendid head for one fit to wear a crown la
up for him and all "that love his appearing."

III. In this survey of that providential journey we have se
that the way over ruined plans has been the highway of vi
tory. But still we have given little attention to the ma
fact, or what is implied in the doctrine of special providenc
We have noted the disasters and named the triumphs surmoun
ing them. But these are only exponents, machinery, a schem
at work. These imply a schemer, a superintendent. Pro
dence means a provider. It is no "fortuitous concatenation
superinducing circumstances," nor the now obsolete "surviv
of the fittest." Along with this, amid all providence, there
a Personality superintending, immanent, inherent.

Before this journey began, while Saul was yet a persecut
there appeared One at the gate of Damascus announcing th
presence, "I am Jesus of Nazareth." When in full tide
missionary work by night in Corinth this Person said, "I
not afraid, . . . I am with thee." In Jerusalem, within th
castle, after the mob, and while the forty men plotted to ki
Paul ere they would eat, "the Lord stood by" and said, "I
of good cheer, Paul: . . . so must thou bear witness also
Rome."

No doubt as the cavalry of Rome escorted him by night
Cesarea the Rider of the "white horse," who leads heaven

rmies, was leading the column; and when the prisoner lifted is chained hand to speak before Felix the governor trembled nder the sword-thrusts of him of the "sharp two-edged sword." Vhen at Rome he stood for his first defense it was probably the basilica, oblong, open to the sky, above the nave, railed off om the surrounding throngs of spectators; in front the tri-unal and the judge seated, flanked by his counselors. Cæsar, ho occasionally came, may have been drawn by this notable risoner to be there. As the lone man confronts the judge no iendly face is found in all the throng. He wrote to Timothy terward, "All men forsook me." No, not all: "The Lord ood with me, and strengthened me; that by me . . . all the Gen-les might hear." Nor judge nor Nero saw the awful majesty f Him by whose presence the prisoner was arraigning them efore the court of final appeals. Because of this fulfillment f his last promise, "Lo, I am with you," Paul would preach, hough the heavens were falling and the earth on fire. Divine rovidence is the divine Presence.

Any providential scheme omitting disaster is delusive and roductive finally of skepticism and despair. A scheme omit-ng the overcoming triumphs of grace and faith is no better. scheme including both good and evil, but impersonal, pres-nts a system of laws, a vast machine whose "ponderous ham-ers" so terrified Strauss; and includes forces uncontrolled laying upon man, often their victim, and his fate forever un-ertain. The divine presence is divine providence. Before he light of this journey fades from sight notice four facts elonging to it:

1. Divine providence as here illustrated is seen to operate by twofold method. Some things God does directly and act-vely, some indirectly and by permission, even when he does ot consent. Why Felix and Nero should wear the purple nd bear the scepter while Paul wears the chain and stands risoner is dark and contrary to our feelings. But reverse it, nd both Felix and Nero fail the world, and Paul in purple lestroys the very splendor of his career as an example and vipes out the richest of his epistles. Permissive providence works for good, with results of measureless riches, while active providence makes sure that "every lie is on a rapid journey to exposure," and that the "everlasting arms" are beneath.

2. The trend of providence is determined by the charact of its human subject. Felix and Cæsar cannot be ruled by th same sort of providence as Paul and Polycarp. Saul kickin against the goads is ruled differently from Paul counting h life not dear that he might win Christ. The Duke of Alv saturating the Netherlands with blood and William of Orang bedewing it with tears are crossing the field of providence different angles. To an obedient Saul providence is a coat mail; to a rebel it is that coat red-hot.

3. Providence does not exempt from heart sorrow. In th first stage of his journey Paul writes: "I had no rest in m spirit, because I found not Titus." There was trouble in church. He longed for the messenger. His "spirit" wa restless. Did he wake and toss, or pace his room and pray "Fightings without, and fears within." He wrote "out o much affliction and anguish of heart." "Travailing"—awfu word! So was it with Wesley, Luther, Knox, Moses, Job Elijah. All who follow Christ are admitted to the fellowshi of his sufferings.

4. Providence takes time. Because judgment is not executed speedily the wicked imagine it will be never. The righteou often cry, "How long, O Lord, how long?" It took Gabrie twenty-one days to dispose of the Prince of Persia ere the fast ing Daniel could hear from heaven. From Ephesus to Rom is five or six years' journey to Paul. The world would be im poverished without their results. It required forty years t prepare Israel for the Exodus under the exiled leader whos discipline required as long. It took ten times forty years t prepare a people for Canaan and fill the iniquity of the Am orite. It took ten times four hundred years to bring in th fullness of times and the kingdom of heaven. The Lord, unt whom a thousand years are as one day, is not slack concernin his promises. "Though he bear long with" the saints he wil avenge them speedily. Let there be faith that he may find it

Isaac Crook

Art. VII.—HYMNODY OF THE CHRISTIAN CHURCH.

The hymnody of the Christian Church is a heritage of inestimable value. It has invoked the highest strains of poetic genius and the warmest effusion of devotional feeling. For many hymns it may be claimed that they have been touched by living fire from sacred altars. They are replete with the rehearsal of divine truth. They glow with electric flashes of poetic genius, and are mingled with the tenderness and sanctity of devotional utterance. They warble praises that seem to have come down to us from above the firmament, and are thus radiant with the glow of celestial imagery.

Cadmus was a great inventor. He discovered the art of arresting so subtle, volatile, and invisible a thing as thought and of imparting to it an existence more durable than marble. Sacred hymnody has employed the art to bear to successive generations the treasures of holy song in strains whose harmonies have shaken the breeze during the ages. They have solaced pilgrims journeying to the long-sought shrine, and, wedded to the concourse of sweet sounds, have enabled them to join with Moses and the prophets in *Te Deums* of adoration and praise to Him who sitteth above the heavens. In them the Church militant has listened to the harp the monarch-minstrel strung, to the unquenchable refrain of the noble army of martyrs, and to the devotional praises of the holy Church throughout all the world.

Sacred hymns are strewn like fragrant flowers along the pilgrim's pathway through the wilderness of the world, and exhale richer perfume as he draws near to the "sweet fields beyond the swelling flood." As they are sung the rejoicing heart rises from despondent thoughts of the things of time to the enrapturing contemplation of the glories eternal. Like the ladder in the patriarch's dream, they reach from earth to heaven, and angels are ascending and descending thereon. Sometimes they tremble with the very sighs we have heaved; and again they bear us upward to the palace of angels and God. They prepare aids to our devotions and enliven our contemplations as with rifts of rapture that seraphs sing. They are crowned with the grace of ever lasting truth; and for grandeur of con-

ception, splendor of imagery, inspiration of poetic fire, beau of diction, and sublimity of expression there is nothing uninspired language that can rival these deathless songs of th Christian Church.

Hebrew lyrics were solemn, stately, and grand. Their di tant echoes have reverberated down the ages. Patriarchal see and holy prophets, endowed with divine inspiration, uttere them over timbrel and lyre. The monarch-minstrel of Isra chanted them in devout aspiration to the accompaniment of hi well-tuned harp. They are imperial productions that seem t have summoned the elements of harmony and the aids of inspira tion. But dearer to the Christian's heart are the melodious rapt ure and the ecstatic joy that arise from the songs of redemption They have both newer and sweeter charm, while they seem t bear in their flowing diction the fullness of the gladness of re deemed humanity. Their grandeur of utterance has a cadence that trembles with the Name all names above, and tells "how low he stooped, how high he rose, and rose to stoop no more." St. Augustine, the Doctor of Grace, as he has been termed, in his *Confessions* reveals something of the spiritual emotion they excite when he says: "How did I weep through the hymns and canticles, touched to the quick by the voices of thy sweet-attuned Church! The voices sank into mine ears and the truth distilled into mine heart, whence the affections of my devotions overflowed, tears ran down, and happy was I therein."

Since Moses taught his inimitable ode to Israel sacred song has thrilled the Church militant. The lyre of Hebrew bards, the prophet's glowing tongue, the psalmist's holy harp, the multitudinous voices on Zion's height have swelled the strains that will grow grander and higher until they commingle with the song of Moses and the Lamb in the Church triumphant.

A good hymn is not only loved for its scriptural sentiment, but, as well, for its devotional tendency, its simple words, and smooth-flowing diction. There are no unhewn phrases nor any lines that are not with jewels hung. Like the blooming flower, every part is natural, pure, and fragrant, and graced as with a mystic charm. The letter is in the spirit lost. The lines bend under the weight of sacred truths. There is no word of strife, no discordant note. An angel-guard has watched it from above. It seems to come from a land where beauty does not fade nor

rrow wring the heart. True and tender and thrilling is the eep current of its pathos. Its spirit enters the soul.

When the Christian poets began their glorious work they ruck a new key-note. It was touched by Isaac Watts in the rst hymn that he wrote:

> "Behold the glories of the Lamb,
> Amidst his Father's throne;
> Prepare new honors for his name,
> And songs before unknown."

The earlier and later sacred poets of England have been ithful and fervent exponents of the piety of the Church. It said that more than seven hundred English hymnists may be ounted among the writers of the seventeenth and eighteenth enturies. They compose a mighty host, and have been aptly rmed "God-anointed kings of thought." They have en-ched their spiritual hymns with shining gems of heavenly ue. Many of those worthies were illustrious for sanctity and arning, and the deep tides of their Christian experience have ushed forth in song.

The earliest hymn of the Christian Church that has come own to us is that called the "Angelical Doxology." It con-ains a wonderful assemblage of triumphant praises to the triune God. It is invested with peculiar interest on account of its ntiquity, and because, too, as historians say, it was sung by he martyrs while marching to the stake. In our rituals it is reserved under the head of the "*Gloria in Excelsis*," being refaced with the words, "Glory be to God on high, and on arth peace, good-will toward men." Then follows the hymn:

We praise thee, we bless thee, we worship thee, we glorify hee, we give thanks to thee for thy great glory. O Lord God, eavenly king, God the Father Almighty! O Lord, the only be-otten Son Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy pon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Fa-ther, have mercy upon us. For thou only art holy, thou only art the Lord. Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.

Geoffrey Chaucer has been called "the morning-star of En-glish literature." At times he strung his harp to the high

themes of Holy Writ. It is related that he came from the un versity "an adept in logic, rhetoric, philosophy, mathematic and theology;" and after traveling in France and the Lo Countries he returned to enter the Middle Temple to study la As to his attainments in the legal profession there remai very meager evidence, but there is "a fugitive, dateless recor setting forth that Geoffrey Chaucer was fined two shillings f beating a Franciscan friar in Fleet Street." So the priest mu for once have yielded to the superiority of the lawyer.

The living flame of the Reformation was fanned by sacr hymns. The Bible had broken its chain in the monastery a was pouring out its truths full-souled, intense, and spiritual popular songs. The reservoirs of supply were old and sacred- biblical, Greek, early and mediæval Latin. The pæan of t Reformation was thus sung.

Nor did Christian song afterward expire. During the Thir Years' War the Protestant cause was aided by heroic war-hym of Gustavus Adolphus and Martin Luther. They every-whe kindled new enthusiasm. After the victory of the former Leipsic he wrote and the troops sung his powerful hym commencing:

> "Fear not, O little flock, the foe
> Who madly seeks your overthrow;
> Dread not his rage and power."

That stirring hymn and Luther's "Eine feste Burg ist uns Gott" were shouted along the lines of his soldiery on the op ing of the last battle of Gustavus Adolphus. He fell on t field, but none doubts he heard that day over his final victor quoting his own words:

> "Saints and martyrs raise a mighty chorus in the skies."

A celebrated hymn-writer of that period was Paul Gerhard For ten years he was preacher of the church at Berlin, lov and honored by all. But, being too conscientious for the kin he was ordered to resign his living and quit the country. N affliction, however, could shake his confidence in God or quen the zeal for his divine Master.

While wandering destitute and suffering he and his wi paused at a village inn to tarry for the night. She could n restrain her tears, and he tried to comfort her. He repeate that verse of Scripture, "Trust in the Lord; in all thy wa

knowledge him, and he shall direct thy paths." While eaking these words to his wife they so strangely warmed his n heart that he retired to a small arbor in the garden and mposed his celebrated hymn:

"Commit thou all thy griefs
And ways into His hands,
To his sure trust and tender care
Who earth and heaven commands."

Our hymn-compilers have divided this composition into two mns, and some of them have ascribed the authorship to John esley, the only justification for which is Wesley translated em from the German.

Since the Reformation sacred song has held high festival in ermany. Its themes were much derived from ancient Latin mns. From the time of Notker (912) there was a continued ccession of hymn writers in Germany. He composed his lebrated *Media in Vita* while watching some workmen, at e peril of their lives, engaged in building the bridge of Marnsbruck. It soon became universal in Germany, and was ng as a battle-hymn until it was forbidden on account of its agical influence.

The hymn-writers of Germany have profusely adorned the nnals of the eighteenth century, and their influence seems to ave reached other realms of poesy. Goethe sings a magnifient hymn to the universe in his prelude to Faust, where the easure seems to move on golden wheels by angels driven. . Rückert, who died in 1867, wrote lyrics of rare beauty. ne of them was set to music by the late Prince Albert and as sung at the funeral of the prince.

The devotions of Christian men wherever the English lanuage is spoken have been assisted for more than a century by he hymns of John and Charles Wesley, Isaac Watts, Philip Doddridge, John Newton, and other great hymnists. Their enius, piety, and gifts were laid as free offerings on the altars f devotion. Their songs have attracted many thousands to he pathway that leads to heaven, and their melodies have made lad the margin of the dark river. How many glorious lyrists re now part of that great multitude which no man can number, een in prophetic vision by John, who, with the angels and lders, fall before the throne, saying, "Amen: Blessing, and

glory, and wisdom, and thanksgiving, and honor, and might, unto our God for ever and ever."

When Dr. Doddridge was nearing the margin of the da river his song, like that of the dying swan, grew sweeter. sang thus:

"Ye golden lamps of heaven, farewell, with all your feeble light;
Farewell, thou ever-changing moon, pale empress of the night.
And thou, refulgent orb of day, in brighter flames arrayed,
My soul, that springs beyond thy sphere, no more demands thine aid.
Ye stars are but the shining dust of my divine abode,
The pavement of those heavenly courts where I shall reign with God."

It is related of him that it was his custom to give out a hyr at the conclusion of his sermon that was a sort of epitome his discourse, or bore a near relation to its subject. On o occasion he went into the country and preached to an assen blage of poor folk in a barn. When his sermon ended he ga out to be sung a hymn of Dr. Watts's. After he had read and the congregation were endeavoring to sing it he observe tears trickling over the faces of many. They came up aft service and said to him that they had been so much affected b the sentiments of the sermon and the closing hymn that the could not sing. We can divine the burden of the sermon, fo the hymn was that whose first line is:

"Give me the wings of faith to rise."

Every Christian is a lover of sacred song, and he pursues h pilgrimage "with his garland and singing robes about him."

"Then let us sing while yet we may,
Like him God loved, the sweet-tongued psalmist,
Who found in harp and holy lay
The charm that makes the spirit calmest;
For sadly here we need the cheer,
While sinful fear with promise blendeth;
Till we, erelong, shall join the throng
Who sing the song that never endeth."

E. L. Hancher

DITORIAL NOTES AND DISCUSSIONS.

OPINION.

THE INTRUSION OF THE HYPOTHETICAL SPIRIT in the investigation of bibal doctrines and of the origin of the biblical literature has not resulted the illumination of the one or in the removal of the alleged obscurity at attaches to the other. The scientist employs theory in his study of the ws and phenomena of nature, being justified in its use by the absence of e data that are related to the facts he is seeking. Professor Huxley says e advancement in science is due to the invention of hypothesis. While e theories of spontaneous generation, protoplasm, and natural selection ve suffered a collapse, it is true that Kepler's theory of the planets movg in ellipses has been vindicated by facts, and the discovery of many ws may be credited to the pioneering work of theorists. The same irit is inseparable from the development of philosophy. The philosoher must speculate, theorize, assume beliefs or positions, and proceed in s investigations as if they were true, knowing that the test of his asmptions must be in the results he finally obtains. In the biblical realm e case is somewhat different, though no sphere offers more temptations the theorist or has been the subject of wider speculation. Over the ccuracy of its history, the divinity of its doctrines, the authorship of its ooks, and the supernaturalism of the biblical system there has been more eoretic controversy, more independent inquiry, more mechanical license an over all other systems, or histories, or religions. Here, where possily there should be no theorizing at all, there is the utmost liberty taken discussion, and every fact, teaching, person, and system is the victim special and speculative examination. Here, where truth ought to be ound as transparent as sunlight, we find it clouded and hidden in the thick et-work of rhetorical and fallacious theorizing.

The extent to which theory has been applied to the date, composition, nd authorship of the several books of the Bible is startling when viewed n its aggregate result. Without pretending to exhaust the list we submit he following as our summary of the theories that have been invented respecting each book of the Bible since the rise of the Tübingen school, and s showing the untrustworthiness of the results of the critics who assume o be investigators of the books. As to Genesis, we record 16 theories; Exodus, 13; Leviticus, 22; Numbers, 8; Deuteronomy, 17—total on Penateuchal books, 76. As to Joshua, 10; Judges, 7; Ruth, 4; 1 and 2 Samuel, 20; 1 and 2 Kings, 24; 1 and 2 Chronicles, 17; Ezra, 14; Nehemiah, 11; Esther, 6—total on historical books, 113. As to Job, 26; Psalms, 19; Proverbs, 24; Ecclesiastes, 21; Song of Solomon, 18—total on poetical books, 108. As to Isaiah, 27; Jeremiah, 24; Lamentations, 10;

Ezekiel, 15; Daniel, 22—total on the greater prophetical books, 98. to Hosea, 13; Amos, 15; Joel, 18; Obadiah, 9; Jonah, 14; Micah, Nahum, 10; Habakkuk, 13; Zephaniah, 9; Haggai, 6; Zechariah, Malachi, 11—total on minor prophetical books, 144. *Grand total of ories respecting the Old Testament books*, 539. The work of the theorist regards the New Testament is equally comprehensive and instructive. to Matthew, we discover 7 theories; Mark, 10; Luke, 9; John, 15—t as to the gospels, 41. As to the Acts, 12. As to the Epistle to Romans, 15; 1 and 2 Corinthians, 18; Galatians, 11; Ephesians, 8; Phil pians, 8; Colossians, 12; 1 and 2 Thessalonians, 9; 1 and 2 Timothy, Titus, 6; Philemon, 4; Hebrews, 8—total as to Paul's epistles, 111. A James, 5; 1 and 2 Peter, 7; 1, 2, and 3 John, 13; Jude, 7; Revelati 12—total, 44. *The number of theories applied to the New Testament bo is* 208. Adding to 539, we have a total of 747 theories applied to the b lical books since 1850, or within forty years. *Of the* 747 *theories* 603 *defunct, and many of the remaining* 144 *are in the last stages of degener and dissolution.*

It will assist the reader in estimating the work of the critics to reme ber that nearly one hundred theories die annually, many of them ne advancing beyond infancy, and others being stricken with leprosy as the first time they have taken hold of the horns of the altar of the Lo We have by no means recorded all the inventions of the critics since Bau day, but we have given enough to show that theory is the chief instrum of the critic. He does not always seek facts or truths, but is wedd to his hypothesis of the biblical question. Of the large number of th ries here given no two of them agree, every one being distinct and se rate from all the others. We have little doubt, if a correct enumeration the theories that have been proclaimed during the last forty years co be obtained, it would be found to exceed two thousand, for we suspend our examination long before the end had been reached. In these startli facts the orthodoxist finds abundant reason for refusing to follow t leadership of men whose chief business is to contradict truth, fact, histo and the fundamental principles of the Christian religion with no strong warrant than their own fancy or the limitations of their special educatio

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WITH THE GREAT EPISTLES OF PAUL before us it is easy to overlook brief but instructive letter to his Christian friend and helper, Philemon Colossæ. Reading it hastily one might conclude, as more than one thi of it is devoted to the recognition of the personal character of Philemo that it was designed as a private communication on business that concern themselves and occupies a place in the canon, not for literary merit or a supernatural mark, but by courtesy, or as the result of the enforced pl of the early fathers. To many it may not read like an inspired docume it reveals no essential doctrine of religion; it does not aim to exalt Chr tianity; it is not addressed to a church, or a Christian community, or officer either of the city or of the Christian society in Colossæ. It p

rts to be an intercessory letter in behalf of Onesimus, the fugitive slave Philemon, urging, not the restoration of the slave to bondage, but his mission into the Christian brotherhood to which the ex-master belonged, l his recognition as a man no longer in bonds or service, independent his relation to others, standing in his own natural right to freedom, and iding as a true citizen of the important city of Colossæ. The signifi-ıce of the letter is its indirect and disguised manifesto on the subject human slavery. Onesimus, seizing his master's goods, fled the city and ted in Rome, until, in distress of conscience, or meeting Paul, whom recognized, he confessed his sins and received the salvation of Jesus rist. Paul, seeing his sincerity, and unwilling to retain him in Rome, suaded him to return to Philemon, to whom the apostle addressed the stle in the interest of the converted ex-slave. "Receive him," says ul, "that is, mine own bowels," but "not now as a servant, but above ervant, a brother beloved;" and "if thou count me therefore a partner, eive him as myself." He means to say that as Philemon would not nk of receiving Paul as a servant, so he must not think of returning esimus to slavery. The epistle ends the slavery of Onesimus and the ve-holding spirit of Philemon. It turns out to be the great emanci-tion proclamation of the apostle and the Christian charter of human erty. It lifts up the standard of Christianity against the reduction man to a chattel, and is in favor of the freedom of the human race. is not doctrinal, but it is logical; it is not spiritual, but it is hu-n; it is not rhetorical, but it is a plain vindication of the average tincts of humanity; it is not sensational, but it smites the iron fet-s of the ages and turns the feet of the millions into the highway of dependence and the large redemption of Jesus Christ.

THE MISSIONARY MOVEMENT of the Methodist Episcopal Church in reign lands is dependent for its financial maintenance on the benevolent ntributions of its membership in the United States; but for its sta-lity and progress amid the heathenism that surrounds it, for its spiritual nquest over superstition, caste, and the legerdemain of ancestral and aditional worship, and for the quiet but certain substitution of the ristian system of faith for the aged systems of paganism in the eastern misphere, it is dependent on the faithfulness, integrity, and life-long nsecration of the missionaries and their native allies in the field. The me has come for a discussion of the relation of the missionary to the ccess of the great enterprise of saving the world. In its historic aspects e success of mission work, so far as recorded, is fairly due to the in-ssant devotion of those who, abandoning the privileges of civilized fe, have spent their years in loyal service to the Master's cause among e degraded and unenlightened of pagan countries. Instead of im-eaching, compromising, or discrediting the missionaries of the past, we serve for them our most appreciative regard and our sincerest eulogy. ut a new spirit, quite un-Pauline, quite the contrary of the old idea

that such service requires all the resources and all the possible sacrifice of the missionary, prevails to too large an extent among those who clai to be called to the rescue of the pagan world, and it is quite prope calmly to consider whether the old idea shall longer have any force i securing recruits, or whether the new custom of temporary enlistmen shall be regarded as adequate to the consummation of the missionar movement. It should not be overlooked that missionary service involve more than one kind of labor, and that as it broadens, as it progresse taking in ultimately all the processes of civilization, it will require mor time and larger familiarity with its necessities and conditions in orde to accomplish the moral and civil changes contemplated by the gospe movement.

Mission work is not exclusively religious or evangelical. It is in pa also educational, as in Korea, Japan, South America, and Mexico. It is als in part medical or philanthropic, as in all our mission stations. In othe words, it is the aim of the movement to educate, heal the sick, and civi ize, as well as preach the Gospel to the unchristian populations of foreig countries, whether pagan or civilized. It has in view schools as well churches, and the health, industrial habits, and the ideas and appliance of civilization, as well as the richer endowments and results of the Gosp of the Son of God. Such a work cannot be done in a day, nor can have any promise of fulfillment if missionaries content themselves with brief service in those lands for whose deliverance from the chains error they have been sent. We are confronted with the fact that shor service missionaries are on the increase, and instead of aiding in the wor of evangelization they are rather jeopardizing the result secured by th more patient and life-long labors of their predecessors. Our note on th subject in a previous issue of the *Review* has excited not a little consider tion both at home and abroad, and we trust it will bear fruit in arrestin the present tendency of temporary service. From India comes the wor of approval of our position, the older missionaries demanding that som thing be done to check the exodus of young missionaries from that lan of falling idols and declining heathenism. One of the oldest missionari writes: "Of our Conference in 1889 four of the young men present hav already left us. *The number of men who have left India during the pa two years is alarming.* We at the front are alarmed. No work ca stand such a drain and succeed." The remedy for this state of thing is with the Church at large, but in particular it is with those youn men who claim to be consumed with missionary zeal, which secur their appointment to a foreign post, but which seems to expire in tw or three years after their occupancy of it, notwithstanding the urgenc of their continued labors and the imminent peril that threatens the st tion by their withdrawal from it. It is impossible to require all suc missionaries in this country at once to return to their posts, but it possible to require of future candidates such evidences of consecratio and such assurances of permanent service as will guarantee to our wor a fair degree of stability and the certainty of final success.

THE PROPER USE OF WEALTH is a theme of commanding interest, statesn, political economists, and religious teachers considering it from their ecial view-points and in its several relations to the organic structure of iety. Neither law, nor custom, nor religion forbids the accumulation money by honorable methods; but its distribution in philanthropic, paotic, and religious directions is authorized both by the highest religion d the ever-recurring necessities of human condition. The ignorance, gradation, and general infirmity of the race, the suffering, squalor, and sfortune of the multitudes in every land, the paganism, superstition, d wretchedness of Old-World nations, and the criminality, dishonor, d brutality in our best civilizations condemn the consecration of wealth personal ends and demand its use in improving human environment d elevating humanity above the low level of its history. Personal xury is forbidden by the cry of the race and the voice of God. While ither the Church nor State may impose a limit to the accumulation of ealth or direct with penalty how it shall be used, the individual himlf is bound to regard the interests of both Church and State and adjust s benevolence to their teachings and requirements. He must not overok the fact that "no man liveth unto himself," but is responsible to his onscience, his country, his race, and his religion for the use of his means usefulness. He must be patriotic, not in word only, but also in deed, ontributing his wealth to the public welfare, endowing colleges, establshing city libraries, opening art galleries, founding hospitals, and comorting the distressed on every hand. He cannot evade the claims of enevolence by embarking in great public enterprises, such as railroads, anufactories, gas companies, metropolitan newspapers, and whatever else ay absorb time and money; for he engages in these, not from the philnthropic, but the acquisitive, motive. The highest motive that should egulate the prosperous man is that society, the Church, and the divine ingdom shall share in some way and to some degree the results of his prosperity. He must be linked with the race in all his plans; his heart must eat with the heart of the continents, and his hand must ever be open in lessing and love. He must be religious in seeking and acquiring worldly ower and possessions and turn his life into the life of mankind, cheering hem with his smiles and enlightening them on the way to redemption. He must believe in education, the missionary movement, and in Christian acrifice, sacrificing first what he has, and then himself, on the altar of the common good. He cannot attain this high grace of complete consecration o holy ends by studying theories or following others, but rather by a practical observance of all that is implied in consecration. He may learn what benevolence is by being benevolent, as one learns how to talk by talking or to write by writing. Giving, he is transformed into a consecrated giver. Giving as often makes the giver as the giver the giving. We experience consecration by performing the consecration, and realize high ends by being devoted to them. In this way wealth will find its outlet, and the earth will be made glad on account of the presence of those who, having treasure on the earth, lay it up in heaven.

CURRENT DISCUSSIONS.

WAS JESUS THE SUBJECT OF OLD TESTAMENT PROPHECY

Historic humanity, with its spasmodic swings toward a divine altitud has furnished but a single example of moral perfection, the reverenti Figure of the New Testament, the Jesus of Nazareth. We do not no inquire as to the sources of this unique character, but at once fix t thought upon the stupendous fact that he existed and in a marked w accomplished the provisional salvation of the race. Supreme in his lof and splendid nature, he has been heralded throughout the world as t great atonement-maker for sin, and the authorized revealer of the secr will of God. Claimed by the New Testament writers to be the Messia the Son of God, the Divine Teacher, the self-sacrificing High-priest, a as possessing all the fullness of the Godhead bodily, he is of striki interest to mankind, and appeals by virtue of his position with exalt persuasion to their intelligent sense and confidence.

The chief question we raise does not pertain to the validity of any these points or the integrity of the New Testament records, but it relat to the nature and consummation of Old Testament predictions hithe applied to him by the Christian Church. Does it make any differen however, as to the real value of his priestly work whether he was p dicted or not? Would he not be as powerful and transcendent a Savio unpredicted as predicted? Was prediction necessary to the atonemen Was it necessary to the development of his character? In other wor does any thing that we find in the character of Jesus, or any thing that accomplished in his offices of priest, prophet, and king require that su character and acts should have been revealed in the Old Testament peri and have been the subject of meditation by the chosen prophets of t older dispensation? In the abstract and intrinsically, it is evident th Christ was not dependent for the success of his Saviourship or the evo tion of his mission or the manifested sinlessness of his character upon a thing that may have been said respecting him by prophets of a forn age; but, viewing the problem in its concreteness, we hesitate to say th his mission did not involve the prophetical integrity of the old dispen tion, and that the *one* was absolutely independent of the other.

Without discussing the origin and development of the Old Testam religion, and without controverting W. Robertson Smith's theory of place among comparative religions, it is sufficient, if we keep in view t significance of the religious cult of the ancient Hebrews, the most c spicuous feature of which was the sacrificial system. From the time Abraham to that of Herod's temple on Moriah, the altar and the victim c stituted the chief factors of Hebrew worship. Through all the centuri wherever their lot was cast—in Egypt, Assyria, or Babylon—the Hebre offered sacrifices for sin, and through a special priesthood ordained that purpose. Without this sacrificial element in Hebrew history

e worthless, if not meaningless. But what was its worth? Did
personal salvation? Conceding that such offerings found ac-
with the Father, it is not to be supposed that in themselves they
redemptive efficiency, for the offering of bulls and goats was
e rather than a delight to the Most High, and was tolerated be-
its symbolical futurism. The usual interpretation of the ancient
system is that it was typical of the sacrificial system of the New
t, and that it derived its immediate value from its reference to
g to come. Certainly, if Christ is not foreshadowed in the Old
t the sacrificial system of the Jews loses its typical significance,
ust be interpreted from local considerations altogether. In this
n we may also inquire as to the fate of the so-called predictions
g Christ. In such case they, too, must be explained from another
t, and be regarded as having been misunderstood, or they must
proofs of a supernatural revelation. In the event, therefore,
tion of the belief that the Old Testament contains Messianic pre-
we must be prepared to abandon the long-cherished idea of the
lue of the ancient sacrifices and of the supernatural character of
hetical books. This means a modification of the character and
of the Old Testament, as well as a reconstruction of the religious
the Hebrews.

y important will be the effect of this change of view on the inter-
of the New Testament. Hitherto it has been the common and
ged faith of the Church that Jesus Christ was the fulfillment of
Testament types and predictions, and that in a very compre-
ense the New Testament is literally a fulfillment of the Old Tes-
If this view can no longer be maintained we must seek another
f interpretation, and study the New Testament in a purely local
e must also look upon Jesus Christ as in no way connected with
ancestrally or religiously; we must also interpret him as the
us appearance of a local character, without reference to the past,
ly disconnected with the old faith. The immediate consequence
ew position is the dissolution of the bonds connecting the Old
Testaments, and of those ties that naturally hold together the
faith of Israel and the richer faith of the Christian saints. By
e separate the organically related religious institutions of the
Gentiles, and force the Old Testament to stand alone and the
tament to justify itself as a religious innovation. We may,
hesitate to say that it is of no importance whether Jesus was
or not, though it may seem that his work could have been
hed if a single prediction had not been uttered, and that the
ament can triumph without the Old Testament.

position that Jesus was the subject of Old Testament prophecy
y old, and it has been employed from the time of the establish-
he Christian Church by apostles, theologians, philosophers, and
the present time as an adequate proof of the divine origin of the
system of religion. Prophecy is spoken of in all true Christian

literature as a "pillar of Christianity," with its foundation in t heavens.

Bishop Foster, expressing the opinion of believers, proclaims that t chief elements of the biography of Jesus as the Messiah may be found the Old Testament prophets, and he insists that this furnishes an arg ment for Christianity that cannot be overthrown. It is pertinent to i quire, What has occurred to imperil this evidence, to shake the pillar religion to its base, to discredit so commonly received an opinion that Jesus gave all the prophets witness? We must remember that we live a new age, vacillating because investigating—such an age as refuses be guarded by the ideas of the past; an age breaking away from tra tion, superstition, fable, and old-time customs and methods of life. compared with former times, we live in an age of culture, of progress knowledge, and the critical and investigating spirit is testing all philos phy, all science, all religion, and all truth. We would not have it oth wise. If we have been in bondage to cherished errors; if we have id ized many superstitious doctrines; if we have held to false interpretatio of truth; if we have misunderstood Christ and his apostles, it is time knew it. The new spirit of inquiry that is now in the world is claim to be neither vicious nor unkind; that it will relieve the world of its bu dens of errors; that it will deliver Jesus from the clouds; that it w restore his transfiguration; but it is not an unmixed good. Bent on high purpose of expelling error, it is as indiscriminating as it is zealo and dethrones truth without recognizing it, and with the same enthusia that it attacks error. It is this indiscriminating critical spirit that assailed the prophetical literature of the Old Testament and object to the standard interpretation of the prophets. Here, then, is the sou of danger and the way to finalities as well. Among the critics there those, such as Pfleiderer, who reject the supernatural element in t Scriptures; and as any prediction relating to Jesus Christ must be of pernatural origin and is a proof of the supernatural character of the Scri ures, they at once discard such prediction or give it an entirely lo significance. Not going so far as these, there are others who find und neath nearly all prophecy an historical basis which, incompatible with supernatural origin of such prophecies, serves to limit them to the Jew period, and to invalidate them in their larger reference to the Messiah a his work. Of this class is Dr. Driver, who says that "it is a fundamen principle of prophecy that the historical situation of the prophet sho be the basis of his prediction." Of many prophecies this may be true, Elijah's prophecy of drought, or the small prophecies of Agabus, or A jah's prediction of Jeroboam's sovereignty, or Obadiah's prophecy of destruction of Edom; but the Messianic prophecies were not based on h toric phenomena that were visible or potentially existing. What hist justified Micah in predicting Bethlehem as the birthplace of our Lord, of Zechariah in foretelling his crucifixion? If history should account all the prophecies uttered against nations it would not account for a sin Messianic prophecy, which is the great point in issue. Dr. Driver's p

that of Bishop Foster, who holds (*Studies in Theology*, vol. iii, : "it is essential to an event of prophecy that it should be ure—that is, that there should be no present means of inferring ıt not be a possible deduction from any knowledge of mere ts. There must be that in the predicted outcome which can- ced to any thing which we could know as now existing." ter does not look for historical horizons in prophecy, nor is it f theologians to regard the great predictions as based upon the agacity, but rather upon direct revelation from God. How- ıe reduction of prophecy to an historical basis that has involved ic predictions in suspicion.

told, too, by several writers—Archdeacon Farrar, Dr. Cheyne, —that prediction was not the function of the prophet, but that usiness was to declare moral verities, to thunder the necessity usness in the ears of the people, and to threaten with wrathful the nations that would not obey God. Dr. Farrar discovers luty in the prophet who stands for law, but he maintains that occupied a very subordinate and non-essential position in the office. In common with many critics he also sees that the s a "forth-teller" rather than a "fore-teller;" but it is just ee that the prophet was both. In proof of the subordinacy of he says that the prophets do not indulge in minute and de- iption of events, which would be necessary if their predictions e any force. But is not this deciding the conditions on which n will be received? What authority has he to declare that a shall be minute and descriptive before he will receive it? The f a prediction does not depend upon its extent, nor does its require that its particulars be foreknown. We shall not tarry r expound the power of vaticination in the prophets, nor shall vert the theory of the incidental relation of prediction to the ission; for the only question worth considering is whether the ent contains Messianic prophecies. It is immaterial whether n of the prophet was to announce them, or how he came to ; *are they on record?* It is unimportant whether they were in- his mission; *did he declare them?* We do not care whether he or misunderstood them; *are they in the Old Testament?* Our es not require us to answer theories of their origin, or to do ating whatever, but simply to discover if genuine Messianic were uttered by the ancient prophets, irrespective of why they m or what they thought of them.

t step is an examination of the prophetical literature of the ligion, that we may ascertain if it forth-told the incarnation of God, his personal characteristics, his special mission, his teach- neclipsed life, his vicarious death, his marvelous resurrection, rfect redemption. If it can be stablished that in the Old Tes- re are the germs of a complete biography of Christ the critics all the theories respecting the origin of the biographical germs

they can invent without being disturbed by a challenge from a Chri believer. Give us the predictions, and the theorists may have all the We are met, however, at the threshold of the investigation with the s ment that the prophets themselves had no realistic conception of the ure, and that in the sweep of their vision, however wide and remote, did not discern the era of the incarnation, and entertained no thoug a personal Messiahship such as Jesus Christ developed. We do not controvert this statement, because the character of a Messianic prop is in no way dependent upon the intelligent construction of its mea by the prophet. It is highly probable that the prophets did not un stand all their prophecies; but an inability to interpret them even existed would not compromise them or render them invalid. Daniel often astonished and overcome by the revelations he received; and o prophets, as Ezekiel and Isaiah, did not foresee the manner of the fu ment of their own declarations; but the prophecies were just as tru though they were transparent to the prophet's mind. If, in order to derstand a prophecy, we must be governed by the conception of individual prophet we shall be embarrassed, for seldom is the prop individual opinion given. The prophecy is given, but not his opinio it. If none of the prophets had a conception of a personal Messiah, if the Jewish people had no thought of the advent of any, it does follow that there is no Messiahism in the prophecies; but it does fo that they did not perceive it. If the prophets were inspired to fo tell things to come, then there may be hidden meanings, obscure te ings, Messianic foreglimpses in the old books which the Jewish peopl the old period were incompetent to interpret; for the prophets spoke all ages, and not for one only, and heralded truths for the Messiani well as for the Israelitish period. If such truths did not instruct ancient people they instruct us in these days of advanced inquiry, prove their function in the divine system of truth in their adaptatio our age. Jonah did not intend to furnish a sign of the resurrection, Jesus pointed to the episode in Jonah's life as a prophetic sign of his resurrection. It makes no difference if Jonah did not so interpret it makes no difference if the critics refuse to interpret it that way; J calls it a "sign" of a great fact in his history. We are not, theref to be governed by any prepossessions of the prophets or by any the that seems to relieve the ancient people of having a literal conceptio Messiahship.

Notwithstanding the autocratic assumptions of negative critics, their rejection of prediction as a feature of the ancient economy, we acc Delitzsch's division of the prophetical books into the prophetico-histor and the prophetico-predictive as discriminating and justified by an anal of their contents. Samuel was a prophetico-historical writer, but Isai Daniel, Joel, and Malachi were historico-predictive writers, and con the two dispensations by the bond of a necessary inspiration. If some of prophets based their predictions on the moral law, or on existing polit conditions, so that they do not possess the dignity of supernatural rev

e merely say that we are not examining that class of propheticoal teachings, because they do not belong to the Messianic question. re prophets, however, who sounded a Messianic note, chanted a ic song, and shouted over the anticipations of the royal reign of anic king in the distant future. These we prefer to consider.

ch a discussion it is all-important in the beginning to ascertain if ic so-called prophetical book is essentially predictive, and if its es, visions, and symbols are of Messianic import.

the general argument for the predictive character of the prophetrature may rest upon a safe basis it must be established beyond n that one of the great books is indeed, and was intended to be, ely predictive in its teaching. It may strike the negative critics sumptuous conclusion when we inform them of our selection of the f Daniel as the critical book on which the fate of the discussion t. They in their haste have imagined that the theory of the of the book circ. B. C. 165 was triumphant in every quarter, t evidence to the contrary would avail nothing. The object of the was not merely to deprive Daniel of the authorship of the book, overthrow its predictive character, and therefore its supernatural It is true that Delitzsch, Keil, Hengstenberg, Davidson, and lisposed of the supports of the theory, but the critics pressed it as as if it had not been demolished. It is true that the first chalf Daniel's authorship was not made until seven hundred years after h, when Porphyry, a pagan writer, in order to confuse the Chrisisputed the authenticity of the book and pronounced its origin of e. Neologists and unbelieving critics have repeated the accusatil many of them have been induced to believe a falsehood. On position that a pious and patriotic Jew of the second century wrote k it is inconceivable that, or at the least unexplainable why, he go back nearly four hundred years, take a pagan ruler, and make e instrument of divine revelations to the Hebrews, as Nebuchadby his dreams proved to be.

aniel resided in Babylon in the life-time of that pagan ruler, and officer under him, it was natural that he would come in contact m, and record what actually happened; and such a record is proof enuineness and authenticity.

n, if Daniel did not write the book, and was not a prophet of any ion, it is singular that a schemer, if not forger, nearly four hundred fter Daniel's death should deem it important to prepare a book and e it as the prophecy of Daniel. The antecedent conditions of the of the scheme were such as to render unnecessary the scheme itcause under those conditions the book could have been produced original Daniel, and without them the schemer could have done . If, then, the "second century" theory requires a prophet of the f Daniel living at the court of Babylon in the time of Nebuchadit is preposterous to assume that Daniel, with his relation to the visions, and interpretations recorded, wrote nothing, though he

was an eminent scholar and statesman, but that a Maccabean Jew com posed it and succeeded in passing it off as Daniel's record after all. Th taxes credulity a ton's weight too much.

The book of Daniel has recently had a most triumphant vindicatio against negative criticism from the hands of Professor Margoliouth, t Laudian Professor of Arabic in Oxford University; and to his scholar achievement we would call special attention.

The argument of the distinguished philologist is complex and learne and yet neither intricate nor obscure. It rests upon the facts of langua and the facts of history, both of which are indisputable. It is conced that the ancient Hebrew ceased as a living or spoken language during t Captivity, or was so modified by the Chaldee as to lose its individuali and general national characteristics. Some of it survived, but only amo the cultivated classes. It is also conceded that at a later period, eith when the Septuagint appeared or still later, a new Hebrew also appeare and that it became the vehicle of a new national literature. The new, rabbinical Hebrew, with few remnants of the old Hebrew, was distinct its forms of speech, contaminated with Greek idioms, and contained wh was conspicuously absent in the old Hebrew, a multitude of philosophic and metaphysical terms and phrases. The point now is to ascertain wh this new Hebrew was in vogue. Professor Margoliouth, after most ca ful study of *Ecclesiasticus*, one of the books of the *Apocrypha*, conclud that it was not originally written in Greek, as has been supposed, but rabbinical Hebrew, and that as Ben-Sira, its author, lived 200 B. C. it f lows that the new Hebrew was then the literary vernacular of the Je Not satisfied with this disclosure, he proceeded to investigate the *Book Wisdom*, another apocryphal book, and found that it, too, was written rabbinical Hebrew. Not yet satisfied with his conquest, he took up t *Targum*, and soon discovered that it was written in rabbinical Hebrew

From these important discoveries certain conclusions are inevitab 1. The new or rabbinical Hebrew was the language of Jewish literatu from about B. C. 200 to the Christian era. 2. As the great Jewish boo of that period are written in the new language it follows that Jewish boo not written in that language were not written in that period. The app cation of these results to the book of Daniel makes it impossible for it have been written in this period, for *it is not written in the rabbinical Hebr* and therefore *belongs to a prior period, or the period of old Hebrew corrup by Chaldeeisms.* The only book in late Jewish literature philologica analogous to Daniel is the book of Ezra, which, having been written in t fifth century, is a key to the date of the book of Daniel. Both are wr ten in the older Hebrew, with foreign corruptions; neither is written the new Hebrew, with its Greek affinities. In the presence of this co clusion the critics of the "second century" theory must acknowled themselves overwhelmed with facts, and their foundation entirely su verted. This demonstration of Daniel's authorship did not pass unch lenged by such eminent scholars as Driver and Cheyne, but they ha finally succumbed to the argument as unanswerable. What becom

Ryle's statement that *Daniel* is an apocalyptic interpretation of
oraneous history, molded into its present shape in the second
? What becomes of B. C. 165? What becomes of Baudissan's
n that the Messiah of Daniel (ix, 25–26) was a local personage
n the second century? The theory, the date, the arguments—all
in the dust.

aniel, therefore, is the author of the contested prophecies, and as
unqualifiedly futuristic in their outlook, it is established that
one predictive book in the Old Testament, and with this beginning
y to pass to a vindication of a similar element in Isaiah, Jeremiah,
, and in many of the minor prophets. As Daniel is precise in his
es to the Messiah, indicating the period of his crucifixion, the
Messianic prophecy is well established, or has an indisputable be-
; and so the argument, once commenced, will, as it is unfolded,
the general sphere of prophetical literature.

ecting the predictive element in Old Testament prophecy and allu-
a coming Messiah, the German critics hold many and variant
some of them indicating estrangement from all supernaturalism,
a compromising spirit in dealing with a troublesome question,
ome affirm a true faith in the Messianic teaching. Wellhausen
tes the predictive element entirely, declaring that events were not
, nor was the Messiah in any sense promised. If the Jewish
s said the Assyrians were coming, they said it as the Persians to-
the English or the Russians are coming, reducing the announce-
a general expectation based upon existing signs and conditions.
is leader of negativism Socin of Leipsic is in perfect agreement,
more fiction than the Marburg critic. On the contrary, Strack
ounced in favor of a large predictive element in the Scriptures,
ds that the Messiah is clearly fore-announced. As if wavering
the negative and positive views, Kleinert admits prediction as a
t as it was employed to arouse the people religiously and political-
xcite belief and to console in trouble, it was a subordinate instru-
nd not often used. He, however, sees a king foretold in Isaiah,
acrifice in Isaiah liii; but the prophet did not connect the king
e sacrifice. It does not occur to this professor that as history con-
e king and the sacrifice he should interpret the two prophecies
ngly. Kaftan's theory is, that the prophets predicted in a very gen-
y, with no distinct conception of the future. However, he holds
e "servant of the Lord" in Isaiah means (*a*) Israel as a nation;
ideal Israel; (*c*) a person, as in chapter liii. Dillmann, restrain-
rationalism, affirms a predictive element in the prophetical books,
t an ideal Messiah is foreshadowed, though the prophets had no
ion of a personal Christ.

ng the more positive theologians we name Luthardt, who claims
iah vi, ix, and liii are direct predictions of the Messiah; Köstlin,
o affirms the supernatural revelation of the future Christ; Har-
ho, while limiting prediction to a small proportion, holds to a

foreknown and foredeclared Messiah; and Baudissin, who sees in Isaiah liii a prediction of the suffering Redeemer, and claims that Jesus Christ fits all the prophecies relating to a Redeemer. With this classification of critics, and pointing out shades of difference in their interpretations and divergence of views on the fundamental issue, it is clear that the prevailing opinion is that Isaiah predicts the Messiah and Redeemer. Let now, without further argument, it may be accepted that Daniel and Isaiah abound in Messianic predictions, there is sure footing for the Christian faith; for if we had the space to inquire of every prophet if he had said any thing respecting the Messiah he probably would answer in the affirmative. What would David, the lyric poet of Israel, say? Though DeWette denies any Messiahism in the Psalms, would not their author refer to the Christological songs, i, xxii, cx, in response? What would Abraham say? He saw the day of the Lord and rejoiced in it. What would Moses say? A prophet like unto me shall be raised up among you, unto whom ye shall hearken. What would Micah say? Bethlehem. What would Zechariah say? Crucifixion. What would Jonah say? Resurrection. What would Job say? Though the critics deny that he said any thing he would shout "Redeemer" from the ash-heap. What would Amos say? The Messianic age is coming. What would Hosea say? In the "latter days" look out for Messiah. What would Malachi say? The messenger of the covenant shall appear in his temple, and the Sun of righteousness shall arise with healing in his wings.

This is enough in the way of suggestion as to the probable discoveries in the prophetical books on the subject of Messiahism. Whether the prophets speak with the "Cassandra-voice" of Hosea or Jeremiah, or sing the hopeful notes of Joel and Isaiah, they all tell of the Messianic deliverer and Saviour. No one has better expressed the conclusion than Dr. Farrar when he writes:

> The star of Messianic hope was kindled when man lost paradise. It burned brightly in Moses; waxing and waning, it once more shed unwonted luster over the aspirations of the psalmist; in Isaiah it reached its fullest and most unclouded splendor; it shone less brightly in Ezekiel and his post-exilic successors; in the interspace between the two dispensations it waned into the blurred and twinkling glow of a vague rational abstraction, until at last it hardly existed except in the breast of the prophet of the wilderness; and after becoming for ages little more than a formula among the Jews of the dispersion it is now avowedly set aside by many rabbis as a metaphor or a delusion. It was reserved for Christian insight to see that the whole life of Israel is in some sense a Messianic prophecy, that their law was, as Tertullian says, *gravidi Christi*, and that of Christ even when they knew it not all the prophets spoke.

It is needless to affirm that the New Testment reads as though its religious system were a fulfillment of the religious system of Judaism, and that in particular Jesus Christ appears as the anticipated Messiah of the ancient prophets. No other view has been possible to the faith of the Christian Church. No other interpretation has been entertained or supposed to be conceivable. Yet in these very particulars the New Testament has been so interpreted by negative writers as to contradict the established opinion of the ages. Kuenen says that "the New Testament

nother than the Messiah of the Old Testament," forgetting evalent notions of the ancient Hebrews are not factors in the nor even the conceptions of individual prophets, but only *redictions* respecting him. The chief question is not whether he expectation of the Jews, but whether he fulfilled the superedictions respecting a Messiah. In this respect he does not the Messiah of the Old Testament. Few there are who atoint out any discrepancy between the Figure of New Testament the suffering Redeemer of Isaiah and Daniel. Kuenen, as is his class, asserts differences without indicating them. If nother than the Messiah of the Old Testament it is so not be- a contradiction of that Messiah, but because he is a richer, e magnificent person than the most idealistic prophet was perportray or foreshadow. He is not less but more than the Mes- prophets, rising to the sublime height of the Son of God.

nce is made to the quotations of Christ and the apostles from estament in support of this view, the critics reply that the pased had no original bearing on Messiahship, but that Christ, that they fitted his purpose and his time, used them in his in projecting the new religion he came to establish. It is t any Old Testament passage had any intended reference to that he made use of all he could find in support of his claims, ed himself to the descriptions and demands of the prophets. gh he fulfilled every one of them it does not follow that they n with reference to him, and they cannot, therefore, be quoted ons which were fulfilled. Can critical frenzy go further?

ng Messiahism in the Old Testament and rejecting a predicted the New Testament, the theory has an embarrassment which ious to see it overcome. If there is no Messiahism in the Old it becomes interesting to know how the idea of Messiahism who originated it if the prophets did not, how it came to Jesus nursed it in his own life and sent it forth as the tridea of all religions and civilizations. Do the critics mean that interpreting the Old Testament, conceived the project of playrt of a personal Messiah, organized a party to propagate it, and ue chances of the great assumption? It begins to look as if that Jesus committed a stupendous crime in asserting this nd that the apostles, in participating in its circulation, were as the Master himself; for if Messiahism was unknown to the Old it can only be the product of the New Testament, and its s are our Lord and his apostles.

assumption that Messiahism is an Old Testament doctrine, reconsummation in Jesus Christ, the New Testament passes for a record of the career of the Founder of the Christian Church, carnation and resurrection may be preached as the glorious facts ory. Otherwise they are fables, and the religion of the apostles decay.

In this rapid glance of the subject we discover the importance of ha correct views of the principles of interpretation, and some system in r ing the sectional parts of the Old Testament. Some of it is histori another part is poetical; still another prophetical; and, if not entirely tinct from these, prediction is deeply imbedded in all. We must re nize in particular the Messianic trend of the Old Testament system if would comprehend it from its initial stages through its ever-varying velopment to its consummation in the grander mysteries of the New tament. We must believe that Jesus Christ is the supernatural fulfillm of the Messianic hope, not only of the Jewish race, but of all the Ge nations, and that his religion, based upon his supernatural character the supernaturalism of his teachings, is the direct consummation of antecedent signs, preparations, symbolizations, and anticipations, whet found in the old Jewish ritualism or the equally old or older forms types of the ethnic religions associated with it; and, accepting Chris such consummation, the Christian believer may be indifferent to the saults of negativism on the one hand and to the repugnant processes skeptics on the other. We therefore conclude with affirming that Je Christ was the subject of Old Testament prophecy, as he is the substa of New Testament teaching, and occupies the radiant position of Savi of mankind and King of glory because he fulfilled all things in him and united the two dispensations in one, that in the fullness of time " might gather together in one all things in Christ, both which are in heav and which are on earth; even in him: in whom also we have obtain an inheritance, being predestinated according to the purpose of him w worketh all things after the counsel of his own will."

EDWARD BELLAMY'S NEW CIVILIZATION.

An ideal civilization, freed from corruption, poverty, ignorance, a oppression, is the animating hope of mankind. So vital an element is in human thought and aspiration that it is no longer the dream of sag the whim of prophets, or the musical declaration of priests; but it co trols the race in its evolutions of progress, and constitutes the cause of tumultuous activities. The later Grecks taught that the golden age w behind them, and that the future, so far as they could outlook its boun aries and phenomena, only promised inferiority, supineness, and dec Of an entirely different mind was the ancient Hebrew, who foresaw, af many lapses and decadences, after strifes, wars, and earthquakes, t glories of a kingdom that should fill the world with peace, and quiet t revolting tendencies of the nations; and this larger, richer, and mo beneficent expectation of the Jew has passed into the Christian worl and become the guiding principle of governments, social tendencies, a the manifestations of individualism.

With this hopeful view of the future, and with what it implies of p litical and social reconstruction, of moral reformation, of affinity wi

nents of religion and of harmony with the laws of progress, we ntire sympathy, and indorse without hesitation any movement or ory of society, or any principle or policy of action, that promises ibute to the general advancement. It is evident to all observing oughtful men that the civilization of the world is still imperfect, t it must undergo some reorganization, or modification, or trans- on, before it may be regarded as fully adapted to human condi- nd especially before it may be pronounced perfect and final. If it ior to the barbaric and effeminate civilizations of other ages; if rent principles are those of justice, equity, and morality; if under ence the individual finds it possible to attain to his maximum de- ent, nevertheless there are in it the remnants of the duplicities of , and such possibilities of evil, such attractions and repulsions in eral mechanism, as compromise it and threaten it with disintegra- Nations are on the rim of a volcano whose fires are likely to break moment, causing anarchy, disruption, and wide-spread moral on and distrust. The world is not at ease, and righteousness is ersal. It is believed, therefore, that it is on the eve of a general on that may result in the introduction of a new civilization, and old system of life will give way to something better, more hu- ore ideal. Every one is familiar with the historic fact that the ade of a century is usually a period of calamity, revolution, po- hange, and social reconstruction; and it is probable that the last of the nineteenth century will not prove an exception. Already s of upheaval and ferment are visible among the nations; but they ignify the end of the world; they signify the opening of another he Apocalypse. It is altogether probable that with Nihilism still ing Russian tyranny, Socialism still intensifying itself in Ger- nd anarchy still menacing the American republic, great changes in ghts, systems, and ideas may obtain every-where, and the world nced toward its ideal.

nost popular theory for the reconstruction of society is that pro- y Mr. Bellamy, who, as an idealist, is certainly entitled to some ion, though it is well known that the germ of his theory may be n a French author of the last century. The book bearing the title *Backward* is a phenomenon in American literature, and must stand til another genius with equal philosophic discernment shall appear tage of action. It is remarkable for its literary style, its captivat- estions, its plausible explanations, and its fascinating philosophy. of these particulars should it be depreciated. Since, however, k has had an unprecedented sale, and is exerting a wide-spread we believe, mischievous influence in American society, it is our study its proposed method of reconstruction, and estimate its cording to sound ethics and religion. Were it read as one of rne's fictions or Baron Munchausen's tales we should not deem it y to consider its fantastic conceptions; but as it is accepted in arters as a sober solution of the Social Question we propose to

state some objections to its expediency, practicability, and potentialit and without prejudice.

The palmary error of the author is his failure to recognize the mor integrity of the civilization of the nineteenth century. He starts wron in assuming that our civilization is essentially an inherited depravity, an like the idolatry of Israel, must be annihilated. He has no eyes for th beauty, or philanthropy, or education, or religion of the present da but he sees defects in every thing. The commercial system, based o competition, is, in his judgment, a crime against human interest; the edu cational system fails of its purpose and leaves the people in ignorance religion is a dogma, and the Church is the instrument of a decaying sec tarianism; the social system is built on antagonisms, resulting in jeal ousies, frictions, disasters, miseries, and crimes; and the legislative spir is employed to propagate the divisions, hates, and woes of social life. H pronounces every social condition abnormal, illegal, and mischief-making he strikes at all the principles, laws, customs, and habits of the people intrinsically unsound and based on selfishness and corrupt teaching. H is pessimistic to the last degree, because his theory of reconstruction re quires just such an attack on established institutions and the economy civil government. Schopenhauer never poured forth a criticism of th government of the world equal in severity, or breadth, or genuine *no chalance* to this assumed judgment of modern society. Instead of provin the disorganizing and cruel tendencies of society he states them as if n one would dispute him, and thus gains half the battle. The surest wa of winning in an argument with those who are not accustomed to the in tricacies of logic is to "beg the question"—that is, assume to be tru what is alleged, and declare it as if no one doubted it. This Mr. Bellam has done with a degree of coolness and adroitness, and also with an effron ery and a rhetoric, that are unusual in the realm of criticism.

In this assumption the author has one advantage, and that is, though ful people know that it is partly true; but few extreme critics go so far to pronounce a doom upon the entire system of civil life with the princ ples that underlie it because the system is not integrally perfect. Not few disabilities and infirmities attach to the system, but it is not in princ ple absolutely abnormal and diabolical. Because of corruption in the bo politic it is not wise to pronounce the sentence of death upon it. Refo mation, not death, is the remedy. Because the illiteracy of the count is vast, it is not wise to overthrow the educational systems in use in th several States. Because the business spirit is competitive, resultin sometimes in bankruptcy, it is not wise to annihilate competition as evil principle or condition. Because the Church has not introduced th millennium, it is diabolical to remand the Church to an incidental positio and preach the Gospel through a telephone if any body wishes to hear i The author, discovering certain defects and blemishes in the system, pr poses, instead of reforming, revising, and correcting, to demolish the sy tem and substitute an untried experiment that reason repudiates and th instincts of humanity resist. It is as if discovering a broken pipe

rgan the musician, instead of replacing it with a perfect pipe, sh the organ. It is as if observing a speck on Raphael's ion" the artist, instead of removing the speck, or permitting hould cut the canvas into fragments. What would be un- insanity, in other spheres of life Mr. Bellamy would regard wisdom if adopted in reconstructing society. Taking a the system and magnifying its defects, he does not propose em, but rashly demands the annihilation of the system. oism of a fiction-writer, but such heroism in practical life ssible, and, if possible, destructive.

o the social structure as it is in all its parts and in all its author is bound to offer a civilization which, omitting all and disabilities of the present one, shall practically com- ideal and superior in its spirit, methods, offices, and results. ipt this shows great boldness, but the vigor of the author n, and he never loses sight of his ideal. So far as the fun- ciple of the new civilization may be discovered, it is in oppo- ontrolling spirit of the nineteenth century. In every depart- substitutes the principle of co-operation for the principle of hich, he declares, is eating its way into the heart of society g it with paralysis and ruin. It is easy to overlook and even alse judgment of the present century; but when he urges nt and annihilation of the main principle of our civil econ- to pause and inquire if he really means what he says. All ook there is the constant criticism of the competitive prin- h it were diabolically dogmatic and detrimental to every on. It has no explanation, no advocacy, no generous treat- condemned as the cause of the distress and wretchedness of other cause is so branded with infamy; no other so held the evils of life. To extinguish it, therefore, is the propo- substitute the fraternal spirit of co-operation is the whole We have, therefore, to deal with a very bold, a very revo- osition.

ed that the competitive spirit, dominating every impulse, s interest, may promote oppression, exaction, and selfish- y trait, every faculty of human nature, must be branded as he standard of judgment applied to it must be its excesses d, or the possibilities of excess. The acquisitive principle such a rule of judgment, for while it is the explanation of alism of modern times it often tends to excess and injury. courage is right within limits; wrong beyond them. Phi- triotism, humility, and many of the adorning graces of rish within prescribed boundaries, but are unauthorized and ces become offensive if developed abnormally, or are mani- exaggerations of honest souls. The competitive spirit be- an nature, and is the moving cause of its largest external Without it stagnation is inevitable. To assail it is to assail

human nature; to criticise it because it may be excessive is to justify a upon all the virtues because they may excite to excess. We owe much to legitimate competition in all departments of life to consent t annihilation, especially on the plea that the opposite principle of co-op tion will guarantee to society a larger and more healthful developme its powers and functions. The principle of competition, however, not necessarily exclude the principle of co-operation, for they may co- in the same community and to the general advantage of the country. is difficult to detect, when in full operation, any more merit in co-op tion than in competition, except that the former may for a time ap the more beautiful, but not more aggressive, or more conspicuous in ducing general happiness. We cannot, therefore, discover any pos gain to society by the substitution of co-operation for competition.

Mr. Bellamy seems to forget, as socialistic theorists generally forget, his proposed scheme of reconstruction is in the interest, not of the pe at large, nor of a majority in the commonwealth, but of a class supposed many to be in the minority, and with no right to claim a reorganizatio the social system in their behalf. The truth in this respect has been den or ignored, and entirely too much sympathy has been expressed a class of people who, stimulated by over-attention, are now demand from the majority such changes in the social structure as, if granted, w practically destroy it. It is true the author in his scheme seems to pro for the professional, literary, and commercial, as well as for the so-ca "laboring" classes, but in no such way as to guarantee their hig interests. The scheme is in the interest of the "laboring men" of country, and only incidentally secures the rights of those who are included under that generic term. If, however, we may understand what classes or groups are signified by the term, we may discover t relative strength numerically and their relative right to be heard in social controversy they have inaugurated. But it is next to impos to approximate the facts and figures required for the argument. Rece we addressed a letter to a gentleman intimately related to the labor m ment inquiring the meaning of the term "laboring men," and rece the following in reply:

"Laboring men" originally referred to skilled artisans and unskilled labo who worked for day or weekly wages, and did not include clerks, book-kee farmers, and other salaried or independent persons. But of late years the pres of competition has been so felt by all classes of employees that clerks and ot of their class are identifying themselves with the struggle for maintenance increase of wages and the reduction of the hours of labor. For instance, Knights of Labor have an assembly in Cincinnati composed of retail sales through whose efforts several of the leading stores have adopted early clo except on Saturday night. There is a sense in which the term "laboring m now includes all employees, for the field of organized labor is extending so it provides for nearly all, the Knights of Labor excluding only liquor-dealers, yers, professional politicians, and capitalists.

This is a sweeping definition of the term "laboring men," including we see, clergymen, poets, editors, physicians, artists, the small busi dealers of the country, officers in the national and State governments,

t included in the final restriction above named. To apply the these classes is not only misleading, but it has no justification n the state of society. It is a misuse of the term to apply it ook-keepers, farmers, physicians, ministers, editors, and busi- They do not belong to the laboring classes, so called, nor have affinity with them. The laboring classes were so called be- lid not belong to the other classes of society.

ne definition, with or without restrictions, it would be inter- certain the exact number of "laboring men" in the country, rgument for or against these claims may have a solid numerical n here we are doomed to disappointment. It is reported that of Labor have a membership of 300,000; the Trades Unions, e Federation of Railroad Employees, 100,000; the Farmers' 500,000—total, 2,400,000. This is not a large showing if it ce the organized labor of the country; but that the argument airness we shall extend the figure to five millions as the prob- ntation of the "laboring men" of the country. Many of these ed, but, allowing all to be married, and assuming that one n represents three persons, all of whom "labor," we have a en millions of people included under the term used. Accord- census of 1890 the population of the United States exceeds deducting 15,000,000, there are 47,000,000 who are not men" in the right use of the term. On this showing of sta- aps not liberal enough, we claim that the "laboring men" titute *one fourth* of the population, and are making demands fourths entirely inconsistent with the interests of the latter, henceforth be resisted. It is time to say the plain word that ould not be allowed to dictate to three men, and that the n, urging himself to the front and proposing to reform and society, should take a back seat, and feel the pressure of rea- d religion. He is demanding too much; he is trespassing ghts of the majority. The "striker" should be branded a the "reformer" should be reformed. It is time that the eak. It is time that culture, refinement, and the spirit of and progress should combine against the ignorance, jealousy, lust of the laboring classes; for the vices of the land inhere ses. It is time that the labor movement, so far as it contem- ation in its own interests and reconstruction for the minority, ebuked and forced into silence. Mr. Bellamy's scheme is in of a minority.

tal to the author's idealism is his total disregard of the highest ilization in his scheme of reconstruction. He never intimates will overturn society or by what methods he will introduce *ime*. He assumes that it can be done, but whether he favors g agencies of sentiment, education, and religion, or the terrific an abrupt revolution, no one can tell. As neither education, nor religion plays any prominent part in his new society, it

is not warrantable to infer that he would employ them in the ini introductory movements; and so we are left to conjecture that he approve a sudden overthrow of the social system under the leaders sanctified and skilled anarchists, who understand the process. not charge this method upon the author; but as he does not recon the existing agencies of the nineteenth century he is open to very suspicions as to the methods he would indorse.

The inconsistency of the proposed reconstructive scheme is very in that, objecting to the mechanical form of society as it exists to-d author suggests a mechanism huge, despotic, and more monopoliz its tendencies and effects, and more ruinous of all individual aspi and social quickening, than any thing ever invented or conceived human intellect. His theory converts society into a vast machine complex, cruel, and crushing in its workings than the caste syste the Old World, or the tyrannies of history. It converts the gover into the capitalist, endowing it with ten thousand more functions an rogatives than all the capitalists of the world ever exercised. It ab the republic, destroys individuality, reduces every man to a slave State, and by a system as inelastic as it is impracticable enforc formity of wages, prices, and customs, and controls society by the less energy of its aggregated power, defiant alike of the rights of th vidual and the obligations of religion. No scheme has ever been sug that equals this for impracticability, unwisdom, mechanical unifo and suppression of individual instincts.

With all the disadvantages of the present social system man is fr is working through philanthropic and educational forces for the d ance of the race from the disabilities and inheritances of the past. nineteenth century, with all its sins, has not dispensed with gospel for the improvement of men, and will recommend the Church, the house, and the family institution to the consideration of the twe century. The ideal civilization is yet distant, but it will not be ha by social revolutions, by the use of the wine-cup, by government mon by suppression of the individual, and by the abrogation of those principles, and customs that have given safe direction to society th the ages and rendered it stable in times of immorality, revolutio the decay of the civil virtues. The New Testament, once adopted text-book of the nation, obeyed by the individual citizen, its spirit porated in general legislation, and the new life it enjoins experienc the people, will not only transform the republic into the kingdom of but do it so thoroughly, so easily, so permanently, as to obscure t considerate idealism of the reconstructionists, who have nothing t for the ills of man except the impracticable visions of disordered lects and the vagaries of fruitless speculation.

GIBILITY OF WOMEN NOT A SCRIPTURAL QUESTION.

as the question of the eligibility of women to membership in l Conference of the Methodist Episcopal Church was pending laity, the *Review* was silent, partly because it preferred that the d vote unembarrassed by ministerial influence, but chiefly be- elation to them was not sufficiently close to justify an effort to thought the one way or the other. Now that the subject will deration by the ministry, and the vote cast this year by the s will have legal force, perhaps determining the result, it is on us to participate in the discussion, at least so far as to aid he question and in guarding it from confusion and from meth- ay be employed either to enforce or defeat it.

l among the arguments used by both parties to the issue, and n their judgment, of primary importance, is the assumption that res clearly reveal the status of the apostolic Church, and by im- ecide the position of woman in her domestic relations and in ublic attitude as a Christian believer. If this is really so, fur- sion will be useless after we shall have ascertained exactly what for believers are apt to adhere closely to the written word, or to standing of it, when it seems to affirm certain tenets, or ethics, dments. If it is true that they speak as plainly either for or man's right to assist in the legislation of the Church as they doctrines as incarnation, atonement, regeneration, sanctifica- ection, and a judgment, we shall surrender to their teaching ordingly. It is singular, however, that on a subject of such portance the Scriptures are neither clear in revelation nor de- ggestion; and as many wise men, schooled in the art of inter- nay be found on either side, it furnishes ground for believing arties may be mistaken, and that another view is possible. We propose to show that, so far as the Scriptures are concerned, ot be quoted on either side, and are not in any way whatever the issue before the Church. We are not aiming to change of the question; but we would assist in relieving it of incum- embarrassments, and at the same time influence the ministry telligent consideration of the duty that is imposed upon them eral Conference.

other denominations may interpret the Scriptures, the Meth- pal Church indisputably holds that no specific form of Church was prescribed by our Lord or his apostles. With them s to have been an open question, for there is no account of organization of a New Testament Church in accordance with Presbyterial, or Congregational ideals or types of government. nor matter, left to circumstances or providential indications, dea of the Church being its spiritual function. That the Rome embodies a different notion, *regarding the clergy as the* not surprising, for upon this hierarchical basis it is easy to

perpetuate its iron-clad authority, and especially if it can show that i
resents the apostolic type and ideal of the divine institution. Nor
Protestant conception, while adverse to the Romish interpretation, w
in accord with the liberal construction of the Methodists. The adv
of such vagaries or fictions as an "historic episcopate" and "apost
succession" are compelled to bend the Scriptures to their support i
der to give a reason for their existence as a Church based on such i
Many Calvinistic bodies are equally firm in the belief that the
ernment of the Church by elders is ordained of God, and attem
vindicate their existence and add renown to their history by clai
an alleged conformity to the apostolic type of ecclesiasticism. O
supposition that there is a single type authorized by apostolic t
ing and example, we should have difficulty among so many forms
now prevail to select the conforming type, for nearly all claim t
scriptural, and each insists upon a divine warrant for its parti
form. As a Church we interpret the Scriptures on this point in a
liberal way, holding that no form is prescribed, and that any fo
legitimate provided it have providential authority, and is adopte
the promotion of the interests of the divine kingdom. We do not
with this general statement, but add that while some Churches cl
scriptural warrant for their forms the Methodist Episcopal Church n
no claim whatever in this respect, but merely affirms its legitimacy
as respects its existence and its type of legal machinery. We do n
tempt to vindicate our form from any apostolic teaching, except to say
such teaching is general and unrestricted, and elastic enough to allo
any form whatever. In affirming the position of the Methodist Epis
Church, both as respects its interpretation of the Scriptures and its i
pretation of its own validity as an organization, we do not mean to i
that there is any doubt as to its being a scriptural Church, but merely
the Scriptures do not determine the question of Church government.
ernment is a question, not with the Scriptures, but with the Churches, w
chief limitations relate to the ministry and the doctrines they propa

Holding that the eligibility of women as delegates in the General
ference is a governmental question, it is clear that its solution is w
the province of the Church. It is in no sense a scriptural question,
cannot be decided for us by the Scriptures. Undecided by the apo
the living Church of to-day must decide it. It is noticeable that all
tions of government, civil as well as religious, have no settlement e
in the Old or New Testaments. Respecting civil government, Jeh
preferred a theocracy to a monarchy, but this preference was limite
the Jewish people for a particular period and for a particular purpose.
one will claim that a democracy, aristocracy, or despotism is prescrib
the Scriptures, even with the definite Jewish example of a single fo
an inducement to such a claim. As touching ecclesiastical governm
the Scriptures are equally unauthoritative in their teachings, leavin
choice of form to the ecclesiastical bodies themselves. We are explic
this statement, for we are anxious to fasten the thought that a go

tion is not a scriptural question. There are problems which, e before the Church, would receive attention because of their riptural character; but they in no sense are governmental If such questions as woman's induction into the ministry, ordination to deacon's or elder's orders, or woman's appoint- e pastorate were before us, we should pronounce them script- lso the establishment of doctrine or the reconstruction of faith were the question, we should hold it to be scriptural. hese questions is governmental, but belongs to another sphere e voice of divine authority must be heard.

e allowed that if eligibility is in any aspect scriptural it cer- ly a New Testament question, inasmuch as the point is the acter, and offices of the Christian Church, with the rights, , and privileges of its members. We cannot, therefore, be y any teaching or examples recorded in the Old Testament, blem dates from the time of Christ, his teachings and the the apostolic Church being the sources of our information. e inquiry to the New Testament, we find on examination sev- s in relation to husband and wife, or the family institution, strangely have been perverted to the support of the belief that e woman from the legislative or governmental department of We are amazed that any thoughtful person would employ of, or references to, domestic relations in favor of any belief especting the abstract question of woman's eligibility to other s constituted and warranted, man is regarded as the head ly, because there cannot be divided authority in the family; mestic relation is as unlike the relation between governors nbers of the Church as the family is unlike the Church. We re mildly protest against the misuse of such passages as vely to the family institution in support of a theory respect- ission of women into the General Conference. For example, First Epistle (iii, 1–6) ordains the subjection of the wife to , citing Sarah's obedience in illustration of his teaching; but ing about the Church and nothing as to the legislative au- an or woman in the Church. Let it be noted, too, that while d apparent authority over Sarah he had no authority over n such as a legislator exercises. His rulership was within, but the family. Paul (Eph. v, 22–33) discusses distinctly the husbands and wives, and also the relation of Christ and the strating the latter by the former, and the former by the lat- not the remotest way does he allude to the ecclesiastical e Church, but attempts to set forth Christian experience or n life in the light of the marriage institution. Thus it fre- pens that the marriage relation is seized by a New Testament lustrate some profound fact in the divine economy, as the unity between Christ and the Church, or the equally mysterious ween Christ and the believer; but no instance can be quoted

in which it is used to illustrate the governmental order of the Chu
They must therefore be set aside as irrelevant in this discussion.

Equally irrelevant are all those passages that directly bear upon
Church, whether in respect to its activities, its ministry, its ordina
its origin in Christ, or its far-reaching plans for the conquest of
world. Paul (Col. i, 18, Eph. i, 22) exalts Christ as the head
the Church, but he does not invest man in any way or to any
gree with headship in the Church as he invests him with headsh
the family. In 1 Cor. xiv, 34, 35, he reproves the social disorde
a particular Church, under the circumstances commanding women t
silent and confer with their husbands on such matters; but this is
question of government, and was not used by Paul, and should no
used now, with reference to woman's right to a share in the governm
polity of the Church. Equally strained and misapplied has been P
teaching in 1 Cor. xi, 3—*κεφαλὴ δὲ γυναικὸς* [*ἐστιν*] *ὁ ἀνήρ*—wherein he r
ates the common doctrine of the family headship of man, but wit
intended application of it to church government, but rather to ch
services or ordinances. Even headship may only imply executive
tion without any legislative power whatever. Man is executive in
family, but not necessarily the law-making power, for he must rul
family "in the Lord." It is important to remember that the head
of man, according to the New Testament, does not extend beyon
family, and does not imply absolute sovereignty even there.
not ordained, nor proclaimed as a fact in church or civil governm
It exists nowhere but in the family, except as it has been sel
and wrongfully seized and exercised. We confess that after most
ful examination of passages adduced in reference to man's relatio
woman we discover no ground for applying them to the questio
woman's eligibility to legislative rank in the Christian Church.
of these passages refer to woman's domestic life; others to her s
position; others to her prophetical office; others to her philanth
work; but none is involved in the question of church government.

If to these general considerations we add the result of an examin
of those passages that bear closely on the church constitution, giving
weight to the interpretations of Calvinists and others who find a ty
government in the New Testament, the conclusion is the same.
selection of men as apostles is of value only in a discussion of candi
for the ministry. The fact throws no light upon the ecclesiastical
of the Church. Apostolic injunctions with reference to deacons
elders are of importance in a discussion of ministerial functions, but
do not indicate any thing on ecclesiastical authority. Such passag
Acts xiv, 23; 1 Tim. iii, 1–16; 1 Pet. v, 1–3, and Acts xx, 17–35, r
to the duties of elders and deacons, the chief of which is to "feed
flock" of God. They are not appointed governors of the Church,
are teachers and preachers. We are bound to distinguish between
ministry or the spiritual department, and the government or the leg
tive department, of the Church, because Paul, in 1 Cor. xii, 28, enume

ts" as distinct from the ministerial office, or the office of gelist, pastor, and teacher; and all passages that relate to t be separated from all passages relating to the other. The of the Church is as distinct from the ministry of the Church g is distinct from preaching the Gospel, unless we are pre- ept the Romish theory that governmental authority resides ith the clergy. As to the ministry, the New Testament is to "government," it is silent and not to be quoted, or if rather in favor of than against the right of either sex to thority; for, so far as the examples are suggestive, the *entire* participated with apostles and elders in the general direction h.

ring the proposition to be submitted to the Conferences we pressed that it in no wise involves the scriptural phase of the e are not to decide whether the New Testament admits of ibility to legislative rank in the Church, nor should the ques- egerdemain be made to revolve around that point. It is not exegesis or interpretation that the Church is to decide, but a on of whether woman's eligibility shall be recognized by law, eneral Conference is competent to enact, because there are no rriers or instructions on the subject. Conference action is pure and simple. It is not sitting in judgment on the ecause the Scriptures are not in the case.

eral position of this paper is correct, then the conclusions must be correct. While we affirm that the eligibility of eat in the General Conference is not a scriptural question we hasize our belief that it is a providential question. As the piscopal Church is a providential Church, so its revolutions, hods of progress, general history, and its more immediate have been providential, or seemingly ordained of God. This n is to be determined by the providential indications that we have determined other issues in the past, as lay delega- ould study the times in which we live, the necessities of the ey appear, the expressed desires of the membership regarding and act upon an intelligent conviction born of the require- case.

it also apparent that as this is not a scriptural question it is a matter for the conscience as for the judgment. It may diency, necessity, ethical relations, and mere advantage or ; hence it appeals to sober inquiry, candid thought, and of wisdom and knowledge in the things deemed best for y of the Church. With this view of the movement, though in harmony with that of others, we urge the ministry to care- lence, and a broad and liberal interpretation of the rights d of the necessities of the Church as a preparation for cast- es, which may determine an issue of some importance to the thodism.

PROGRESS OF CIVILIZATION.

REVERENCE for the law is one of the chief foundation-stones of social structure. All other provisions made for the perpetuity of the b politic must be regarded as insufficient unless there be due venerat for the written statutes and a consistent enforcement of their provisi The foresight of pioneers who bring forth a new civilization out of l baric rudeness, the heroism of warriors that expel invaders from national boundary, and the wisdom of legislators in halls of parliam and senate-chambers, resulting in the framing of the soundest legislati all count for little unless the law be vigorously and impartially enfo in its application to the social life. Only this stable foundation ma possible an enduring social superstructure. It is also highly satisfact as we make the familiar yet necessary appeal to history, to notice general veneration for the law which obtained among the nations antiquity. So soon as men banded together in corporate associations reign of law began. Cain feared that the avengers would slay him a went forth with blood-red hands over the earth. What meant suc fear but that men already realized the heinousness of murder, felt the security of life unless hedged about with provisions for its continua and had spoken their formal condemnation of bloodshed? From t earliest time we find the continued expression of man's felt need of l safeguards in written codes and in officials empowered to enforce statutes. The Grecian archon, with his considerable authority, the man proconsul of wider rule, and the eorl of the early English v thus the embodiment of the idea of justice as the desert of every and as the condition of social perpetuation. Shylock had at least force of human statutes behind him when he cried, "I'll have my bon and made his ill-timed protest against the loss of his pound of fl From the most nomadic to the most established people, and from most ancient to the most recent races, the law-making and the l enforcing instinct has had its perpetual manifestation.

Some of the conditions that contribute to hearty acquiescence in digests of law which regulate the community seem worthy of passing c meration. Clearly, the employment of legislators of high intelligence unimpeachable integrity is a fundamental prerequisite to equitable beneficial statutes. The former qualification is a prime essential. Ignora of national history, narrowness of view, and in general a low quality mental endowment cannot but injuriously affect the grade of legislati Unintelligent congresses make poor laws inevitably. Nor is stanch tegrity a less necessary qualification for sensible law-making. The rem iscence of Gouverneur Morris regarding the Second Congress of the Uni States was couched in the emphatic utterance to John Jay, "What a of scoundrels we had in that Second Congress!" Whatever of truth th was in the old-age retrospect of these distinguished continental statesm lends emphasis to the point we seek. The supplanting of incorrupti

getful representatives of the people in their legislative halls
ous and vacillating spoilsmen is an offense before the altars of
t will surely yield its evil harvests in monopolistic, immoral,
atutes. Cromwell dismissed the Rump Parliament for the
illanimous way" in which it exercised its power. To clothe
ator with such Cromwellian powers in this modern day
bversive of good government; and yet the sincere students of
s must deplore the time-serving spirit of the modern legis-
evoutly hope for such a re-adjustment of the parliaments and
f the day as shall tend to the more general and reverent ob-
he statutes. But condemnation should not pass to diatribe.
ignore the excellence of much of the legislation that is now
nd should rejoice in that wide-spread reverence for the law
ns. The impartial enforcement of bad measures is the surest
ultimate abrogation; the enforcement of the good must ever
ght of all lovers of justice and contributive to the public
bserver is, surely, not disheartened for the maintenance of the
he law as he scrutinizes the national life. Across the seas
f justice are fairly regarded. Throughout the American do-
holesome facts are noticeable as the execution of murderers
en found guilty of the crime alleged, in spite of all influence
bear upon the executive authority of the State; the convic-
prisonment of forgers, notwithstanding the large and some-
entimental interest excited in their favor; the frequent
of legislation involving public morals; and the usual ac-
f men, with passions kindled to white heat, in the results of
tate, and national elections, as the verdict of the majority
In such facts as these, and in the general spirit of obedience
road, may we read hopeful signs of the continued veneration
wherein is safety and perpetuity.

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s are not always an uninviting study. The results of the
nsus of the United States, so far as announced, are replete
interest. To look broadly over the national domain, each suc-
le, in a thorough scrutiny of the population, fertility, manufact-
investments, educational appliances, religious preferences, and
ts of the republic, is a labor of surpassing magnitude, whose
ent calls for general congratulation. The preliminary report of
endent of the Eleventh Census gives emphasis as well to certain
ples of national growth to which no student of public affairs
fferent, prominent among which is the law of relative increase
erent decades. It is a significant statement that the per cent.
etween the years 1880 and 1890 is 24.86, in the grand total
0 population, while the corresponding per cent. of increase in
ng decade from 1870 to 1880 was 30.08. In other words, the
governing the increase of population would seem already oper-
sence of this law being that the increase, when unaffected by

such extraneous causes as war, pestilence, or emigration, seems to pro
at a constantly diminishing rate. So fundamental a rule as this sh
consequently enter into the anticipations of prophets concerning the
tional advancement of the future. The principles which regulate the gr
of population in particular sections are likewise brought prominentl
attention in the scrutiny of the census returns. In the region of the
kotas, Nebraska, and Kansas the changed conditions of rainfall wi
the last three years have led to the abandonment of this section by t
sands, and their emigration to Oklahoma or the Rocky Mountain reg
In Nevada the failure of its mines has led to a decrease of its popula
and its reduction to the end of the list of States. Man's alliance
nature is the inference. So are the thousands dependent not alone
luxuries, but also for very necessaries, upon the clouds, the earth,
elements; and so in endless flux does the tide of population move up
down the land, to satisfy, if it may, its search for creature comf
The principle of the orderly succession of industries in the national de
opment also receives emphasis in the recent census reports. This la
succession is usually the pioneer work of the prospector, hunter,
trapper; next, the herdsman, with cattle-raising as the leading indus
then agriculture, as settlement increases; and, finally, manufactures
the massing of the population in cities. Such a law is visibly operativ
our national growth, as shown by many concrete illustrations. But
with the weighty principle that we are rather concerned. Through
a tendency to centralization, already instanced by the collecting toge
of more than half the population of the United States into cities, the
of the future is the key of moral and religious reform, and the force
wins the city wins the republic. Whatever else is taught by the stati
which have been recently announced, they are at least freighted with
significant lessons touching the principles of national growth.

HYPNOTISM is occult, spectacular, attractive. Antecedent to any
quiry concerning its essence or its place in scientific classification
mystery is an unfailing charm. That men are drawn by its phenome
in keeping with their general love for the miraculous. In earlier
they bowed before the spell of Egyptian magic and Assyrian astrol
mediævalism appalled them by its black art, its alchemy and astrol
more recent centuries have awed their spirits in the Salem witchcraft,
boisterous demonstrations of religious enthusiasts, and the wonder
mesmerism and spiritualism. In line with all these previous mysteri
the latest appeal to men's interest and credulity in the strange exhibi
the hypnotic power. An air of enchantment is upon these subtle m
festations. Like some *terra incognita*, which waits for the explorer,
hypnotic state lies along the border realm between waking and sl
ing, wherein the soul walks forth in weird speech and in irresponsib
for its deeds. But the subject is not always to remain shrouded in
tery. As every occult fact of nature is a challenge to inquiry, it is in
order of events that investigators have already taken preliminary s

notism its accurate definition, to differentiate its methods of
nd to assign it its scientific value. The recent inquiries in
ny, and notably France into the general subject of mesmeric
c influence are an index of this wide scientific interest. The
f hypnotism, as the chief subject of review, by so august and
a body as the Congress of the British Medical Association,
ssion in Birmingham, further establishes the growing convic-
exceeding importance of the subject. Such preliminary de-
nave been reached are, moreover, of moment; for illustration,
hope that hypnotism may prove of value in certain cases as a
r anæsthetics and as a curative force. It is no trifling claim
ay be alleviated, surgical operations performed without suf-
even certain instances of insanity benefited by the hypnotic
uld further search and experiments prove the validity of
tation, and at the same time reduce to a minimum the "de-
f brain and nerve function," which it is asserted follows the
the hypnotic state, a forward step will have been taken in
esses that as yet seems improbable.

ists and legislators, as guardians of their times, are also deeply
the inquiry into the relation of hypnotism to crime. The
e frequent subjection of the patient to influence of the hyp-
nduces "moral perversion" is sufficiently grave to merit the
igation. Hypnotism, on this basis, opens up new possibilities
ing because of its very passivity, since that passivity is not
ep, but a somnambulistic state altogether under the control of
gestions. This line of defense, as recently followed in the
ebrated French murderess, intimates the special pleadings at
e future in extenuation of the graver offenses against the law.
eight of this consideration lessened by the alternating claim
n resort to the hypnotic test crime may also be prevented,
punished. Nevertheless the lofty interests of public morals
te observance are closely bound up in the alleged production
ough hypnotism. The whole matter of its study is therefore
rave, both from physiological and moral considerations, to
prohibitions that have been put in certain quarters upon the
s exhibits of the hypnotic power for entertainment or for hire.
with edged tools. We must approve the recommendation of
France that hypnotic experiments be restricted to medical
ohibition of public exhibitions of hypnotism in Prussia; and
nhibition soon to be enforced in Belgium, with punishment,
imprisonment, for the hypnotism of girls and of persons de-
ruth is not to be reached through miscellaneous and prurient
ather upon scientific authorities falls one of the weightiest of
ies; and through this same medium the world may hope for
pretation of this latest psycho-physiological manifestation.
we may think, is ultimately to emerge from the realm of the
nto the full sunlight of scientific definition.

THE ARENA.

FATE AND FREEDOM.

We use the term fate to designate, not a sovereign decree, but fixed and unchangeable realities of nature. The terms law and neces are used in the same sense. The words freedom and liberty imply the istence of a self-active agent which constitutes a part of the struct and constitution of nature.

For ages has the human mind stumbled over these words, fate freedom. That they should suggest but a single problem is regarded an irresolvable paradox. Most speculators have extended the realm fate till it embraces the whole universe, leaving no room for liberty virtue. To obviate this dire result others have abolished fate and m God the author of all things, good and bad—a relapse into heathenism

Had investigators ignored metaphysics, and with child-like simplic observed solely the facts of nature, the beautiful harmony of fate freedom would have become apparent long, long ago. We can think nothing in this world which affords us a clearer exhibition of the wisd and benevolence of the Creator than the laws of fate and freedom w examined in connection with each other, as branches springing from same source, like the poles of a magnet—Nature.

As required by the law of necessity a straight line is the shortest tance between two points, a part is less than the whole, every point i circle is the same distance from the center, the angles of an equilat triangle are equal to two right angles, and 2×2=4. The wisdom benevolence of these facts of fate appear in this, that were the law necessity repealed in any one particular the constitution of nature wo be changed, creation would be resolved back into irredeemable chaos, intellect wrecked to madness. Mathematics would be abolished business rendered impossible. Permitting the elements of necessity stand, let us glance at the use freedom can make of it. If man, the be who mostly embodies in himself the realm of freedom, needs the trian he freely *selects* it; if the circle will better serve his purpose he app priates that, and so he discriminates and uses what suits him best of the principles and things of fate. Were things as shadows, mere pearances, or changeable without a necessary existence, they would of no value. That two and two always make four, and never any ot number, is a blessed fatality. The things and facts of fate for which m has no use in any special emergency he lets alone, and they are to him if they did not exist; and at the same time he is at liberty to use such will serve his purpose. Freedom and fate in all these particulars equally conspicuous, and it is a matter of fact as well as fate that neit can invade the realm of the other. In this order of things the wisd and benevolence of the Creator are equally manifest.

Though freedom is unable to repeal or change the laws of fate,

, to some extent, limit and modify the sway and application of
avitation is a law of nature, or an element of fate, and when I
e huge rocks tumble down the mountain-side or apples fall to
I commit them to the certain operations of this law. It is
of the constitution of nature that water heated to a certain de-
ıds into steam, in so doing generates force, and this may be
overcome in a specific case the law of gravitation and scale
with railway trains. Here genius with freedom subjects one
fate to the dominion of another.

laws can also, in obedience to man's will, be brought into col-
each other. The atoms of an immense block of granite adhere
ith great tenacity, and, on the contrary, the repulsive forces of
ire a vast deal of room for their accommodation. Availing
natural law, I bring together the gases carbon, nitrogen, and
forming of them a liquid called dynamite. I have now in
gallon can, the gases which, as gases, are sufficient to occupy
ıd cubic feet of space. Drilling a hole in the rock, I deposit
iquid and by a spark of fire liberate the gases, and the law of
which held the atoms of the rock together gives way, and the
vered by the expansive power of the gases into a thousand
such a transaction nothing is more conspicuous than the law
manipulating the laws of fate to this result.

of fatality, happily, extends also to some of the functions of
Of necessity it must think, and to a certain extent it is com-
ink according to truth. A line, a circle, and a triangle are
gures to all sane minds. Because all men know that this law
as a necessity exists and is universal intelligent communication
Within certain limits what one thinks another will think,
ne idea—as the form of a square—may exist at the same time
ber of minds. A kind, considerate necessity is thus placed at
human intercourse. It is thus that we see in the element of
orporated in nature, as related to freedom, an expression of
dom and benevolence.

ind of man there is a power at the same time to do this or do
will is the antithesis of fate. He does not passively yield to law,
ndowed with the power of self-direction and resistance. As
nks, he reasons, he judges, and determines what *shall* be done.
onsidered as a faculty or a power, is a permanent reality, but
othing *in it nor outside* of it one day which decides fully
ction will be the next day. The realm of fate is self-limited,
very part the decree has gone forth that the realm of freedom
e invaded. Fate is one unit, freedom another unit. And there
in the one element of nature that is in the other. There is a
e one side of which all is fate and on the other freedom, and
n trespass upon the territory of the other. Man may utilize
is good and for the glory of God.

H. H. MOORE.

n, Pa.

THE WEAK SPOT IN THE FOREIGN MISSION ENTERPRI

In the "Opinion" department of this *Review* for September-Oct 1890, there are certain statements about missionaries and mission deserving sincere reflection and worthy of further consideration. As sionaries we can readily agree with the statement that "the Pauline s of consecration to the Christian plan of saving the world is much requ in these times." We fear, also, that "too many enter upon missio service with too little apprehension of its magnitude or meaning." gracious as it may seem, it may not be out of place to probe "the mo that led them into the service." "Returned young missionaries" submit to criticism by the home Church, although it will be exceedi difficult for it to understand the merits of all the cases. As intimate Paul "as the typical missionary," perhaps it is true, while open to do that "it cannot be said that he is duplicated in the average modern sionary." But it may help us to a fairer estimate of this matter if we member that Paul was much above the "average missionary" of his time. Did he not write of the apostles, while putting it with very g delicacy and humility, "I labored more abundantly than they all?" P to be sure, was consumed with a grand "mission-hunger;" but wh Church it was that sent Paul out! Here we reach a deeper diagnosis of difficulty there may be in this very grave matter. Let it be emblazone the boldest characters on the Church's missionary banner: *The zeal tone of the home Church determine the zeal and tone of its missionary wo*

The Church at Antioch, which sent out Paul, was a Church full of Holy Ghost. We gather much from the few hints where it is mentio in Acts. The fact of such names being in it as Paul, Barnabas, and I shows that it was a live Church. It "ministered to the Lord"—"fa and prayed." It was a Church in which the Holy Ghost spake. It a Church that received back the missionaries with hearty joy when returned (Acts xiv, 26, etc.). Such a Church would produce earnest sionaries, "recommended to the grace of God," and would maintai them zeal and enthusiasm by the warmth of its own sympathy. If the tory of evangelism be studied it will be found that the home Chur the center of power. It is the fountain, higher than which the missio stream is not likely to rise. The modern missionary movement b after the Wesleyan revival. The little Moravian Church, full of the of God and of the "enthusiasm of humanity," as the author of *Ecce H* calls the love of man, does more for mission work according to ab than any other Church in Christendom. Its missionaries are noted for t self-sacrifice; they seek the hardest fields and go where others are likely to go. Theirs is a true "mission-hunger." The Society of Frie in awakening to a more earnest type of holy life, is now sending out s most excellent missionaries. The Salvation Army movement illustr the same point. It is a true Holy Ghost movement at home, full of fas and prayer. From the home center it has pushed out into many l missionaries of the same zealous type.

umption is not untrue; if there is something wrong in the aver-
f the foreign missionaries there is something wrong in the aver-
Church. "If we write plainly it is because" the real seat of
ion should be laid bare. If we find a type of missionaries en-
of the highest type, not influenced by the noblest motives, we
d upon it they are so far *representative* men. "Without judg-
e case," is it not a fact that where you find a pastor full of the
of humanity, with a heart that yearns for the salvation of the
e in time, under his ministrations, you will find faith and prayer
vation of the nations, you will find liberal giving, and it may
at church, as from Antioch, more than one zealous missionary
rth. Yes, it is the living, zealous, self-sacrificing Church that
ng, zealous, self-sacrificing missionaries. This subject is one
very serious reflection. It touches the great mass of the
touches the leaders and captains of the host. Brave, gallant
ke brave soldiers and gallant fighting. Napoleon said he could
ses of men with the glance of his eye. Such must the leaders
ers, bishops, editors, secretaries. We are not losing faith in the
ome, but merely suggest for prayerful consideration the thought
re is some declension in the more recent type of missionaries
be some declension in the type of things at home. If there is
negation and self-denial enough in these missionaries where are
rn these, and where have they acquired a *type?* "Without
single case lest we misjudge," it becomes us all to betake our-
ur knees. Holy, zealous, consecrated churches, led by holy,
nsecrated leaders, will produce worthy successors of Paul.

India. T. J. Scott.

THE QUARTERLY MEETING.

ision of the Conference year into periods of three months each
ve and advantageous. It seems necessary to have some object-
ip to which we may lead the subtle forces of our desires and
Monotony tires. The old-fashioned three-day services were
vith holy possibilities. Nor may we loosen our grip upon the
isitation by the presiding elder and the peculiar services inci-
at occasion without suffering loss. This direct supervision is
most prominent causes of Methodist ascendency upon this con-
he Methodist Episcopal Church cannot be successfully managed
ting this arm of power. Our strongest stations will do well to
quarterly meeting a time for rallying the combined forces of
gation and of celebrating a great victory in soul-saving.

m it of great importance that the announcements for the
rcises be clear and emphatic; that the meeting itself should be
its character; that it should be a subject of conversation and
l if there be several appointments on the charge that provision
made for attending the services. If a schedule of exercises be

prepared the Friday and Saturday preceding can be utilized in the by prayer and discussion of pertinent themes, such as "The Holy Spir an indwelling power renewing the nature, witnessing to our adoption, illuminating the understanding;" "The Holy Spirit as an inspiratio prayer, the source of hope, and a leading factor in conviction;" " descent of the Holy Spirit upon the Churches of the New Testame "The soul—its capabilities, its perils, its Saviour;" "Winning me Christ—secret of the power, personality in soul-saving, the motives immediate consecration to the work." Important as is the financial b ness of the quarterly conference, it should not overshadow all o questions, especially the spiritual work of the Church. It may be th reform in financial methods is necessary to save the quarterly mee from degenerating into a secular occasion.

And is it not a cheap ideal that relegates the quarterly conference mechanical exercise or to a nominal hour for asking a few stale questi The New Testament reading, the calling of the entire roll, the fr original, and comprehensive *written* reports by pastor, leaders, Sun school superintendent, exhorters, local preachers, with a compars statement of the financial standing of the charge, will not only cover whole range of Christian activity and progression or retrogression, but give a decided flavor to the exercises and produce legitimate fruit. shod methods of reporting are despicable. Verbal reports are often veriest farces. Accuracy, frankness, and dispatch have much to do official accountability. And why shall not additional questions be thr open to the Conference? What could be more pertinent than the follow "How many of our young people are in search of a liberal educatio "What method can be suggested for placing some one of our church pa in *every* Methodist home in the congregation?" "Are the standing c mittees organized?" "What of the young people's movement?" "Sh committee be appointed from the board of stewards to perfect the fi cial plan?" "Has the tract committee knowledge of the large and b tiful assortment of tracts now published for our Sunday-School Union

The early morning love-feast is entitled to its place in our mo Methodism notwithstanding the introduction of so much machinery. can we improve upon the simple and blessed methods of the father setting forth the time and manners of our adoption into the kingdo God, the developing processes of grace in the soul, the well-def convictions in regard to the perfecting of our love, the intense year for the outpouring of the Holy Spirit and the salvation of dying The after discussion in the pulpit of the great doctrines of the B the discriminating references to our distinctive beliefs and meth together with the practical application of the truth to the violent t upon which we have fallen, and, later, the joyous celebration of eucharist as the pledge of our fealty to the cause, will carry the tren holy endeavor clear out into the secular days of the week and n anxious the thoughts for the possibilities of to-morrow.

Harrisburg, Pa. HILES C. PARDO

EPWORTH LEAGUE—ITS PLACE IN METHODISM.

eed to keep constantly in mind the fact that Methodism was not y an ecclesiastical device, but a spiritual evolution. But in order rpetuated and extend and multiply its influence in saving men it an organism. As new fields have opened before it and it has red new and varying conditions of society its work has become nplex, requiring an increase of mechanical appliances. This has ted from time to time the work of readjustment.

he last quadrennial inspection and revision of the ecclesiastical of the Methodist Episcopal Church a new society has sprung Epworth League, exhibiting remarkable vigor and promising efulness.

he youngest of our spiritual agencies, supplies a long-felt want, s as naturally and strongly toward the Church as the ivy to the. romising so much in loyalty, love, and service, it must be given of way and held responsible for its action. While its functions be manifold, yet in one of its most important features it closely s the class-meeting. As we wish to guard that venerable insti- at has contributed so much to the spirituality and growth of the against displacement or injury, what shall be done with this rival? Shall it be suffered to undermine the class-meeting and its honors or employ such methods and become so assimilated as to make the marriage of these parties an inevitability? It the writer that this question admits of but one answer.

ing, then, that the legitimate work of the local chapter, on its line, constitutes it a class-meeting, *de facto*, the logical sequence s officers shall not only be indorsed by the quarterly conference, held responsible to it in the matter of reports, while the chief of the spiritual exercises of the chapter should hold a membership nference. And, furthermore, where the local organization can "junior" department let it be invested with the character of a s class, "formed for religious instruction," and thus become an e pastor in the performance of this important but difficult service of the children of his charge.

h use of this new agency it will not become an excrescence upon of the Church, but a part of it, and the glory of the one will be of the other.

than eighteen months the rank, work, and responsibilities of this member of our Methodist family must be officially determined. gestions hereby presented may or may not be regarded as sound ble, but if they may serve to elicit thought and discussion and e any light in the proper application of this new agency of evan- d Church prosperity the writer will be content.

, *Kan.* G. S. DEARBORN.

THE ITINERANTS' CLUB.

WITHOUT BOOKS.

A MEMBER of our Itinerant Club whose home is among the mount
or on the sparsely settled plains is troubled that he has no books, or
such as have been re-read and are even thumb-worn. His circuit-
too, affords but little time and only few opportunities for the unin
rupted reading of the few books that come within his reach. "What
I to do?" he asks.

The reply most easily and frequently made is this: Get what books
can; use in reading every moment at command; read as others have r
on horseback and by candle-light, for you probably have the advan
of good eyes.

These directions are good as far as they go, but there are other th
that can be done, and there are many reasons why our itinerant fr
need not despair. Every position and condition, even the circuit
pointment and a life in the saddle, have their compensations.

One should resolve to take or even snatch every advantage from
lot which will make for one's development and usefulness, provided
thereby prevents no neighbor from advancing.

In what we are now to say let no one infer that we speak against bo
or the good that comes from their use, though the name of those b
that are good for nothing is Legion, and though some of our preac
would better not read a book for the next twelve months; we mean
there are men who already are quite sick with book-dyspepsia and b
paralysis.

In some future articles we may speak of the art of selecting and rea
books, but what we at present wish to emphasize is this, that the des
tion of books is not or need not be an unmitigated evil, and that in
destitution one need not stop learning. We presume, of course, that
itinerant, wherever he goes, has with him a Bible, a hymn-book, and s
of the latest tracts for distribution, which he has read and intellige
can recommend; he, therefore, is in no danger of forgetting the twe
six letters of the alphabet; with this amount of material all knowledg
possible.

What then is our itinerant student to do? On horseback or on
in the public house or in the dug-out, by daylight or by candle-ligh
in no light, in company or alone, and with not a book at command
can study human nature; and this is one of the books of books.
Bible, physical nature, and human nature are the all-comprehensive di
revelations, nor is there much besides. What is there in the world's
erature that has not been pilfered therefrom?

It will be apparent, on a moment's reflection, that the contents of
mind, under the eye of consciousness, are a most convenient library,
able, and easily consulted in any place, day or night. It is, too,

sight that best interprets and gives us knowledge of the world
t. Few mistakes, therefore, are greater than for preachers not
nemselves; while each sermonic subject is under investigation
l make a constant use of *insight*. And in other respects these
sessions are of great value. When one looks within one sees
e operations and possessions of one's own mind, but also those
inds, with, to be sure, certain modifications growing out
ces in surroundings, disposition, brain texture and structure.
ery man belongs to a universal community, bound together in
sense. A person by gaining a knowledge of himself becomes,
nore or less familiar with his entire generation and neighbor-
ed, with people of all times and places. Professor Tholuck
e thought much further: "Only by descending into the hell of
dge can we rise to the heaven of divine knowledge."

its are probably better acquainted with human nature than are
eligious teachers. They are careful and constant in their study
hand on what they learn from one generation to another.

"school of life" Methodist ministers, for two reasons, are
be the next best informed: first, as compared with other
they study books less, but men more; second, the itinerant
compared with the polity of other denominations, brings its
nto contact with a larger number of different people and classes.
what is termed a practical knowledge of men no preacher can
he respect of his parishioners. No criticism, perhaps, is more
than for the people to say, "Our preacher does not understand
ure;" it is almost equivalent to saying, "Our preacher lacks
nse."

ther, it is perilous for a man to attempt to deal with human
nacquainted with it. It would be like a novice going into a
and handling chemicals of which he knows nothing. Indeed,
er deals with elements with which the chemist's materials, in
nger and delicacy, hold no comparison.

he preacher without this knowledge cannot reach the people;
nstant disadvantage. Clergymen who have had the privileges
and professional education sometimes fail, while uncultivated
re often remarkably successful. Lack of the knowledge of
ure in the one case, and the possession of it in the other, afford
lanation. Men in all professions have learned that nothing
en's hearts like that which comes from their hearts. To the
most subject-matter not in the realms of human nature par-
foreign accent; these materials of human nature are in a home

"Humanity is the heart of man," says the Chinese proverb.
an's mirror" is a Turkish proverb. Facts related to or evolved
an nature are, therefore, a sort of mediation between the pulpit
w. They afford a common ground of interest and of knowl-
ll supplied with this sort of ammunition the preacher, in a
e, *mans* his guns and sweeps the field.

A saying of Confucius reads thus: "The ode says, 'As we cut handles we grasp one handle to hew another.' So the wise gove uses what is in men to reform men. . . . Grieve not that men know you; grieve that you know not men." Almost inevitably, there must the preacher, though familiar with the sciences and the tongue men, fail of success if he does not have and use this human wisdom, common sense, this ordained mediation.

The analogies between fishing for fish and for men are numerous often commented upon. The following parable is in part borrowed certain one who would be a fisherman bought, at considerable expen patent pole, with lines, reels, hooks, and flies. The contrivances very artistic and curious, but it required so much time to master that the man had no time left in which to learn the nature of the The wonders of the pole and all other such matters were thorou mastered, but he caught no fish.

Along with him was a ragged lad who had cut a fishing-stick from thicket on the shore; he knew very little about flies or reels, poles or l but he understood fish; long before sun-fall his string was full. moral is simple:

If the fisherman would be successful he must have knowledge of as well as of poles and lines.

How shall I know or learn human nature? As every body think knows human nature, and as the one who thinks he knows the mo it usually knows the least, we recommend that the student of hu nature begin his study with the supposition that as yet he knows con atively nothing of either himself or of his neighbor. When this co tion is well established, then, in beginning one's study, one first c is to be introspective. The person in this instance looks at and st himself precisely as if he were an object outside of himself. Thoug materials are subjective, the method is objective. He must define then give thought to his experiences, temptations, motives, purposes

But the student is not to stop with himself; he is to study man i various conditions and walks of life.

The student of human nature may begin, perhaps should begin, wit study of children. Childhood is unmasked humanity, and therefore easily can be inspected. It is a book, too, which is found by every side and in almost every household; doleful the household without i

A distinguished clergyman of Boston has in his study a small ca books adapted to children. They are invited to read and study books; but he is busy meanwhile in studying the children. Mac took great delight in studying children. An old friend of the f wrote thus to Lady Holland:

I well remember that there was one never-failing game of building up with newspapers behind the sofa, and of enacting robbers and tigers, you a ing with terror, but always fascinated, and begging him to begin again; and was a daily recurring observation from him that, after all, children were the true poets.

end of Guizot, "He [Guizot] assured me that his constant in-
th the little ones had given him some of his best inspirations."
, however, must not suspect that he is an object of study; the
has that suspicion he will put on a mask or lock his door.
you will see not nature, but art. Children, when conscious
zzing-glass is turned on them, often become sticks and stocks.
student should frequent the common walks of life. Rich
e world's wisdom are found among the intelligent though
ople. "The common mind," says Bancroft, "is the true
le fit to be wrought into a god." The teamster, the fruit-
he lout, who is seen every day on the street, though in rough
reless attitude, has thoughts as sublime as any waking to the
s in the mind of a Shakespeare; he cannot put them into
can help him.

n the habit of most distinguished men to seek wisdom among
.

s said to have been the best-known man in Athens, and a
e realms of human nature. His method was to seek all classes
h every body he met. Shakespeare, too, listened to men in
life, then spoke or wrote in their speech. Burke talked with
roadside and in wood-sheds, made them understand his
spoke their thoughts in the halls of Parliament. "I dined
and others at the Ton," says Rogers. "At dinner Burke
and was found at a fishmonger's, learning the history of
ion."

Scott talked with any body. He remarked, "A boy water-
e by the roadside gives me a new idea." He took great
tage-coaching, because it brought him into familiar contact
it classes. "I have read books enough," he says, "and have
ith men of splendid genius, but have heard far richer thoughts
or and humble in life." Another suggestive remark of Scott
n are so insipid as a company of literary men at a dinner-
e Burke, he often left this kind of company for that of the
ple.

on held much the same view. "I would rather sit," he says,
telligent man of the world than a scholar." Fox and Mir-
indolent with books, but apt and enthusiastic in their study
onaparte was not a literary man, like his successor, but he
kable student of men. He says, "I know men," and on one
ggestively added, "I know Jesus Christ was not a man."
kens could never have written as he has but for his mastery
e as found in the places and haunts he describes. The state-
ot be extravagant, that the romances of both Scott and
re the only true histories, while all other histories are but
"Had I a carriage," says Richard Porson, "and did I see a
person on the road, I would always invite him in and learn
I could." Emerson, too, was wont to admit every body who

called at his door. To him there was something divine in the p
and most illiterate of his neighbors. He says:

> If you would learn to write, it is in the street you must learn it. Bo
> the vehicle and for the aims of fine art you must frequent the public square.
> people, and not the college, is the writer's home. A scholar is a candle whic
> love and desire of all men will light.

Our Lord was a very close observer of men in the common wal
life. His most impressive discourses are full of illustrations drawn t
rather than from books. In agriculture he refers to the sowing, cul
ing, harvesting, and storing the crop; to the culture of fig-trees an
pruning of vines. With all departments of domestic matters he
seems well acquainted. The relations between servants and their
ters, stewards, and their employers, the kneading and baking of b
the patching of garments, the destructive work of moths and rust, h
sweeping, lamp-lighting, and the watch-dog under the table, with
were familiar matters. He knew likewise much of the different tr
such as the building of houses, the purchasing of pearls, the catchi
fish, the loaning of money, the collection of taxes, and the various
tions and evils of debt and credit. All these matters suggest that h
far from confining his attention and presence to the higher and
classes of society. He preferred to dine with men of the world,
thus more than once gave offense to religious teachers and civil r
who at first were disposed to patronize him.

This practical suggestion, however, should be borne in mind, that
cess in studying men depends on a judicious concealment of your pur
Men must be watched when off their guard. Their involuntary m
ments and their instinctive and impulsive expressions are the win
opening to their inner nature. Socrates was ever seeking to look
those unguarded windows. It is said that Napoleon, Wellington,
thoven, Burns, Scott, Washington Irving, Goethe, and many others,
to go into company in out-of-the-way places and pass for *nobodies;*
they been known the majority they met would have been hushe
silence. Sir Walter in *The Pirate*, in the speech of Cleveland to M
illustrates this idea. After stating that his civilized ways made th
tions hate him he says: "I bargained with myself then, that, since I c
not lay aside my superiority of intellect and education, I would d
best to disguise, and to sink in the rude seaman all appearances of b
feeling and better accomplishments."

The preacher, as a student of human nature, should study carefull
the experiences of humanity and converse freely with all classes,
would better follow the rule to inquire the way of every body he m
Every other man at least has a clew, or a cross-cut, or some item o
formation not generally known.

My itinerant friend among the mountains or on the plains, that
wonderful university you are in; make the most of it until the doo
another one are opened.

FOREIGN RÉSUMÉ.

A BRACE OF PHILOSOPHERS.

R WILHELM MAX WUNDT, OF LEIPSIC.

ewhat remarkable that as Lotze forsook medicine to give ıilosophy, so Wundt, if he has not forsaken physiology, with ıs originally occupied, has at least máde it tributary to the ɔsychology. The first who consistently undertook to develop : was Fechner. Both he and Wundt have adopted the Spinoza. Accordingly, Wundt's system is sometimes called zism," which is not exactly descriptive of his cardinal idea. ttempted to widen and deepen our knowledge of psychology physiological investigations. His doctrine makes the soul a sum of various functions accessible to observation and in- nected with definite physiological processes. The soul is not ed as an independent unit along with or in the body, as, on nd, the body cannot be thought of except as united with the ture. As a method of psychological study some advantages ented. Processes of the brain and processes of the soul can de by side, and each sheds light upon the other. It has the ntage of doing away with that troublesome dualism which ts philosophy. There are not, according to this theory, two ng mutually exclusive of each other, accidentally or tempo- only to be forever separated after a time. All that anti- of argumentation concerning the resurrection and immor- asserts that the soul, the spiritual nature alone, is the real ome to an end if this form of physiology prevails. We shall o come back to the old-fashioned idea that man is a being mposed of soul and body, but we shall no longer think of rable. Man will be *all* immortal or not at all immortal. On nd, there is a serious difficulty in the way of the doctrine inas- ems to deny the unity of the soul. Whether this is a neces- f the method it is impossible at present to say, yet such is the h it is taught to-day, and Wundt is accordingly charged with erialist. On such a supposition all personal immortality is But there is no predicting what the progress of the method the future. When the defects of present results are pointed s of investigation will have to be started or the method will to confess its inadequacy. As yet it is only a method and sychology, but as such it is already a fact with which Chris- has to reckon. To condemn it now would be premature. difficulties which theology has experienced in connection with nd science have arisen from a premature adoption or rejection theories. It is sufficient to point out their bearing upon re- en wait to see whether the theories themselves will stand.

PROFESSOR FRIEDRICH PAULSEN, OF BERLIN.

HERE we have a philosopher who is all the more interesting to A cans because of his faith in American scholarship. He looks to An as the land of promise for further service in the higher ranges of tho In a recent conversation he said to the writer that while America h the freshness and vigor of youth Europe was old and exhausted. gave no reason for so dark a view of future European scholarship the reasons are evident to any one who is at all familiar with Eur thought. The ground here has been so thoroughly gone over that a nothing new can be produced except something so extravagant border upon the sensational and the incredible. Professor Pauls recent lectures, has declared in favor of the view that all nature h inner power essentially like that of life as observed in plants and mals. Crystallization, gravitation, and chemical action are but so evidences of inner impulse in the inorganic as in the organic world order to attribute soul to every thing it is necessary to suppose tha is not originally manifested in intelligence, but, as Schopenhauer, in impulse, blind will. Soul may exist where there is absolutely no int It is a proof of the strange infatuation of philosophy that, while it mently rejects the pessimism of Schopenhauer, it as powerfully cli his idealism, and is ever attempting to weave it in its new inquiries substitute it for the old notions it abandons. Professor Paulsen independent thinker, and if accused of affiliation with Schopen would probably deny it; but he certainly has yielded enough to the ism of the pessimist to warrant the belief that he is molded by it a philosopher Paulsen prefers his view to that which limits so intelligence, and hence to man, and perhaps the higher animals. philosophy ever inclines to a spiritual view of the nature of being. doctrine, however, can never satisfy the physicist, whose realm is invaded and despoiled. Nor can it satisfy the psychologist who do confine himself to the physiologic-psychologic method. For it is fectly evident that if the mere impulse of the animal, plant, or inor body is sufficient to constitute a soul, then man's intellect is some which lies outside of soul, unless the word has a special sense. Wil intellect do not thus belong at all together, but have separate exist There is a possibility thus of mental harmony in man, but not of unity. Such a view leads to some strange conclusions. The ma consciously determines to control his impulses and succeeds in do has always heretofore been supposed to have most of will. But i view were to prevail we should have to reverse the doctrine and sa he has most will whose impulses are most powerful and uncontr Thus where there is much will there can be but little room for in gence, and *vice versa*. Man's crown of glory, an intelligent will, is The idea that every thing is full of soul thus tends to lower man, lift up the inorganic world. It can only serve the interest of thos deny that God governs the world. Grant this, and there is no ne soul in an apple to make it fall to the ground.

RECENT THEOLOGICAL LITERATURE.

LOGICAL LETTERS OF PROFESSORS DELITZSCH AND FFMAN.

e of the very newest and most interesting of the books of Ger-
correspondence is indeed thirty years old, although it has only
ed since the death of Professor Delitzsch. The subjects dis-
artly exegetical, especially with reference to 1 Peter iii, 19;
dological, in which many interesting questions are treated.
ition to the knowledge of the characters of the two great
uable. It shows Von Hoffman self-possessed, deliberate, con-
zsch almost sentimental, as he himself confesses, anxious to
d, sometimes impatient. Von Hoffman's distinction, some-
ious, between human presuppositions and the teachings of
is here made more clear. According to him the Scripture
that which relates to salvation, while the presumptions are
which man brings with him to the revelation. He also distin-
een the true purpose of Scripture and those matters of geogra-
etc., which are only subordinate. There can be no doubt of the
h a distinction, and in one form and another it is being much
The difficulty in its practical use lies in the fact that no two
o the Scripture equal degrees of knowledge or the same knowl-
an all men see alike as to what is pertinent to the real purpose
and what is not. Hence no theology which bases itself upon
ions can at present be satisfactory. The application of the
wever, can be made useful to theology, since every attempt
erves to define a little more clearly just what the real object
of revelation is. It is indeed a sort of higher criticism; but
propose to reconstruct the Bible according to preconceived
, and in harmony with the limited information they have,
he fact that there is a large margin which they do not know,
necessary to a correct judgment. Rather, taking the Bible
is an effort to find out what it contains, not by an exegesis
xts, but by a comprehensive study of the whole book. It
th the external form, but with the inner character and con-
certain it is that for all the practical uses of Christianity it
re fruitful method of dealing with Scripture than the other.
o nothing more than root out that pernicious proof-text
ill deserve the thanks of every one who believes that the
is better than any one text or series of texts it contains.

THE GOSPEL OF JOHN.

noise which the higher criticism of the Old Testament makes
e led to suppose that this department of biblical research
German biblicist's mind. But it is a great mistake. *There*
s and articles issued in Germany on questions relating to the

gospels than on the whole Old Testament together. Dr. H. K. Del recently published two little works on the fourth gospel, in whi defends the Johannean authorship. A number of the most active th gians of Germany, as Holtzman, Weizäcker, Weiss, and Harnack studying these questions and giving their results to the world. most interesting, too, to note that the tendency is decidedly towar acceptance of the Johannean authorship. Weiss, of Berlin, unhesitat pronounces in its favor. But he finds it necessary, on the other han reject the generally accepted authorship of Matthew, Mark, and L A theologian in Germany would hardly feel that he had done his d he did not reject something. One who reads and weighs the re given for accepting and rejecting the various books of the New T ment is not likely to be impressed with the idea that it makes muc ference what these critics believe, since their conclusions are so arb and so contradictory. Harnack, also of Berlin, is distinguished from in that he denies the Johannean authorship of the fourth gospel, b admits and emphasizes the opinion that it was written by a pupil of and that it fully represents his conception of Christ. It does not much difference who wrote it if it is virtually John's own testimo Christ. But that this should be admitted and then the Johannean au ship denied on account of certain difficulties which raise only an i tesimal probability against it is merely a specimen of how lightly critics deal with weighty matters. Unfortunately, space does not even the statement of some of the trifles upon which such treme results are supposed to hang. These critics themselves have a ha accusing one another of professing to be able to "hear the grass gro that is, of professing to have a critical perception impossibly mi Indeed, while it is perhaps a necessary evil for the theologian of t to look into these things, it cannot but excite a question as to how of these critics can "look each other in the face without laugh Still, for those who have been troubled by the critics it may be some fort to know that even they are gradually coming to the same concl which the majority have held from the beginning, namely, that Ma wrote the first, Mark the second, Luke the third, and John the f gospel.

PHILOSOPHIA DIVINA—THE THREEFOLD PERSONALITY OF

WHAT the German does not undertake in the way of philosophy theology others may as well not attempt. Here we have a serious on the part of Döderlein to prove the Trinity by an appeal to the fac every thing has power, space, and time. Power is the Father, spac Son, and time the Holy Spirit. Among other proofs that Jesus sponds to space is Jesus's saying, "I am the door." He argues th the human trinity of body, soul, and spirit is dissolved by death w only be happy in the certainty of a trinity which cannot be dissolved is found in the triune God. It must be confessed that the man or n need of such a proof seems to have lost all confidence in revelation

any straw in the hope of salvation. As to those who believe not in the God of the Bible, such proofs are of no value whatone would ever have thought of the doctrine of the Trinity had revealed. One wearies of this kind of support for Christianity, ke praying to be delivered from those who would befriend it. rine of the Trinity rests upon such recondite proof as this it available for those who have reached the highest stages of urg.

TENDENCIES IN FRANCE.

ot speak with perfect certainty as to the comparative number of books published in different countries. But a careful survey French literature leads to no specially complimentary conclue to the literary tastes of the French. In becoming a profesre of necessity lost its dignity and bargained away its fame. Its nger to produce what is valuable in a literary point of view, but an be turned into money. That a recent work has appeared in Dogs," written, not from a scientific stand-point, but merely to e many ways in which dogs are a nuisance, etc., is a proof that lemand feeble pabulum, and have become so sated with reading urn gladly to any thing which promises the slightest variety. nch literature shows but little work in the department of hisography [including memoirs], which is so prominent in Ene number of books issued for school use is apparently very ut as in England the proportion of works on grammar is very two dictionaries of the French language are in process of . There is but little in the way of translation from foreign into French; little on art, science, morals, or religion. As , the amount of work in philosophy is now at the minimum. ticism is little cultivated, and what there is does not speak well ty of the critics. Of poetry there is almost none. Essays are ction is plentiful. A peculiarity of recent French fiction is y to collect a number of short stories in one volume. Is it beverage reader of French fiction has become so enervated by the has been offered him that he has not even the vigor left to read ? The most popular fiction is still of the Zola type, and it is remarkable that it finds its defenders from a literary and moral w. The French romances and novels of the seventeenth centen neglected in France until lately, although they have been udied in Germany. But now M. Le Breton comes forward with hat general subject. Renan continues his *Histoire d'Israël*, the ne of which presents all the peculiarities of defect and excel- characterizes all that he writes. Of a more sober kind in the tural work is Didon's *Jésus Christ*. Didon is a member of the riar Preachers. He dared not assume a knowledge of gospel is readers, hence he has introduced the Scripture text plenti-

fully into his pages. Strange that the pope and his counselors shou sume to be wiser than the all-wise God, who needs to be informed by Church that he made a mistake in giving his Book to the world. Roman Church dares to apply the principle of the *Index Expurga* even to the Book of God. Still, in this book of Didon's is the best work in opposition to infidelity and so-called liberal thought. As be expected, the echoes of the Franco-Prussian War and the commu 1870–71 are beginning to be heard. The journal of M. Edmund de court, written during the period between June, 1870, and the last of 1871, has just been issued. It gives vivid descriptions of me events with the prevailing spirit of anarchy and hopelessness of the Naturally the French have thought some about the Germans since days. Flings at Germany are quite common in novels. Recently, serious attempt has been made by a Frenchman to study the develo of the German national consciousness. It had been better for Franc her mind been applied to this subject prior to 1870. Next to fi editions of old and standard authors in a variety of departments are numerous. There are new editions of Goethe, Racine, Schopenh Molière. Plays, however, are most frequently under the hand o editor. Looking over the field one is obliged to confess that as i gland and in Germany so in France, the golden age of literature the past.

RELIGIOUS.

CATHOLICISM VERSUS LUTHERANISM.

THE Romanists of Italy have lived so long in theological and reli ignorance that it is easy to impose any kind of falsehood upon them. pope and priests are as busy as ever in circulating the worn-out false about Luther and the Reformation. Luther's doubts were a sort o moniacal possession. Lucifer himself gave Luther his taste for the ings of Huss. Staupitz was hurt because the sale of indulgences wa intrusted to him. Luther was jealous because his confessional wa saken for the indulgence sale. Luther was throughout an instrume the hands of the devil. His firmness at Worms was not the resu natural courage nor unshaken conviction, but a purpose to mock the and the Catholic world. Lutheranism and Mohammedanism are The names Luther and Mohammed both begin with an M. Both men born on November 10. Luther had no love, humility, nor chastity to his death, he died drunk, after a gluttonous meal, cursing Go pope, and the Council of Trent. Probably no Protestant would t justify the epithets which Luther applied to his enemies. But that the rude times of the sixteenth century. We are now at the close o nineteenth; yet Rome has made no progress in delicacy of feeling n gard for the truth. The resort to gigantic falsehood, however, prov invulnerability of the cause against which it is employed.

ANTISM AND SOCIALISM IN GERMANY.

id growth of Socialism in Germany has thoroughly alarmed the rch leaders. Hitherto the socialistic movement has been re- political in spirit and purpose, having in view the procurement d civil rights and privileges for the people which during the f Bismarck were denied them. It therefore early attracted the f the government, the emperor himself sympathizing with for general amelioration, and ever conceding, so far as his per- ence had value, many of the claims of the sanguine leaders. n, or the religious teachers, supposing themselves to be secure utside agitation, have discovered that in no violent way, but ectually as if the purpose had been proclaimed, the socialistic tacking the Church for its coldness and deadness, and really o an account for its existence. The opinion is general that ge is needed in the organization of the Church. Some think needs revision to suit the social theories of the day; others reater calamity could befall Germany. Altogether the Church ng itself to the subject with diligence, both as to theory and The one great theme in all church conventions and conferences tion and duty of the Church to the existing conditions. Last he Berlin Consistory issued a mandate forbidding candidates ation to wear any color but black. This was in the interest of The system of renting pews is much opposed, and a strenuous ng made to make all seats in the churches free. Were this uld be another proof that the Church is the friend of the poor. uch proofs cannot be rendered just now.

ON ARMY AND SEAMAN'S MISSION.

vation Army has at length succeeded in finding a place in the least a few of the particular class in Germany which it aims to e progress of the Army is really rapid. Some three years ago as made to establish the work in Berlin, but it was laughed out e. Now the same officer whose efforts were then thwarted is l of about one thousand persons. The Germans attribute this e influence of English money. There are three posts in Berlin the labors of the Army radiate.

he most recent branches of home mission work in Germany is 's Mission. The Germans feel a sense of shame that it is only past four years that any regularly organized effort has been apt the Gospel to the wants of sailors. Now Sailors' Homes established in all important ports, not only in Germany, but erman sailors are found, even in Africa. Public religious serv- d, ships are visited, the sick are nursed, vessels and individual supplied with religious reading before starting out on long voy- s far the results have been encouraging, a large proportion of ing exhibited a willingness to attend the public services.

CENTENNIAL OF THE DEATH OF JOHN WESLEY.

PREPARATIONS for the proper observance of this event are moving vigorously forward. The decision of the British Conference in 1890 to hold a centennial commemoration has met with warm approval through the Church. The sum of $50,000, first asked for the repairing of Wesley's house and of City Road Chapel, has already been more than subscribed. The committee appointed by the Conference have resolved to erect a tomb over Mr. Wesley's grave at the cost of $40,000 or $50,000, besides the transformation of his house into a museum of Methodist antiquities and the thorough renovation of City Road Chapel. In a recent letter the Rev. Charles H. Kelly appeals to the boys and girls of English Methodism for their gifts toward a Wesley memorial window in City Road. In a more ambitious spirit Mr. R. W. Parks asks that a fund of $500,000 be raised for the erection of a centenary hall in London, that $500,000 be used in erecting ten more provincial halls like Oldham Street, Manchester, and that $250,000 be collected for the extension of village Methodism. So do the works of John Wesley follow him; and so after the lapse of a full century among the immortals is his name a talismanic word which rouses the hosts of Methodism to world-wide enthusiasm and victory.

JEWISH PERSECUTION IN RUSSIA.

THE times are becoming troublous for the Hebrews throughout the Muscovite Empire. As an excuse for closing the Polish Roman Catholic churches the government is forbidding the repair of these buildings and has shut some of them as unsafe. The priest, M. Piotrowski, though given permission to repair his church, was sent by the governor-general of Kiev to a distant village for having extorted money from his parishioners under false pretenses. Afterward exonerated by a commission of Russian officials, M. Piotrowski has since been removed from his cure by the governor as a dangerous person who can exert his wiles even over orthodox Russians. A catalogue of disabilities to be visited on the Russian Jews with the new year was telegraphed to the late Guildhall meeting at London. Thus none may sell, lease, or mortgage real estate to the Jews, the law to be also retroactive, that they may be dispossessed of any real estate they now hold. Jewish artisans are furthermore to be deprived of certain rights, and special quarters are to be assigned the Hebrew population for residence. No abatement of this rigorous policy has as yet been effected through the vigorous appeal to the czar of the Guildhall meeting, over which the lord mayor presided; nor by the action of the House of Representatives at Washington, expressing horror over the Jewish persecution as disgracing humanity and impeding civilization, which resolution was transmitted to the United States minister at St. Petersburg for presentation to the czar. Such a policy of oppression, hitherto shown toward the Lutherans in Russia, is ominous for the Jewish tranquillity. Upon the Hebrews of the kingdom the anathema seems again being visited which has had its expression through the centuries in reproach, ostracism, and bloodshed.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

e is abundant evidence in the current religious Reviews that the tide
nalistic thought has reached its high-water mark, and is gradually
; toward its ebb. For a time the force and noise of its advancing
egot a timid, apologetic spirit in the defenders of the divine au-
of the Bible. To-day this fearful temper has given place to a
t and aggressive spirit which is bravely bent on "carrying the
o Africa." The assumptions which destructive critics have mis-
principles are now being tested by the accepted laws of historical
logically applied to the history and contents of the sacred books.
ange of tone becomes more and more visible in the Christian
of the day, which are quick to reflect the thought of the times.
ration of this statement we refer to the *Theological Monthly*,
a keen analytic criticism grapples with Dr. Martineau's "Seat
ority in Religion," and shows very conclusively that his quest for
religious authority in human intuitions unenlightened by revela-
s in a perfect blank, and in positions "from which most minds
eek refuge in skepticism or agnosticism." In the same number
ble monthly a scholarly writer, dealing with Wellhausen's denial
osaic authorship of the Pentateuch, conclusively proves that arch-
st's objections to the orthodox view to be fallacies; that the new
presents new difficulties of its own; that "it is marked by its
want of literary instinct;" that it habitually exaggerates diver-
into contradictions; that its theories are crude, depend on assertion
an argument, and are often put forth by men utterly incapable of
the height of the great problem they are endeavoring to solve.
tical Review assails "Mr. Spencer's Philosophy" in a notice of
sse's drastic review of Spencer's speciously false book. Mr. Gosse
man thinker who impales the leading propositions of Spencer's
hy on the conclusions of a pitiless logic. He demonstrates that
has taken "abstractions for realities," and "has fallen under
himself calls a disease of language;" that he "has dealt with
views and logical distinctions as if they must have existence in
He also convicts him of "too strenuous a striving after the
on of knowledge, which has misled him, and vitiated even those
tions of his which are real and fruitful. Mr. Gosse has fairly
Spencer's postulates beneath the hammer of the logical *reductio
dum*. In the same spirit of triumphing assault *Christian Thought*
ages filled with lucid papers bristling with sharp points and con-
rguments against the pretentious theories of skeptical scientists
stic philosophers. In the pages of the *Hartford Seminary Record*,

which represents the *esprit de corps* of the Hartford Theological Seminary, we find a very superior paper from the pen of its president, Dr. Chester D. Hartranft. Its topic is "Breadth of Thought." Its main argument is that the widest reach of thought possible to the human mind can only be attained by "the acceptance of divine things as they are." "Breadth," he says, "spreads itself over the area of realities." Hence the broad thinker is not "he who seeks to eliminate facts that do not harmonize with his preconceptions or puts down postulates against miracles or prophecy or inspiration or the theodicy." By following out this line of reasoning this lucid writer repudiates the groundless boast of skeptics that they are the broadest of thinkers, and proves that they cannot be such until they accept in mind and heart the grand truths of revelation. Besides this article there is in the *Record* a commendation of a recent German work by Dr. von Adolf Zahn, which ably defends the genuineness and Mosaic authorship of Deuteronomy. The critic of the *Record* accepts Zahn's book as a "most welcome pledge of a reaction that is sure to come when the Christian learning of the Old World shall restore to the place now usurped by a science falsely so called the dethroned Christ."

THE *Bibliotheca Sacra* for January has: 1. "Are Miracles to be Expected?" 2. "Doctrine of the Testimonium Spiritus Sancti;" 3. "Natural Religion Prophetic of Revelation;" 4. "Resurrection and Final Judgment;" 5. "The Benevolence Theory of the Atonement;" 6. "Science and Prayer;" 7. "Cardinal Newman." In the first of these papers Dr. Lucius E. Smith, after a brief dissertation on the miracles of "the initial stage of Christian development," disposes pretty effectually of the claims of the so-called modern "ministry of healing." The second paper traces "the doctrine of the witness of the Spirit in its practical and intellectual aspects" as held by Luther, Melanchthon, and other theologians down to the close of the seventeenth century, when J. G. Baier took the element of directness from the Spirit's witness, and made it a mere inference from the believer's experience of the fruits of faith. This bit of historical theology is exceedingly valuable for its judicious citations. The third paper is a result of its author's studies in comparative theology. By citations from the ethnic creeds—the records of the past in Egypt, Chaldea, Persia, India, and China—he proves that in every age the human heart has had intuitions of one or others of the great spiritual truths divinely revealed in holy writ. What those intuitions whispered of human needs and hopes Jesus clearly explained. They were dim foreshadowings of the Christ. The fifth paper is a plausible, but by no means conclusive, argument in favor of the theory of individual resurrection at the moment of death, as opposed to that of a general resurrection in the day of judgment. It leaves Paul's sublime picture of the successive rising, first of "the dead in Christ," and then of the wicked dead, entirely out of sight. The fifth article finds the principle of benevolence both at the root and in the outcome of the atonement, claiming that the final punishment of those who reject it is in perfect harmony with that benevolent principle.

THE *Presbyterian and Reformed Review* for January discusses: 1. "Recent Dogmatic Thought in Austria-Hungary;" 2. "The Theological School a Practical Institution;" 3. "The Logos of Philo and Saint John;" 4. "The Sumarian Question;" 5. "Larentius Valla;" 6. "Christianity and its Counterfeits;" 7. "The Chronology of the Divided Kingdom." The first of these papers shows that rationalism, formalism, Unitarianism, and Romanism are the sovereigns of thought in Austria-Hungary, with only here and there a dim light of pure spiritual truth to relieve the prevailing darkness. The second paper discusses with much good sense and clear-sightedness the work that should be done in theological schools. It opposes such modifications of their courses of study as favor lower standards of attainment; objects to the plan of pushing students into much active ministerial work while in the seminary, and advocates the widening of their studies so as to include the investigation of modern scientific and rationalistic objections to holy writ. The third paper learnedly compares the Logos of Philo, the Alexandrian Jew, with the Logos of John the apostle. It demonstrates with philosophic accuracy that "John's conception of the Logos is not that of Philo." The fourth paper will delight the lovers of linguistic studies. The term "Sumarian," or its equivalent, "Akkadian," has been accepted as the key-stone of systems of prehistoric ethnography by scholars who have claimed that the Sumarians, or southern Babylonians, were the founders of the world's science in that primitive seat of the nations. To this view the writer of this paper strongly objects. He would give that honor, not to the Sumarians, but to the Semites. The sixth paper treats ably of Romanism, which substitutes the sacrifice of the mass for the sacrifice of Christ, and of a group of sects or parties bearing various names which aims to establish a righteousness of its own instead of the righteousness of Christ. "The former brings in the gospel of churchianity, the latter the gospel of humanity instead of the gospel of Christianity." Both are counterfeits. Both should be exposed and opposed.

THE *North American Review* for January has: 1. "The Future of the Indian Question;" 2. "Ireland in the Light of History;" 3. "The Restriction of Immigration;" 4. "The Dowries of Woman in France;" 5. "A Witness for William Shakespeare;" 6. "How Shall we Man our Ships;" 7. "Vital Statistics of the Jews;" 8. "Reminiscences of American Hotels;" 9. "Can we Coerce Canada?" 10. "The Late Financial Crisis;" 11. "Notes and Comments." In the first of these papers General Miles, after stating facts which prove that our Indians have been deeply wronged by our government and people, rightly insists that they ought to be placed under "some government just and strong enough to control them." In the second article W. E. H. Lecky sketches the causes, political, commercial, and religious, which have kept Ireland poor and disquiet; he then gives his reasons for believing the present home-rule agitation to be unworthy of "the respect or support of honest men." In the third article Mr. H. Cabot Lodge shows that the influx of ignorant and

vicious immigrants is so rapid as to endanger the prosperity of the country, and to require the enactment of discriminating laws to check it. His words are weighty and demand serious consideration. In the fifth paper Dr. Rolfe proves from the imperfections of the *Folios of Shakespeare's Plays*, published in 1622, that it could *not* have been edited by Lord Bacon, much less written by him. He puts Miss Bacon and Mr. Donnelly *hors de combat*. The seventh paper gives statistics respecting the death-rate and longevity of the five hundred thousand Jews now in this country, which are interesting to every student of the history and probable future of that peculiar race. The other papers are thoughtful and suggestive.

THE *Westminster Review* for December has: 1. "Alsace-Lorraine in 1890;" 2. "Professor Thorold Rogers;" 3. "Rehousing the Poor in London;" 4. "The Dangers of Hypnotism;" 5. "Mr. Parnell and the Land Purchase Bill;" 6. "A Plea for an Eight Hours Working Day." The first of these papers contains facts which indicate that the Germans, by their unwise policy in Alsace-Lorraine, have thus far failed to win the loyalty of the people of those recently conquered provinces. The second article is a well-digested sketch of the salient features in the life of one of the most brilliant leaders of economic thought in England, who is also a warm advocate of social reform. The third paper forcibly objects to a proposal much discussed of late in London to provide proper houses for the poor by municipal taxation and renting them at *charitable* rates. It insists that if municipalities do build houses for the poor they should rent them on commercial and not on communistic principles. The fourth paper condemns the use of hypnotism even in medical practice, because of its evil psychological and moral effects. It predicts that it is destined to become an extinct force.

Christian Thought for December has: 1. "Providence and Second Causes;" 2. "Fruits of Christianity;" 3. "The Adaptability of Revelation;" 4. "The Antecedent Probability of Revelation;" 5. "Harmony of Science and Christianity;" 6. "Agnosticism;" 7. "James Clerk Maxwell;" 8. "Views and Reviews." These luminous papers are all thoughtful and helpful to students of the current conflicts of skeptical science with sound Christian science and philosophy. The first, by Dr. G. Macloskie, merits special emphasis because of the ability, discrimination, and logical acumen with which it unfolds the fallacies of the antichristian scientists, and defends the scriptural view of "natural causation," of "purpose in nature," and of "dysteleology," or the problem of badness in the world. It also further presents a well-reasoned and scientific theory of Providence, which it vigorously applies to problems of physico-theology; to the problem of prayer; to the possibility of miracles; to the belief in providential creation; and to the origin of the human race. Taken as a whole, this number of *Christian Thought* is fully up to its highest standard of excellence.

THE *Quarterly Review of the Evangelical Lutheran Church* for January discusses: 1. "Unutilized Forces in Our Churches;" 2. "The Resurrection of the Body;" 3. "Form and Content;" 4. "Creed of Deeds, or the Didactics of Spiritual Truth;" 5. "The Liturgical Question;" 6. "Adaptedness of Christianity to the Wants of Human Nature;" 7. "Ministerial Education;" 8. "The Historic Episcopate." In the second paper we have (1) a sketch of the idea of a resurrection as found in the thought of ancient nations and among the Jews before the time of Christ; (2) the biblical proof of the doctrine; (3) the nature of the resurrection; (4) historical sketch of the doctrine. The fifth paper contains a protest against existing tendencies to Romanize the liturgy of the Lutheran Church. The seventh paper ably defends the desirability of scholarship in the Christian minister. The eighth article contends for Luther's theory that "the only real difference between laymen and priests, princes and bishops, is one of office and function, and not of estate. Luther, acting on this theory, set "the first example of a Presbyterian ordination by laying his hands on George Rörer, May 14, 1525." In this he was Mr. Wesley's prototype.

THE *Fortnightly Review* for December has: 1. "Stanley's Rear-Guard;" 2. "Child-life Insurance;" 3. "Prosper Merimée;" 4. "Rural Life in France in the Fourteenth Century;" 5. "Burton as I Knew Him;" 6. "The Outlook in France;" 7. "The Mask of Descartes;" 8. "Dr. Koch's Consumption Cure;" 9. "Mr. Tree's Monday Nights;" 10. "An Averted Crash in the City;" 11. "English Bankers;" 12. "One of Our Conquerors." Of these papers we note the first, in which Mr. J. Rose Troup defends himself and Major Barttelot against Mr. Stanley's impeachment of their conduct as commanders of his rear-guard. The sixth paper describes the existing political corruption in the French Republic. It is pessimistic in spirit, and promises to inquire, in a second article, what grounds can be found for a hope of better things. In the eighth paper we have a searching investigation of the claims of Dr. Koch to the discovery of a "lymph" which is a cure for consumption. Reasoning from the failure of Pasteur's alleged remedy for hydrophobia to Dr. Koch's pretensions, and from the statements of Dr. Koch himself, the writer, while conceding it possible that a great discovery has been made, advises a suspension of judgment until all the facts relating to it are ascertained and verified. The ninth article is intelligently written and well worth reading.

THE *Andover Review* for February exhibits its usual tendencies to waywardness, though in the matter of contributions it is an improvement on its predecessors. An editorial appears with the title, "The Orthodox Editor's Rejoinder," in comment on our reply to its sophistical attack on us in its December number. This editorial is largely an explanation of its former screed and indirectly apologizes for its indiscretions. It conditionally promises to construct no more tableaux, and withdraws its

purpose to attack us in the future. It confesses that our November article so alarmed them that the entire "editorial board" of nine was summoned to consider the matter, and agreed upon the reply as published. When a military commander summons his generals to a council of war it signifies that danger is near and defeat imminent. The "editorial board" holding consultation over the grave duty of answering our article shows not only the seriousness of the situation, but also furnishes material for a tableau that, if constructed, will have great historic value. It is evident that that "editorial board," if of the caliber of the writer of the editorial, needs reconstruction, enlargement, or an addition to its general intelligence. Their aggregated ignorance of what "orthodoxy" or "conservatism" in Germany means, and their inability to separate Professor Harnack from the rationalists, though he is not orthodox in the American sense, suggests that they would do well to make an "excursion" to Germany and learn differences, discriminations, and the points of controversy in Higher Criticism. As to ourselves, we need no instruction from the *Andover Review*, as we have been a student of German criticism for twenty-seven years, and our recent investigation in Germany was not of a new subject, but one that has changed itself many times in that period among the German critics. Our visit was merely to obtain personal explanations of the books, ideas, and criticisms they now hold, thereby obtaining what is not in the books or in any published form. The attempt of the "editorial board" to represent us as placing the Epistles of Paul after the Synoptic Gospels is an invention characteristic of men who can invent a probation after death. Until the *Andover Review* expresses more sympathy with conservative criticism, which is as energetic and fruitful as rationalism, it should not expect to be heard by those who still possess a remnant of the Christian faith.

THE *Quarterly Review of the Methodist Episcopal Church, South*, for January has: 1. "Theism: a Survey of the Argument;" 2. "Americanisms;" 3. "Synods and Senates;" 4. "The Stem βαπ in Greek Literature in the Fourth Century B. C.;" 5. "Life and Character of Antigone;" 6. "Mexico as a Mission Field;" 7. "Reality and Permanency of the Unseen;" 8. "Religious Frauds in the Nineteenth Century;" 9. "Preparatory Education from a Southern Stand-point;" 10. "Methodist and Pre-Methodist Principles of Education in New England." The first of these papers is by J. J. Tigert. It contains a clear statement and strong defense of the teleological argument for the Divine Existence, which it proves from the presence of order and design in the works of nature. Its main thesis is that "Design in the effect is proof of intelligence in the cause." The second article is both amusing and instructive, furnishing abundant evidence that many, perhaps most, so-called Americanisms, when their paternity is ascertained, turn out to be good old English words. The third paper is a timely exposition of the moral relations of the Church to the State. It tells the corrupt lawmaker that sin committed in his political capacity is as fatal to his peace as sin done in his private life; that legis-

lators are bound by the moral law; that the State, while not ecclesiastical, should be Christian. It tells the Church that she must cry aloud against legislation which is not according to the word of God. It tells the Christian that he partakes of the guilt of election frauds if he aids or abets them. In short, this paper enforces just such wholesome truths and ideas as the abolitionists of other days were wont to apply to the Church in her relation to the wicked pro-slavery legislation in Southern States. Surely the world moves! The ninth paper claims that the schools for the negroes in the South lead many of them to neglect the labor on which their support depends. Its writer contends that their schools ought to be managed so as to leave them at liberty in the busy season to divide their time between work and study. There may be some grounds for this man's contention, but it must be recollected that the ignorance and unthrift of the negro are the natural products of slavery. The South is still reaping as it sowed. The tenth paper, by President W. F. Warren, of Boston University, is an admirable specimen of "English Undefiled." It does ample justice to the part played by New England Methodism in its relation both to Puritanism and to the principles of pedagogics. As a whole this is a very attractive number of an ably conducted Review. One wonders, however, that its editor gives the dead questions of slavery and the Southern secession so much space as he is doing. They seem to fascinate him; in us his discussion of it begets the *Cui bono?*

THE *Century Magazine* for January has an abundance of finely executed illustrations and a long list of attractive articles. Among the latter we note, "Along the Lower James;" "The Memoirs of Talleyrand," prefaced by a brief notice of that remarkable man from the pen of Whitelaw Reid, and consisting of extracts from advanced sheets of the complete "Memoirs" soon to be published; "Pioneer Spanish Families in California;" "A Romance of Morgan's Rough Riders," and "Topics of the Time," as of special interest.

THE *Unitarian Review* for January discusses: 1. "Papal Tradition—Peter;" 2. "The Case of Roger Williams;" 3. "English Topics;" 4. "The Massachusetts Convention;" 5. "A Remembrance of Hungary;" 6. "Social Studies;" 7. "The Socialistic Drift of England." Of these papers we note the first as containing some curiously fanciful opinions concerning Judas and Peter; the second as showing, upon apparently valid authority, that Roger Williams was not banished from Massachusetts for his religious opinions, but for certain pernicious political theories which he persistently advocated; and the third as a brief statement of the foundation of "University Hall" at Oxford, which is the head-quarters of a colony whose members aim to promote a religious life based on such interpretations of Holy Scripture as exclude belief in its alleged miracles. Its ideal is set forth in Mrs. Ward's *Robert Elsmere*. The kindly tone and high literary ability of this *Review* is, however, well sustained in this number.

THE *New Ideal* for December treats of Mohammed and Mohamm in a paper which concedes that while Christianity is immeasurabl than Mohammedanism, yet it is not better for Africa, Asia, or the Islands, because it teaches abstractions which are out of the r uncivilized men! It has another paper which ranks Ingersoll as the majestic forces of our American life;" and still another whic the problem of "Inspiration" by insisting that "it consists of si singleness of purpose, concentration. This is all!" The *New Ide* lacking in literary ability, but is so absurdly radical as to beget that so much brain-power should be so foolishly spent.

THE *Critical Review of Theological and Philosophical Literature* i candidate for public favor designed "to furnish quarterly a critical of current literature in theology." Some of the best-known C scholars, "representing different branches of the evangelical Chur England and Scotland, are to be its contributors. The ability of number gives assurance that it will render valuable service on its pr lines.——*The Chautauquan* for January is rich in its historical interesting and practical in the products of its "Woman's Council T and helpful in its C. L. S. C. work to Chautauqua circles.——*The Illustrated Magazine*, in its Christmas issue, is very attractive, especi the number, variety, and effectiveness of its illustrations. Its lette is also excellent as well as instructive.——*The New England Histori Genealogical Register* for January, besides much curious matter co ing the genealogies of numerous New England families, contains a interesting paper by Rev. B. F. De Costa, D.D., on "Pre-Columbia ages of the Welsh to America." There is enough in this paper to s that possibly some ancient Welsh manuscripts may yet be exhumed will somewhat dim the fame of Columbus as the first discoverer of ica.——*The Treasury for Pastor and People* in its January numb four sermons by popular preachers, a capital paper exposing the fa of heterodox "Modern Criticism of the Pentateuch," by Professor of Belfast, Ireland, and a very interesting miscellany of topics inte to both lay and clerical Christian workers.——*The Gospel in All La* January is brim full of interesting facts and missionary statistics.— *Methodist Magazine* for January excels itself in the number and of its illustrations. Its articles are as usual attractive and valuab *The New Jerusalem Magazine* in its January issue has a paper "Coming of the Lord," which claims that Christ's coming stands impartation of light and love to the individual believer, and anot "A Priesthood in the New Church," which indicates the same sition in the New Church to unsettle its creed that obtains b generally in the Christian world. Priests in the New Church are teachers, pastors of local churches and general pastors; there is n prelatical in the office.——*The Indian Evangelical Review* for Oct filled with topics touching mostly on mission work in India. It lished in Calcutta and ably conducted by K. S. Macdonald, M.A.

BOOKS: CRITIQUES AND NOTICES.

SEEING THROUGH OTHERS.

notive in the purchase of a book must be that it is supposed
omething which the purchaser does not know, or that it rep-
niliar subject in a new way and with added information, so
r case its use will contribute to one's knowledge and happi-
ooks," as the *Westminster Review* reports, "are a means of see-
other men what we cannot see for ourselves," then it is all-
select with reference to those who can teach us the most and
regions beyond ourselves. The following works promote a
ledge and add to one's acquisitions: *The Development of The-
nany since Kant, and Its Progress in Great Britain since* 1825,
iderer; *The Prevailing Types of Philosophy: Can they Logic-
ality?* by James McCosh; *Gustavus Adolphus and the Struggle
ism for Existence*, by C. R. L. Fletcher; and *The Book of
. A. Chadwick.

ION, THEOLOGY, AND BIBLICAL LITERATURE.

ent of Theology in Germany since Kant, and Its Progress in Great
e 1825. By OTTO PFLEIDERER, D.D., Professor of Theology in the
f Berlin. Translated under the author's supervision by J. FRED-
. 8vo, pp. 403. London: Swan Sonnenschein & Co. New York:
Co. Price, cloth, $2 75.

asure to pay tribute to the genius of so conspicuous a writer
an as Professor Pfleiderer, of Berlin. Of his largely devel-
, his erudition, his patience in investigation, his honesty of
nd his easy and untrammeled independence in thought and
o one raises a doubt. He is the peer of Germany's greatest
excels the majority in his profound qualifications for special
write this much without in the least committing ourselves to
r biblical theories the professor has adopted, and without
sympathy with the Tübingen or Baur element in his inter-
the New Testament. In these conclusions we believe he is
y, and to be read with great caution and discrimination.
ume now under consideration we find all the literary excel-
some evident defects of style, and all the genuine marks of
l scholarship that characterize his former works. The trea-
great deliberation in its preparation, and is the natural result
n of the author's studies in the theological and philosophical
of which he has been an exponent for many years. If one
a work of this kind is rather miscellaneous than consecutive,
separate monographs of men and movements, rather than a
story of the development of thought, the book itself corrects

the mistake. The reader will find that, though its lines of se
between leaders are distinct, enabling him easily to trace the cha
theological beliefs, and the gradual and almost evolutionary steps
ress in German and British thought, there underlies the whole
and a relationship of intellectual movements that partially relie
of that particularly individualistic character which is the chief fe
German thinkers. At the same time he will also observe the su
tendency of the thinker with its limitations and inadequacies,
able to point out the errors of the leaders as he goes along.

Very properly, but unlike many historians of German intellec
Professor Pfleiderer discovers and exhibits the influence of philos
theology, accounting in part for what he deems the dogmatism
latter by the overshadowing constructions of the former. In G
especially it must be admitted that in such speculative minds as S
macher, Fichte, and Hegel the philosophical was combined w
theological, and produced neither a definite philosophy on the o
nor a clear theology on the other. Even when the thinker did
brace both he was under their influence, and struggled with the
of the one in the effort to interpret and embody the other. It ha
therefore, that under the powerful teaching of Kant, whose infl
still potent, though not exactly the most wholesome, modern t
was induced to seek alliance with, or submitted to the dominancy
idealistic philosophy then prevailing; and it has also happened
sult that dogmatic theology is quite as speculative as it is scrip
content and character, and therefore is of uncertain value and st
The author, with acute discrimination and with the facts at ha
velops the influence of idealism on dogmatics, and shows b
strength and weakness of the latter by its association with the
It is in this exposition of the two departments of thought and
mutual relations and interaction that the author displays his own
and acumen and stamps his work as the product of a great mi
some instances we believe he has magnified the relation of the
ments beyond warrant, for theology in many respects is less philos
than it might be and in other respects derives its utility, not fr
philosophical element in it, but from its pure scripturalism. H
merely as a source of enlightenment concerning these departme
author has rendered invaluable service to students of the subject.
treatment of British thought the author pursues the same general
od, linking philosophy and theology in close relations; but in E
there was a freedom in theology as it developed that did not
in Germany, where philosophy is as prominent as theology itself
distinction the author scarcely recognizes, or, at the least, no
deserves.

When the author passes to the domain of biblical and historical th
considering "criticism" and exegesis in their relation to the Old
ment and New Testament, he enters a field perfectly familiar to
scholars. In brief, he attempts to furnish the main points of the t

he biblical books, enlarging somewhat upon Wellhausen's
e Pentateuch, and giving sufficent space to the critical view
n gospel. That many of the arguments of the theorists have
ed does not affect his judgment or qualify his conclusion.
ur in some things, he still holds to his chief generalizations,
he would not claim to be orthodox in any view scarcely with
e acquainted. Finding or believing that theology has been
philosophy, he objects to its fundamental forms and teaches
y; and agreeing with the elder rationalists he finds it easy
latest criticisms and repudiate the evangelical ideas of relig-
hstanding the critical tone of the work, it is invaluable for
s, its biographical data, its vigor of expression, its connec-
human thought, its evolutionary processes in theology, and
exposition of great movements, which, though defective, be-
, are still influencing the theology and philosophy of our
y not be without guiding power in the ages to come.

ugh. A Study in Comparative Religion. By J. G. FRAZER, M.A.,
rinity College, Cambridge. In two volumes. Vol. I, 8vo, pp. 409.
, pp. 407. London and New York: Macmillan & Co. Price, two

dy of primitive superstitions the author was led into an in-
ning the origin of the ancient Italian priesthood, and as he
ard he found the subject large enough for discussion, and in
to the general idea of religion quite deserving of ample
In these two volumes he has embodied the marvelous results
l research, having been guided somewhat, as he frankly ac-
by such authorities as the late W. Mannhardt and Professor
n Smith, and others of distinction in the field of comparative
e holds himself, however, responsible for whatever independ-
announces, and believes he has added something, as his read-
concede, to our knowledge of religious customs that, observed
some peoples, especially the peasantry of Europe, link us
an ancestry. It is remarkable that the author relies more
lingering or surviving superstitions among the uneducated
proofs of the ancient order of things than upon the survived
the ancient period. He sees in the living custom stronger
superstitious cult than in the literary record of one that has
ed. As Mannhardt, the author gathers and arranges in an
e a vast number of myths and superstitious rites connected
nd cultivated plants, the evidences of a system, or systems,
or priestly institutions, quite as important to our knowledge
y of the race as an understanding of the more stately cults
rted the heavenly bodies into objects of worship. We may
ner the botanical department, as we do the latter the astro-
artment, of religion. Along this path the author pursues his
s, explaining tree-worship and the custom of killing the
esides discussing all that belongs to the history of the primi-

tive cult, such as doctrines relating to the primitive man, incarna inspiration, the perils of the soul, royal and priestly taboos, the t ence of evil, scape-goats, and whatever has been transmitted to the age in the form of degenerate practice and belief. In traveling these pages one is astonished at the patience and perseverance author in seeking details, and equally at the acumen and indust enabled him to group the details in their proper relations to a principle. We certainly admire the devotion of the author to his and commend the results of his labors to the consideration of the th ful. It is too soon dogmatically to affirm that he is absolutely co his tracing of these myths to their sources, or that his amplifica superstitious beliefs are not free from prejudice or the theoretic in His investigations must be tested by history and philosophy; but, from his work in its present form, it is entitled to more than aver ceptance.

The Minor Prophets. By Rev. F. W. Farrar, D.D., F.R.S., Archdea Canon of Westminster. 12mo, pp. 245. New York: Anson D. F. Ran Co. Price, cloth, $1.

The author is always interesting because of the elegance of hi the honesty of his convictions, the breadth of his learning, and th prehensive view he takes of his subjects. In these particulars the volume is no exception, but is one of the best from his pen. The treated is of special value to the biblical student and the manner in it is treated captivates the reader from the opening to the closing The general conception of the prophetical office, or the general teristics of Hebrew prophecy, which occupy the first thought author, are discussed soberly and intelligently, but many of his will dissent from the positions taken and examine his subsequent sitions of individual prophets with more than ordinary reserve critical question in the study of prophecy relates to the function prophet and the significance of his teachings. He must be consid his local relations to Israel, and also in his remote connections wit providential movements, or he sinks down to the level of a teache single hour or epoch. The Christian Church has held that he was with a supernatural foresight of the Messianic period and its ki kingdom, and that even though ancient Israel could not appreci visions, or allusions to the distant days of the incarnation, he must ued by the world, not as Israel's teacher alone, but as the herald Gentile nations of the coming of the Redeemer. While not whol carding this elevated position of the prophet, the author reduces it smallest proportions, and projects before us his local duty as a sp teacher as if it were pre-eminent. To this conception of the prop office we take exception.

In the delineation of the work of the minor prophets as well as attempted portraiture of their environments, the author is sing felicitous, and for the most part quite in agreement with the Scrip

n the whole, however, is the tone of the critic, and there is in manifest purpose to accept the results of the extreme critics estraint or caution in questions of doubt that has characterized publications. He very properly commences with Amos, as the ose sayings were first reduced to the literary form, and closes , considering the others in his own order, aud in their relations hern and southern kingdoms. In these biographical essays he ach prophet's particular work, analyzes the literary difficulties , and points to his relations with Israel's history in general. He threefold division of Zechariah, assigning each part to a dif- or, and argues with some force in favor of his conclusion. The he work are rather critical than otherwise, and arise from the of the author. He is historical, biographical, scriptural, di- writes as a skilled interpreter of events and of the men who hem; but he impairs the impression by doubt, or, what is n erroneous view of the prophetical office and a combination the latest critical theories with the standard beliefs of the hurch; but when he finds it impossible to adjust criticism to elief he prefers the former, and so freely expresses himself. nding the great defect the book is of importance in the study ect.

ligion a Gospel of Love. By E. W. GRAY. 12mo, pp. 429. Chicago: he Publishing Company. Price, cloth, $1 50.

ay of religious inquiry we are not surprised if some antiquated rejected, not because they bear the marks of age, but because oved historically incorrect and morally inadequate to the spir- ion of man. For the final test of belief, or so-called truth, is dent power to satisfy the spiritual aspirations of sin-weakened nd to secure its emancipation from the thralldom of perpetual n. The author of this work writes in the spirit of one who is the dawn of the day of deliverance, and believes he foresees it e of Christianity or a new interpretation of its principles and ation to human life. Like many others, he finds in the old re- the past no remedy for the world's present infirmities; and, Christianity, he finds much in its orthodox forms that is re- his reason and unadapted to produce a reformation of the le earnestly and religiously holding to the spirit of the gospel as boldly and openly repudiates the general teachings of or- harging it with the use of irrational methods in its investiga- vith general incompetency to enlighten and save men. It is that, though his aim is to eliminate certain obnoxious features ogmatic form of religion, he has gone farther, perhaps, than y intended in separating himself from certain teachings as yet fundamental by the Christian Church. The Rev. H. W. ho writes the "Introduction," says, "He is borne along, and fter another in the old orthodox system is left by the way,

and at last the new religion is substantially the new theology." not this a direct assurance that Dr. Gray is no longer in harmony generally accepted orthodox views? Further, Dr. Thomas says while "he does not distinctly deny the doctrine of the fall of man of original sin, it is evident that these old ideas have no place in h terpretation of Christianity; and, having taken this ground, he naturally finds no place or need for the old doctrine of a penal or su tutional atonement to 'reconcile the Father' or to satisfy the clai justice." Again, Dr. T. says, "He has quietly slipped away from old dogmas, dropped them out of his system, and without formal statement or declaration of the fact has put the moral or paternal vi their place." These statements show the exact position of Dr. Gr his relation to Christian belief and how far he has departed from th cepted standards of the Christian Church. Even though some do may need modification to be acceptable to the reason it is difficult wherein the particular doctrines he rejects are inconsistent with th ternal view of God's government or with the great doctrine of d love. The gospel of love is not a new gospel. It is old as the go themselves, and Dr. Gray, in forsaking some notions, has not bro forward any thing new when he proposes love as a substitute for fai the old forms of teaching. The Church has always proclaimed lo cardinal and redemptive, and Dr. Gray has simply borrowed it fro Church or re-emphasized it from the Scriptures, that he may have thing for a foundation for his so-called new theology. The book h literary merits; but the religious tone and trend of its teachings are tradictory of that system of faith which the Church has ever cher and which it preaches with honest conviction as the inviolable syst the divine Master.

The Church: Her Ministry and Sacraments. Lectures delivered on the L. P. Foundation at Princeton Theological Seminary in 1890. By HENRY J DYKE, D.D., Pastor of the Second Presbyterian Church of Brooklyn. 8v 265. New York: Anson D. F. Randolph & Co. Price, cloth, $1 50.

The book is a profound discussion of the origin, character, and pu of the Christian Church, including in particular a very careful stu the functions of the ministry and the significance of the sacrament member of the Presbyterian Church, Dr. Van Dyke holds, as he beli a broader view of the subject than many of his colleagues, thou maintains that it is scriptural and in harmony with the Westminster fession of Faith. We find on consulting his pages that he is indepe in thought, perhaps at times bold in expression, and liberal and ire his sentiments. Written in this spirit these lectures win the attentio make a favorable impression on the judgment of the reader. He always to have in mind the thought of greater fraternity, if not final organized fellowship and order, between the contending sects of estantism, in which hope the pious of all the Churches must join In his exposition of the kingdom of Christ, the conditions of member

arious ordinations to ministerial prerogative, he makes it clear
e are no grounds for essential differences between Christians.
le every-where is the absence of the conciliatory spirit and the
of a pride of opinion that, had it the power, would destroy
y sooner than to see it prosper in some new way. The lectures
holarly cast, and reflect the pastoral experience and the ripened
of the author. In its largest import the book is a solid defense
tion of Protestantism respecting the divine origin of the Church
rticular mission in the world.

es in the New Testament. Vol. III. The Epistles of Paul—Romans, ns, Ephesians, Philippians, Colossians, Philemon. By MARVIN R. D.D., Baldwin Professor of Sacred Literature in Union Theological , New York. 8vo, pp. 565. New York: Charles Scribner's Sons. th, $4.

ly of the New Testament Greek carries its abundant recom-
ot only is the scholar led into linguistic admiration of the Hel-
ie, for its fertility and richness of expression, but by the faith-
ison of the early manuscripts has the Church already come into
upon basal doctrines and a larger conception of the truth of
en to mankind. Nor has the scrutiny of the Greek text ever
minute than at the present; and the process shall continue till
Testament has yielded up its choicest interpretations to the
of the future. Dr. Vincent, in his present volume of *Word*
in line with this enthusiasm for New Testament Greek and
ersistent search after the hid treasures of the word. His plan
sufficient elucidation of the important words in each chapter of
estament, six of the sublime epistles of Paul being the basis of
verbal study. To prosecute any adequate investigation of
estament, with appeal to the many exegetes and Greek scholars
, would seem the work of a life-time; yet this herculean task
shed in the treatise before us, bearing its evidences of master-
every page. To quote many illustrations of the author's power
terpretation would far transcend the limits of this brief notice.
xamples of his method may, however, be seen in his elucidation
damental words as *δικαιοσύνη*, *καρδία*, *δόξης*, *ἱλαστήριον*, and *πνεῦμα*.
cance of the variously interpreted *ὑπωπιάζω*, of 1 Cor. ix, 27,
new interest, in the metaphorical translation of Dr. Vincent,
under the eye; to give one a black eye." The author's frank
of his uncertainty as to the significance of *βαπτιζόμενοι ὑπὲρ τῶν*
Cor. xv, 29, of which some thirty different explanations are
s refreshing, as his citations of the legends concerning Paul's
beasts at Ephesus are instructive. Thus does the whole
ceed in scholarly unfoldings that are of rich exegetical value.
t Dr. Vincent has done his work well seems but scanty praise.
mple indices the work is altogether unusual, and continues the
cter of the previous volumes in the series. In its issue the author
ristian scholarship under lasting indebtedness to himself.

The Book of Exodus. By the Very Rev. G. A. CHADWICK, D.D., Dean of Arm
Author of *Christ Bearing Witness to Himself*, *The Gospel of St. Mark*, etc. C
8vo, pp. 442. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

History is a unit. All its epochs are interdependent upon one an
and are essential to each other's completeness. Nor is the historic
which is thus constructed made up of "accidents," but rather is it "fo
by the hand of the God of providence." Assuming that this is the
philosophy of history, Dr. Chadwick in the present number of "The
positor's Bible," skillfully applies these principles in the interpretati
the Exodus as related to future epochs and races of mankind. The
of Exodus thus takes up the story of the Jewish life, as begun by Ge
and continues it with only this essential difference, that the drama p
from the exhibit of men and families to that of a nation in which al
kingdoms of the earth shall be blessed. The immanence of Jehoval
further factor in the Jewish record. By the crossing of the Red
the lightnings of Sinai, and other interpositions without number is
demonstrated the divine concern in the destiny of the multitudes
northward to Canaan; while out of such a divine supervision the
sulted not only the development of a new nation but the coming o
Messiah, as the full meaning of the Exodus. Concerning the typ
Exodus we cannot but admire the wholesome words which the a
speaks. Though the book clearly contains, in common with other po
of the Old Testament, various symbols of things to come, there ha
doubtedly been a tendency toward the finding of unwarranted
throughout the Jewish history; nor has this facility of discovery co
uted to accurate scholarship or the most enlightened faith. We
wish that Dr. Chadwick had spoken on the pertinent question o
authorship of Exodus. His purpose, however, does not seem to in
the consideration of the weightier questions of Christian scholarshi
rather the construction of a volume which shall benefit the masses.
work is therefore scholarly, but not critical; lucid rather than cl
exegetical; concrete, but not deeply philosophical. Altogether his
phrase of the Mosaic record reads like a new and winsome story o
Jewish development.

The Extinction of Evil. Three Theological Essays. By Rev. E. PETAVEL,
Free Lecturer at the University of Geneva, Switzerland. Translated, wi
Introductory Chapter, by Rev. CHARLES H. OLIPHANT. The Preface by
EDWARD WHITE, Minister of Allen Street Chapel, Kensington, London.
pp. 184. Boston: Charles H. Woodman. Price, cloth, 75 cents.

This volume is a reverent inquiry into the future mysteries. Un
somewhat ambiguous title it discusses the vexed question of Condit
Immortality, maintaining that favorite doctrine from the stand-point
defenders with ingenious logic and with varied arguments for the val
of the position taken. With the second essay of the book, antagonizin
theory of Universal Salvation, this notice is not particularly conce
Throughout the remainder of his volume the author, assuming that
mortality is conditioned upon communion with Christ, characterize

ic theory of the indestructibility of the human soul as "utterly
the religion of the Bible." In this iconoclastic spirit he mar-
usual deductions from the Scripture, based upon the transla-
his school, of specific terminologies; resorts to the customary
analogy; and makes a citation of the views of the apostolic
hich is not altogether unfamiliar, to establish the premise he
ed. Altogether his skill displayed is indicative of the long
e has given to this department of theological inquiry. Yet the
of the soundest Christian scholarship has not and cannot ap-
he positions taken. The radical defect of the author's reason-
making the primal proof of conditional immortality dependent
significance of Scripture terms and phrases concerning which
will ever hold a well-grounded and contrary belief. Herein is
rability of his reasoning manifest. The divine wisdom would
e made so vital a truth to hinge solely upon the limitations and
of human interpretation. One must nevertheless admire the
n with which the author defends his favorite doctrine. The zeal
h he approaches his task, his apparent desire to know the
his reverent treatment of the Scriptures were worthy of a bet-

work of the Church. A Treatise on Church Government. By W. D. D.D., President of Assembly's College, Belfast, and Principal of the rian Theological Faculty, Ireland. 8vo, pp. 355. New York: Scribner d. Price, cloth, $3 50.

en declares his present subject to have been "a bone of contro-
ages." With such an anticipatory verdict on the matter in
would seem courageous on his part to re-open the question and
its further discussion. Disclaiming, however, any purpose to
bitterness heretofore excited, he urges his half-century's study
ject as his reason for disputation, and on such ground is entitled
hearing. Christians of whatever sect will probably accept his
tulates that the form of government for the visible Church is
ortant, and that an appeal to Scripture should establish, if pos-
divinely appointed form. Further than this, however, all will
im company in their varying interpretations of the New Testa-
ning. Yet Dr. Killen is himself fully established in his conclu-
is interesting to notice his sweeping aside the great systems of
ionalism and Prelacy, as unscriptural in their structural peculi-
d as fraught with dangers in their practical application. Nor is
less impressed by the ease with which Dr. Killen discovers the
on of the Presbyterian form of government in the New Testa-
s its ruling elders to be a divine institution, and demonstrates
he only system which fairly carries out the instructions of the
h a facility of interpretation is noteworthy, though in the pres-
ce it may not carry conviction. Incidentally there appear cer-
s of statement, as in the declaration regarding the Methodist
Church, that its "traveling preachers and bishops receive the

same salaries." A graver mistake is also involved, if the number of communicants be meant, in the representation that "the English Establishment is by far the most extensive Protestant Church of the episcopal form in existence." Altogether, we cannot believe that any solution of the long controversy has been reached in this polemic treatise. It is, nevertheless, a book to be highly recommended in its fullness of treatment and its readable qualities.

The Gospel of St. Matthew. By JOHN MONRO GIBSON, M.A., D.D., London, Author of *The Ages Before Moses*, *The Mosaic Era*, etc. 8vo, pp. 450. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

St. Matthew opens a new door of hope for men. In his exalted estimate of the book as an introduction to the better dispensation, Dr. Gibson terms the gospel "the Genesis of the New Testament, the genesis not of the heavens and the earth, but of Him who was to make for us 'new heavens and a new earth, wherein dwelleth righteousness.'" Nor would the position of St. Matthew in the New Testament canon seem fortuitous. But, in the author's estimate, various reasons exist why it should occupy the foremost place; noticeable among which was the fact that it was written for the Jew, whose lineage and former exaltation made appropriate the dedication to himself of the initial book of the New Testament. Christ as the "hope of Israel" is consequently the central character of Dr. Gibson's interpretation. As the Son of David his nativity took place near Jerusalem; as the King of Israel he fled into Egypt; at his baptism he assumed his royalty as the Messiah-King; as a King he entered Jerusalem on Palm Sunday; as the Son of David he was crucified. Thus to set forth the Hebraic aspects of the Incarnation, and to portray Hebraic possibilities which inhered in the Messianic life, seems one of the prime principles of procedure on which Dr. Gibson has constructed his present study of St. Matthew. The reader will find it an exegetical notice of sections or of chapters rather than a minute scrutiny of the text, after the manner of many commentaries; he will also discover it to be sound in doctrinal positions, scholarly yet simple in its methods, and humbly reverent toward the great facts which it aims to interpret.

An American Commentary on the New Testament. Edited by ALVAH HOVEY, D.D., LL.D. *Galatians to Colossians.* 8vo, pp. 298. Philadelphia: American Baptist Publication Society. Cloth.

An American Commentary on the New Testament. Edited by ALVAH HOVEY, D.D., LL.D. *Thessalonians to Philemon.* 8vo, pp. 267. Philadelphia: American Baptist Publication Society. Cloth.

Whatever may be said adverse to the rapid multiplication of commentaries, the above volumes, as a part of the "American Commentary on the New Testament," will not be included in the criticism. But the time involved in their construction, the carefulness with which they have been prepared, and the weighty names attached to the title-pages combine to suggest their inherent excellence. Under the joint workmanship of such

leaders in the Baptist denomination as Drs. Alvah Hovey, Justin A. Smith, J. B. G. Pidge, and E. C. Dargan the first of these volumes has been produced. Their representation of the Pauline authorship of each of the four epistles under consideration is wholesome and opportune. Nor is the reader under slight obligations for the setting forth of the structural peculiarities, the varying dates, and the different occasions of the epistles, prefatory to their exposition. Occasionally there is evident a leaning toward the Calvinistic theories of the denomination represented; or, as in the interpretation of Colossians ii, 12, their tenacious views on Christian baptism. Less than this would not be expected; nor is the solid scholarship and the general integrity of the books invalidated thereby. A sense of the commentators' broad knowledge of the word, and of their sincere desire to illuminate the inquirer's darkness, results from the critical notice of this work.

The second commentary in the present survey includes the Epistles to the Thessalonians, Timothy, Titus, and Philemon; such students as Professor William Arnold Stevens and H. Harvey, D.D., being the editors of the different portions of the work. If these epistles are less doctrinal than the earlier writings of St. Paul, and more inclusive of practical directions and parting advices to the churches, the present commentators have adapted their exegesis to the changed conditions under which the apostle wrote. That there is very much of counsel throughout these epistles, indited in the gathering shadows of St. Paul's martyrdom, which is of value to world-wide Christianity, a simple turning of these pages shows. That Professor Stevens and Dr. Harvey have patiently and ably interpreted these later epistles seems also a rightful conclusion. In the issue of these volumes the Baptist Church completes its "American Commentary," with the designed purpose of giving to the general student "the mind of the Holy Spirit as revealed in the New Testament."

Aids to Scripture Study. By FREDERIC GARDNER, late Professor in the Berkeley Divinity School, Author of *The Old and New Testaments in their Mutual Relations of a Diatessaron*, etc. 12mo, pp. 284. Boston: Houghton, Mifflin & Co. Price, cloth, $1 25.

The book that proposes to aid the student in interpreting the Scriptures, and to settle some of the more or less confusing problems evoked by the paucity of details respecting the literary origin of some of the canonical documents, is the book that will be useful to him, and should be recommended to his attention. In some particulars the author's work does not assist where assistance is needed; but as a preliminary preparation for the difficult task of interpretation it is excellent, its advices being practical and available. It does not compare with the German hermeneutical works of Immer, Lücke, and Schleiermacher, nor with those of Davidson and Fairbairn, nor yet with the elaborate work of Professor M. S. Terry in this country, but it suggests the practical steps which the most ordinary student may take for a right understanding of the sacred record. In addition to a knowledge of the languages in which the books were written, or of what is technically known as textual criticism, the

author makes it evident that a knowledge of the physical geography of Bible lands, of archæology and natural science, and of general history of Scriptural times is indispensable. He follows these recommendations with rules for the application of this preliminary knowledge, inspiriting the student to close study of the sense of the writers and to the use of all the phenomena of language and history to the solution of questions as they arise. The work is brief and a model of incisiveness in expression, and very wholesome in its instructions and tendencies. Limited to one purpose, and teaching the art of criticism, the author does not himself attempt the settlement of the biblical problems, though his personal solution is sometimes foreshadowed. A serious interest in its pages is awakened by the fact that the book is issued after the author's death, he having only partially revised his notes for publication; but they possess the naturalness, vivacity, and scholastic integrity of the author, who, perhaps, had he lived had not increased their value by further modification.

The World and the Man. By HUGH MILLER THOMPSON. 12mo, pp. 258. New York: Thomas Whittaker. Price, cloth, $1 25.

The tone of the author's prefatory note awakens suspicion of the value of the contents of his book. He seems insincere, ironical, and comical in some of its statements, and does not impress us as being a candid or safe thinker and teacher. He bluntly says: "In a great deal which calls itself the 'evangelical scheme of salvation' it will be seen he [the author] does not believe." He also writes that he "does not think the Gospel a contrivance for dodging hell," and in the same spirit characterizes the Jeffersonian declaration that men are created equal as a "Gallic, infidel, unscientific lie." As the author is the Protestant Episcopal Bishop of Mississippi we naturally expected a dignified and scholarly treatment of the great theme which he discussed in a series of lectures under the provisions of the Baldwin foundation, a provision similar to the Bampton lectureship in England. The lectures, though not as frivolous as the preface, partake of the same spirit, and consist rather of miscellaneous and sketchy paragraphs than a consecutive and erudite elaboration of "the world and the man." He is neither philosophical nor scientific, and as he repudiates some of the ideals of religion he is religious in spirit only so far as his purpose requires its acknowledgment. The drift of the book, if it have any general purpose, is the vindication of Christ in his teachings and in his social and civil relations with men. Recognizing the infirmities of modern civilization, he sees no remedy for them except in the broad, humane ideas of the Master and in the disposition of the race to break with materialism and all forms of temporal faith. In his thinking he revolves around the temptation of Christ, seeing in that awful mystery the collision of the world-force and the heavenly powers, and inferring that the only way to conquer the diabolical spirit in the world is to resist evil and live on something besides stones. The design of the author is excellent, and he writes at times with a brilliancy and a fervor that atone for the coarseness and infelicity of much that is in his work.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

The Prevailing Types of Philosophy: Can they Logically Reach Reality? By JAMES MCCOSH, LL.D., Litt.D., Ex-President of Princeton College. 12mo, pp. 66. New York: Charles Scribner's Sons. Price, net, 75 cents.

The growing agnosticism of the day is still unsatisfactorily answered. While its absurdities have been shown, and the necessity of a new theory of knowledge has been made manifest, the teachings of Spencer and Huxley have taken root in the general thought of man and have already brought forth a large harvest of mental disquietude and uncertainty in the realm of positive knowledge. We must acknowledge the situation and prepare to overcome the tendencies of the hour. Dr. McCosh, a profound metaphysician himself, has searched many philosophies for a remedy for the pernicious error, but the results have satisfied him that they offer nothing. The experimental philosophy cannot furnish a valid argument for the existence of God. Sensationalism points to the feelings in their various compounds, but these do not suggest mind or matter as substances. The *a priori* school of Kant deals with phenomena, and not with the nature of things. The Scottish school in Reid, Stewart, and Hamilton concludes only for relative knowledge or a phase of nescience. Hence agnosticism has found fruitful soil in the "prevailing types of philosophy." Is there, therefore, no answer to the agnostic? Dr. McCosh holds that "we know in part," and upon that foundation constructs the required answer. We know something. This we should assume and not prove. We know reality, such as self and the not-self; we know objects, with their phenomena, and accordingly somewhat of their nature. The "revolutionary" position of the author is in the statement that, as we know reality, we should assume it and think no more of proving it than we would the axioms of geometry. Agnosticism may treat the reply as pure assumption, but it must, therefore, treat axioms, first principles, and facts as assumptions. Dr. McCosh's doctrine may not appear philosophical, but it silences without argument an error whose chief support is the great names under it.

Pure Saxon English; or, Americans to the Front. By ELIAS MOLEE, Author of *A Plea for an American Language.* 12mo, pp. 87. Chicago and New York: Rand, McNally & Co.

The author of this work is not a theorist, but he heralds himself as a practical reformer or improver of the English language. Brooding over the difficulties and limitations of the English tongue, he concludes that it may be revised and established on a purely Saxon basis, and urges the view with brief but cogent arguments. He proposes a phonetic system of spelling and the adoption of such words as define themselves, suggesting "bird-lore" for "ornithology" as an example of the changes he would introduce into science, philosophy, and religion. Evidently our spelling needs revision, and a self-defining word is always to be preferred to an ambiguous or obscure word; but whether the author's method of reform will prevail will be seen in the future. He pleads consistently and ably

for homogeneity in our language-structure, and shrewdly for an elimination of foreign elements, claiming that a systematic Saxon English will raise the average intelligence and happiness. It is true the English Parliament once by law substituted English in the courts for Norman-French; Germany, too, authorized a German nomenclature for French and Latin terms; but it is not clear that the American Congress could arbitrarily enact the proposed changes of the author or do little more than appoint a commission of inquiry as to the propriety of narrowing the English language to a Saxon basis. The general objection to such a change is the fact that, because of its assimilating power or its tendency to appropriate from other languages, the English is likely to become universal, whereas, restricted to a Saxon basis, its mission might be confined to peoples of Saxon descent. While, therefore, favoring the improvement of the great language, and in some particulars by the methods suggested by the author, we are inclined to believe that its greatest enlargement and its hope of universal sovereignty lay in its power of assimilation of foreign elements, and not in the theory of elimination or in the reduction to a single racial basis. Students of English will understand the language all the better if they master the pages of this book.

Sociology. Popular Lectures and Discussions before the Brooklyn Ethical Association. 12mo, pp. 403. Boston: James H. West. Price, $2.

"Sociology," a word borrowed from Auguste Comte, is used in this book for a process of social evolution which the authors of the several essays herein published believe will result in advanced conditions of the race, and which they claim is the only method by which steady progress may be secured. Of the seventeen essayists here represented not one seems to appropriate the true religious method for the improvement of mankind; but it is to be wrought out by the slow agencies of human society, throwing off at intervals its discovered infirmities and taking on new forms, beautiful and idealistic, without commotion, without violence, and with evident and universal cordiality. It is pleasant to read these thoughtful and self-wise men in order to learn how easy it is to dispense with the necessary forces of reorganized society and to save the race without the Gospel. The warnings of the past have been lost on the socialistic reformer, and they will be lost on all who propose a new way for the world's progress. One lecturer discards socialism as the remedy for present ills; another shows the inefficiency of anarchism; still another, with an attempt at burlesque, discounts the theological method and thinks "preaching" is of no general avail. Every one detects an error in some proposed scheme, but all agree that by evolution—a term that involves no agency whatever, except the agency existing—the true millennium will come. In general the authors attribute the growth of society in marriage, law, medical science, arms and armor, education and religion, to the process of evolution, forgetting that evolution is an empty word except as it is associated with the forces that underlie all progress. Evolution is not a force, or an agency at all, and accomplishes nothing,

but represents, if it have any significance as an explanation of the world's movements, the general plan or direction of the world in its historic manifestations. The direction is not a force, and confers nothing, and does not exist until forces act. To attribute progress to evolution is to attribute it to nothing; and yet these learned gentlemen propose this word as the solvent of the world's difficulties! For ourselves we cling to the New Testament, and if it has not yet had a chance we propose that all reformers stand aside and permit the religion of the gospels to have its way. In this event the evolutionist will have nothing more to do.

Wörterbuch der Englischen und Deutschen Sprache. (Dictionary of the English and German Languages.) By WILLIAM JAMES. Thirty-first Edition. Thoroughly Revised and Partly Rewritten by C. STOFFEL. English-German and German-English in one volume. Leipzig: Bernhard Tauchnitz. New York: F. A. Stokes & Brother. Price, cloth, $2 50.

This *Wörterbuch* has its definite place. The intimate relation of the German speech to critical scholarship was never more established, and will be easily conceded. For numerous and estimable treatises in the departments of astronomy, physics, and general science the English-speaking races are under special indebtedness to Germany, as well as for its multiplied and invaluable theological publications. A mastery of the world's thought, at the present day, thus involves an intimate consultation of the literature of Germany and a familiarity with the work of her specialists in every department of inquiry. As a helper to the acquiring of the German tongue this *Wörterbuch* comes with many facilities of explanation. To enumerate other dictionaries by name in the comparison would be an invidious distinction. Among the recognized excellences of the present lexicon must, however, be instanced the strictly alphabetical arrangement of the words, consistent capitalization, the studied "enlargement of the English vocabulary," the modernization of all spellings, the recasting of geographical and biographical proper names, and the use of key-words at the foot of each page for phonetic purposes, as explained in the reviser's *Erklärung*. In addition to all else its clearness and size of type make the use of this dictionary a pleasure. Thirty previous editions have already given it a sufficient introduction to the student world; the thirty-first edition continues the excellences and adds to the completeness of its predecessors.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

John Jay. By GEORGE PELLEW. 12mo, pp. 374. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1 25.

The Republic owes no greater indebtedness to the intrepid warriors of the Revolution than to the providentially appointed jurists and statesmen who did her service in that epochal time. If the former made congresses and statutes possible by their conquering swords, the latter were not slow to see and utilize their unequaled opportunity for legislation. By their

patriotic enactments, their wisdom of administration, and their seer-like foresight, they intrenched and made permanent that constitutional liberty which had been won by war. John Jay belonged to the latter class of publicists. Though actively participant in the revolutionary struggle, his place was not upon the field of battle. Even the colonelcy which he held for a time in the continental army was but a nominal appointment. His wise discretion and his pre-eminent judicial qualities fitted him for another department of the public service. Among the early makers and interpreters of law, such as Clinton, Hamilton, Franklin, Livingston, Adams, and all the other "constructive statesmen" of the period, he found his rightful and prominent place. Afterward, as the Minister to Spain, a negotiator of peace, the Secretary of Foreign Affairs, the Chief-Justice of the United States, and the Governor of New York, he challenges the veneration of the historic student by his unflinching integrity, his sturdy loyalty, and his rare versatility of statesmanship. While his life has already been written by his son, Judge William Jay, and by others, the value of the present work is well defined, and is partly found in its reminiscences of Federalism, in the setting forth of the true attitude of France in relation to the independence of the United States, and in the justification of the course of action consequently followed by Jay, which has long been the subject of animadversion. The "Jay MSS." have been diligently searched to this end by Mr. Pellew, himself a lineal descendant of John Jay, and may be regarded as throwing an authoritative and final light upon the matters in dispute. To few of her early jurists does the nation owe more than to Jay, and the present reproduction of his qualities and deeds in the series on "American Statesmen" should be welcomed as a component part of national biography.

Gustavus Adolphus and the Struggle of Protestantism for Existence. By C. R. L. FLETCHER, M.A., Late Fellow of All Souls' College, Oxford. 12mo, pp. 316. New York: G. P. Putnam's Sons. Price, cloth, $1 50.

The biography of Gustavus Adolphus as the Christian king of Sweden is of unsurpassed interest to the general reader, but taken in connection with his services for Protestantism in Europe it gains intensity of interest, just as one's admiration for an individual increases as by some uncommon act of courage he is transformed into a hero.

It is one thing to study the king in his domestic life and in his general administration of affairs; it is quite another thing to observe his collection of an army and the employment of the national forces in defense of those Protestant movements that resulted in liberty to a continent. The author of this work, distinguishing between the two phases of the king's career, unfolds the one with the same perspicuity and thoroughness as he does the other, always remembering that the achievements of the king in the broader struggle for religion and freedom were of more worth, and deserve more recognition, than the integrity and stability of his local rule of a small kingdom. As, however, the author in the preface details his troubles in obtaining literary material, we sympathize with him and won-

der if he finally will find enough for his purpose; but an examination of his closely packed pages reveals an abundance of historical data from which he might infer the narrow history of a single life. Having Droysen's *Gustav Adolf* and *Geijer's Sveriges Historia* as consulting books, he was able to construct a veritable account of the actual part that Sweden's king played in the great Reformation. It is certain that whether Adolphus was at the head of an army, or exercised his diplomatic skill, or joined his forces with those of the Germans, he never wavered in his view of the justice of the movement, and contributed more than hitherto has been acknowledged to its final and permanent success. It is this specific relation of the king to the movement, rather than the details of his services, that the author makes most emphatic, while at the same time he discloses the sturdy character and Christian virtue and nobility of his hero. The book is not faultlessly historical, but it is comprehensive and written without partisanship and exaggeration. The style is clear and impressive, and the account grows in its proportions, while it points the reader to a model character as respects sincerity, heroism, and patriotism.

Life of Arthur Schopenhauer. By W. WALLACE, Whyte's Professor of Moral Philosophy, Oxford. 12mo, pp. 217. London: Walter Scott. New York: A. Lovell & Co. Price, 40 cents.

This is an exceedingly interesting volume, whether one confines his attention to the mere biography of Schopenhauer or follows the author in his history of the development of the philosophy of the German thinker. The descriptive portions are certainly elegantly written, while the discussion of the growth of the dominating idea of Schopenhauer is clear, strong, and comprehensive, the whole showing the author's great familiarity with his subject and great ability in presenting it for investigation. We here deal with a thinker born in the last century, but whose life was affected by and in return touched and left its impression upon the present century. As his philosophic views are unfolded we see some things to admire, as his contempt for materialism and spiritualism, and his belief that the function of morality is to purge the individual will of its egoism, and that the highest life is that of the man who, dead to the lust of life, has ascended from the natural to the spiritual will. This is in the right direction, but his definitions compromised his positions and separated him from other schools. In time he drifted from his early instructions, standing for himself, and represented in combination the pessimism and idealism of Germany. Despising the historical method in theology and philosophy, he resorted to history merely for illustrations of his principles, not for principles themselves. This was a fatal defect in his theory, the chief point of which was that the world represented the idea of will, which, ever acting, accomplished its fateful purpose irrespective of the claims of intelligence or the guidance of goodness. The author truly says that his philosophy is the exposition, not of a system, but of a single idea, and it, therefore, suffered from necessary limitations. It may fairly be said that while the pessimistic side of his philosophy gained few

adherents the idealistic view of the universe which he ably vindicated survived him, and is at present not without influence in some circles in Germany. In general, England and America reject both phases of his theory; but this work will repay perusal, and, indeed, afford valuable material for future study.

Curiosities of the American Stage. By LAURENCE HUTTON, Author of *Plays and Players*, etc. Illustrated. 8vo, pp. 347. New York: Harper & Brothers. Price, cloth, $2 50.

To the general reader the chief value of this book is the single point made by the author, that as yet America has failed to produce a standard drama, sinking our country in this respect below the level of European nations. In its literary history America exhibits incompetency in the dramatic field. We have historians, essayists, poets, scientists, philosophers, and theologians of high rank; but the dramatic writer of genius, or of immortal power, has not been born. So complete is our failure in this regard that it is admitted by critics without discussion, and lamented as an unexplainable fact in our national development. As a mere history of the drama in this country, and of the career of eminent actors, the book has a value which will be appreciated more or less according to the sympathies and antagonisms of the reader respecting the stage. When it descends to "curiosities" it amuses and in part instructs; but it is wanting in solid material, and reflects rather the weakness than the honor and dignity of theatrical life. This, however, is a work that does not exactly appeal to our tastes, and hence may not receive justice in these lines. It is well written, and for those unacquainted with the drama and its performers contains revelations of a class of people not generally understood, and introduces them temporarily into a new world of unreality and idealistic contentment. Unguarded in its reading it will excite and stimulate a desire to witness the drama; but one may even master it as an historical account and retain unchanged his views of the theater and its moral influence.

An Outline History of England. Chautauqua Course, 1890–91. By JAMES RICHARD JOY. 12mo, pp. 311. New York: Chautauqua Press, C. L. S. C. Department. Price, cloth, $1.

This work of Mr. Joy is a reminder of the rapidly increasing tendency to compilation in the various departments of literature. If the many publications of the Chautauqua Press already issued have been prominent illustrations of this practice they have nevertheless been constructed in recognition of the need of abbreviated volumes by the general student of the day. With the overabundance of books and the vexatious demands upon the attention of the scholar, the fact of condensation is meritorious in any issue. Mr. Joy, in undertaking the present work, has recognized this need of the student. At the same time he has assumed a weighty responsibility. To condense into a single volume the near twenty centuries of English history, from the times of the early Britons to the reign of Victoria, is a work which only a bold spirit might dare undertake,

and one for which such master-historians as Hume and Green have required many volumes. We may, however, commend the method of this compilation. Without pretension to originality of research the author has diligently wrought out the condensation which is now under scrutiny, displaying that happy discrimination between the important and the unessential; giving the relative proportion to really important events; and maintaining withal that sense of perspective which is evidence of the compiler's skill. The requirement that the books of the Chautauqua Course should be "clear, concise, and accurate" seems to be fully met in the present instance. Mr. Joy has contributed a pleasant and worthy addition to the already excellent Chautauqua series.

The Boy Travelers in Great Britain and Ireland. Adventures of Two Youths in a Journey through Ireland, Scotland, Wales, and England, with Visits to the Hebrides and the Isle of Man. By THOMAS W. KNOX. Author of *The Boy Travelers in the Far East*, etc. Illustrated. 8vo, pp. 536. New York: Harper & Brothers. Price, cloth, $3.

Great Britain and Ireland are no longer unfamiliar territories. Of such every-day occurrence are the visits of tourists to those shores, so thorough has been the exploration of every remote corner of England and Ireland, and so realistic have been their description, that the sceneries and customs of the British Islands have long since become household words. To write engagingly of the English and Irish life, since travelers' diaries and moralizations are no longer adequate, is consequently a matter of increased difficulty. We cannot but think, however, that Mr. Knox has realized and met the emergencies of the case in his present volume of travel. His work is far from being stereotyped and commonplace. From Queenstown northward in Ireland; through the romantic and historic scenes of Scotland; and thence southward to Wales and through England to her great metropolis, he guides the reader in original and engaging excursion. He is an open-eyed traveler, and none can walk blindly who keep him company. So it is that his volume is crowded with valuable and engaging facts relating to the scenery, the social customs, the industrial systems, the political discussions, and the religious observances of Ireland, Scotland, and England. Richness of letter-press and engraving add to the excellence of the book and make it an attractive fireside companion alike for youth and the adult.

Following the Guidon. By ELIZABETH B. CUSTER, Author of *Boots and Saddles*, etc. 12mo, pp. 341. New York: Harper & Brothers. Price, cloth, $1 50.

Whoever wishes an accurate, and at the same time a graphic, picture of army life on the western frontier will find it in the present reminiscences of Mrs. Custer. The trustworthiness of her descriptions is established by the fact that she has written, not from hearsay, but from the stand-point of a personal observer or participant in the weird experiences she describes. The vividness of her narrative is equally satisfactory. One seems for the time being an integral part of the summer camp on Big Creek, Kansas; hears the varying strains of the bugler's blasts; joins in

the march, or sees the regiment go to battle. To read the book is to realize anew the separateness of the army life from all other forms of association, and to understand that in its nomenclatures, courtesies, traditions, customs, and heroisms it is a charmed circle into which the civilian may not largely enter. The Indian, for whom the maintenance of our regiments upon the frontiers is necessary, becomes one of the central figures of this sketch. In the accurate portrayal of his personality and habits, which recent agitations have brought into particular prominence, one of the chief values of Mrs. Custer's book is found.

Campaigning with Crook, and Stories of Army Life. By Captain CHARLES KING, U.S.A. Illustrated. 12mo, pp. 295. New York: Harper & Brothers. Price, cloth, $1 25.

He who reads this book will appreciate the relation of the American army in times of peace to the progress of civilization, especially on our western frontiers. This is a point too often overlooked in the common judgment of the soldier or of the army. We read of their rough experiences, their trials when separated from home, their dangers even when not in fighting distance of an enemy, and their bravery in presence of the Indian foe. These incidents make a thrilling narrative; but to the thoughtful man it gains in interest as he is able to connect the movements of the soldiers with the establishment of a Christian government in this country. Then every sacrifice receives new dignity and every soldier stands for a large idea, even civil liberty. This book serves its purpose and inspires patriotism by honoring the men who proved their faith in the country by their works and some of them by their death.

MISCELLANEOUS.

Golden Links in the Chain that Connects Mother, Home, and Heaven. The Literature of Many Ages and Many Climes on the Three Dearest Names to Mortals Given. Edited by Mrs. J. P. NEWMAN. With an Introduction by Bishop JOHN P. NEWMAN, D.D., LL.D. Quarto, 524 pp. New York and St. Louis: N. D. Thompson Publishing Company.

The publishers have shown in this work such refined taste in the selection of paper, in the size of the page, in the choice of inks, in the gilt-edged sides and ends, and in the morocco binding, with its stamps of silver and gold, and its title of contents, that if there were not a line inside the observer would pronounce the book a model of elegance and attractive in all respects to the eye. On opening it he would forget the artistic beauty of the printer in the matchless worth of the collected poetry and prose on subjects the heart fondly cherishes, and without which life would be barren and the future a blank of despair. Mrs. Newman, with a genius for the beautiful and true, has gathered from the literatures of the ages the testimonies of sages, philosophers, poets, divines, and scientists respecting the sacredness of motherhood, the grandeur of home-life, and the overshadowing inspiration of heaven. The task she allotted herself was of the widest range, and was not performed without

discriminating labor, a rare ingenuity, and the most persevering literary research. Nor is the result a simple miscellany, but rather a profound revelation of human experiences, truths, yearnings, and anticipations, united not so much in logical order as in the fraternal and religious spirit that dominates the whole. The work is a valuable thesaurus of knowledge on the three subjects, and, amply illustrated, it impresses the reader, not only with the superb work of the author, but with the genuine tenderness and reverential simplicity that belong to the themes themselves. The Introduction is a gem of purity, and has in it the delicacy and sweetness of the home, of which the Bishop and his wife are illustrations.

Strolls by Starlight and Sunshine. By W. HAMILTON GIBSON, Author of *Pastoral Days, Highways and Byways*, etc. Illustrated by the Author. 8vo, pp. 194. New York: Harper & Brothers. Price, $3 50.

Animated by his exquisite love of nature, the author strolls chiefly by starlight to find in song of bird, in quiet growth of plant, and in gathering color of flower a lesson of beauty-making, of patience in work, and of the processes in general in the great laboratory of the physical world that he could never learn in the gorgeous and blinding sunshine of the day. This alone is sufficient charm for one who lingers over the pages of this book. In its mechanical outfit, its pure white calendered paper, its broad leaves, with their rare illustrations, and its appropriate binding, it recommends itself to purchasers of attractive volumes for the drawing-room and study.

Faust. By GOETHE. From the German by JOHN AUSTER, LL.D. Vignette Edition. Profusely Illustrated after New Drawings by Frederick J. Boston. 12mo, pp. 360. New York: Frederick A. Stokes Company. Price, cloth, $1 50.

Again this masterpiece of the German poet and thinker is reproduced in an English dress, only this time the translator, the publisher, and printer have surpassed the efforts of others in this kind of work. In its mechanical preparation the skill of artist has combined with the exquisite taste of literary writer, and the result is a handsome volume, the pride of the drawing-room table. In re-reading *Faust* one is continually impressed with the indebtedness of Goethe to the book of Job for his plot and its development, and how little of originality he shows, except in the miscellaneous poetic forms with which he expresses himself. Nevertheless, the poem is a literary monument worthy of study, and as such it has our commendation.

Fun and Finance. A Discussion of Modern Church Novelties in Connection with the Subject of Christian Giving. By Rev. NEWTON WRAY. With an Introduction by Rev. A. J. GORDON, D.D. 16mo, pp. 163. Boston: McDonald, Gill & Co. Price, paper cover, 35 cents.

The Church is in danger from an inflated social spirit and a tendency to conformity with the world. Amusements forbidden by the word of God; methods of money-raising not in accordance with business principles or the philanthropic spirit; and a decadence of visible piety induced by a preference for so-called worldly customs in the management

of the Church, are obstacles to growth and to that individual consecration that should characterize the saints and give them victory over the world. The author confronts this condition, argues forcibly and on scriptural grounds against the secularizing spirit and policy of the Church, and demands a return to the simplicities, methods, and principles of the New Testament religion. He has raised the alarm none too soon, pointed out the evil with no extravagance of diction, and pleads for a piety that reflects the spirit of Christ in terms none too earnest or eloquent. Let the appeal be heeded.

The Great Conspiracy Against our American Public Schools. By Rev. R. HARCOURT, D.D. Introduction by Bishop CHARLES H. FOWLER, D.D., LL.D. Illustrations by THOMAS NAST and others. 12mo, pp. 325. California News Company, San Francisco, Cal. Price, paper, 50 cents.

Here is an opportune series of addresses. In their delivery at the Howard Street Methodist Episcopal Church, San Francisco, Dr. Harcourt has aimed to deal fairly with the Roman Catholic authorities, and has recognized all the admirable features of the Romish history and system. Such a principle of fair dealing is to the highest degree honorable. What the speaker says is nevertheless arousing. It cannot be said too often, by vigilant guardians of the public interests, so long as the dangers continue which menace the American home, the public school, and the government. Intense vigor, great boldness of speech, and unswerving loyalty to American institutions make these discourses noticeable.

Lucy Webb Hayes. A Memorial Sketch by Mrs. JOHN DAVIS. 12mo, pp. 104. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Those who revere the memory of Mrs. Hayes and appreciate her moral and philanthropic work will be delighted with this *souvenir*, consisting of a sketch by Mrs. Davis, a poem by Miss M. A. Lathbury, and a memorial paper by Mrs. R. S. Rust, together with examples of addresses by Mrs. Hayes herself. The net proceeds of the sale of this neat little volume will be applied to the support of the Lucy Hayes Memorial Training School in Boston.

Alone With the Word: Devotional Notes on the New Testament. By G. STRINGER ROWE, Governor of Headingley College, Leeds, etc. 8vo, pp. 424. Chicago and New York: Fleming H. Revell. Price, cloth, $2 25.

Helps in the devotional reading of the Scriptures should be used as men use staffs in rugged places. When the soul goes apart to study God's book it may particularly expect the enlightenment of the Spirit upon the mysteries of the word. The Holy Ghost is then the prime interpreter. If a cautious employment of devotional helps be, however, permissible, the present volume is commendable in its purpose and arrangement. Without attempt at exposition, or intention to supplant the commentary, it nevertheless aims to furnish such help in the personal reading of the New Testament as will promote practical faith and obedience. Its divisions into portions are arranged for daily use. Rightly used, it should foster reverence for the written word and loyal discipleship to Christ.

METHODIST REVIEW.

MAY, 1891.

ART. I. — THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.*

IN order to understand thoroughly any one of Paul's epistles an explorer of Scripture must study the circumstances under which the letter was written, the special reasons which evoked it, and the peculiar relations of the apostle himself, at the time, to the Church addressed. The "local color" thus secured is not only an essential help in the interpretation of the production, but, in some instances at least, is a part of the message and meaning of the letter itself, so intimately is it blended with the epistle and its varied applications. The importance of a proper setting for a jewel and frame-work of a picture all lovers of art appreciate. Now, these local circumstances, considered in relation to the epistles of St. Paul, afford the background, the frame-work, the setting, of his writings, and must be pondered if one would understand the documents themselves. Hence, in endeavoring to make certain the import of the Epistle to the Philippians, it will be needful to ascertain how there came to be a Church at Philippi, what Paul's relations to it were, and what special circumstances called forth this epistle—one of the most remarkable from the apostle's pen. A fit introduction to its study, therefore, will be a brief sketch of the circumstances attending his visit to that city.

* We call attention to Dr. Young's article because it shows that an epistle clearly Pauline in structure and spirit has not escaped criticism. It is also suggestive of an exhaustive plan for the study of the epistle.—EDITOR.

I. Paul at Philippi.

Most of the facts in the case are found in the sixteenth chapter of Acts, which records a portion of Paul's second missionary tour. He, with Silas and Timothy, had traversed Asia Minor; had tarried at Troas some days, where they were joined by Luke, and had been summoned across the northern arm of the Ægean Sea by a vision and a cry, "Come over into Macedonia, and help us." Responding to this call, the missionary party arrived at Philippi, in Macedonia, about the year 52 A. D. Their arrival at this point opened a new epoch in the history of the Christian religion. Hitherto the Gospel had been brought into contact only with Oriental races; and now for the first time the messengers of Christ were to speak to Europeans; they were to make converts among the people from which we claim descent; they were to be tried and tested in conflict with the philosophy, art, laws, and civilization of Greece and Rome. Hence the visit of Paul to Philippi marked a distinct and critical era in the evangelization of the Roman empire and of the world.

The first convert at Philippi was a woman, Lydia, of Thyatira, "whose heart the Lord opened" to receive the word proclaimed by Paul, and whose fidelity in hours of danger and persecution, and whose generous hospitality to the whole missionary party, seem to have sounded the key-note of kindness for the Church at Philippi ever afterward.

The further incidents of Paul's stay at Philippi are all familiar to the student of the word. Luke stayed at Philippi for some weeks or months after the departure of Paul and Silas, training and comforting the Church that had been organized there, which was made up at first of Lydia and her household, the converted slave-girl, the jailer and his family.

II. The Philippian Church.

The record of this body of converts, so far as it appears in the New Testament, ought to be at least glanced at in order to appreciate Paul's letter to them. From various passages in his writings we ascertain that they were greatly persecuted, that they passed for years "through a great trial of affliction," that they endured deep poverty, and that their graces, especially that of generous giving, were perfected amid these trials. Their considerate care of the apostle himself, on several occasions of

need, is acknowledged by him again and again. In the epistle under treatment (iv, 16) he says: "Even in Thessalonica ye sent once and again unto my need." In 2 Cor. xi, 9 (Rev. Ver.), he writes: "When I was with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want." It was the habit, it seems, of these Philippians to keep track of the apostle in his journeys, to find out his condition of need, and to supply his wants as no other Church undertook to do. At least two visits were made in after years to Philippi by Paul, intimations of which may be found in Acts xx, 1–6.

III. Genuineness and Authenticity of the Epistle.

What proofs have we that this is one of the productions of St. Paul? Upon what rational ground is the belief built that this letter is a genuine, authentic, and integral work of the great apostle? What modern attacks have been made upon it, and what effect has been wrought by them?

These questions deserve investigation and adequate response. Ancient testimonies afford ample groundwork for our studies, indicating that the epistle was recognized and received without question in apostolic times and afterward as one of Paul's own writings.

Polycarp, a disciple of St. John, also wrote an epistle to the Philippians, about 107 A. D., in which he says:

> For neither I, nor any other such one, can come up to the wisdom of the blessed and glorified Paul. He, when among you, accurately and steadfastly taught the word of truth in the presence of those who were then alive. And when absent from you he wrote you a letter, etc.

In this production Polycarp also addresses the Philippians as disciples, "in the midst of whom the blessed Paul labored, and who are commended in the beginning of his epistle." *

Irenæus (A. D. 120–202), who in his youth knew Polycarp, quotes Phil. iv, 18, in his work, *Against Heresies*, Book iv, chap. xviii, with the prelude, "As Paul also says to the Philippians," etc.†

Clemens Alexandrinus (A. D. 160–220), in his *Pædagogus*, Book i, chap. vi, and in his *Stromata*, Book iv, chap. iii, cites

* *The Ante-Nicene Fathers*, Am. reprint, vol. i, pp. 33–35. † *Ibid.*, p. 485.

Phil. iii, 12–14, 20, while other quotations are scattered through the same production.*

Tertullian (A. D. 160–240), in the twentieth chapter of his *Adversus Marcionem*, and in other chapters, quotes from Philippians many times. In his *De Præscriptione Hæreticorum* he notes Philippi as one of the places where the "authentic writings" of Paul are read. In his *De Resurrectione Carnis*, chap. xxiii, he says: "The apostle Paul writes to the Philippians, 'If by any means I might attain unto the resurrection of the dead.'"

It is also clear that Marcion himself acknowledged the genuineness of this epistle.†

Were further testimony needed, then Cyprian, Eusebius, and the various lists of canonical books in use in the early Church might be summoned to testify that this epistle was recognized in apostolic days, and in the century immediately following, as an unquestioned and unmutilated production of St. Paul.

It is hard to imagine what stronger, completer, more valid ancient testimony could be required in behalf of an historical document than that which is given in support of this epistle, beginning with the witness of a man who in his own letter to the Church at Philippi, written less than a half-century after Paul's was sent from Rome, could appeal to disciples yet living, who in turn may have been in their childhood or youth acquainted with the apostle himself—testimony that has been buttressed in each succeeding age so strongly and convincingly that not a single voice was heard to question the authority or authenticity of the production until about the middle of the current century. Then an attack was begun upon this and other epistles of Paul which must be noticed; although, so far as this letter, at least, is concerned, the assault upon its validity and Pauline authorship has only served to make more clear and invincible its integrity and canonicity. Meyer, one of the greatest of the German biblical scholars of our age, says of the attacks in question, "They are now hardly worth the trouble of refutation," and Alford speaks of them as illustrations of the "insanity of hypercriticism."

Olshausen, who died in 1839, wrote in the fullness of his critical knowledge the declaration that the genuineness of the Epistle to the Philippians had "never been called in question."

* *The Ante-Nicene Fathers*, vol. ii, pp. 222, 411. † *Ibid.*, vol. iii, pp. 260, 472, 562.

Six years after the death of this great German commentator there appeared a book,* written by F. C. Baur, the founder of the modern Tübingen school of theology, in which this epistle, among other New Testament writings, was challenged. Baur's accusations are chiefly threefold: that the epistle is tinctured with Gnostic words and doctrines belonging to an age later than Paul's; that no clear, sharp Pauline traits are to be discerned in the book; and that some anachronisms are found in it; while, incidentally, it is alleged that monotony, poverty of thought, and the lack of any definite purpose in the production forbid its classification with Paul's writings. What of these charges?

As to the last-named incidental allegations any Bible student can decide for himself; the special Pauline characteristics which are apparent in the epistle are noted later in this essay; and the so-called historical difficulties (the chief of which is the notion of Baur that the Clement to whom Paul alludes as a fellow-worker in the Church at Philippi, iv, 3, must have been Clement of Rome, who is but an *alias* for a certain Flavius Clemens, who was slain by his relative the Emperor Domitian near the close of the first century, and whom the apostle could, therefore, not have known—a series of utterly unhistorical suppositions which had no existence except in Baur's imagination) have been traversed by the best scholars of Christendom, a good summary of the result being given by Dr. Carl Braune in his introduction to this book in Lange's Commentary:

> As to these objections, also, an unbiased exegesis removes every difficulty. Such objections to the genuineness of the letter become in reality vouchers for it. If there are no others against Paul's authorship we need not be concerned.

The fullest treatment, perhaps, given to Baur's objections accessible in English is in Olshausen's Commentary, written in part by him and in part by his collaborator, Wiesinger, who sums up his judgment of the position of the Tübingen critics in the words, "Untenable and utterly worthless!" The so-called Gnosticism which Baur claims to have found in the epistle is principally based on the passage ii, 5–11, including especially the use therein of the term ἁρπαγμόν. The attacks which he made, and which were followed up by Schwegler and others, have been fairly and thoroughly considered by Lünemann,

* *Paulus der Apostel Jesu Christi.*

Brückner, Hilgenfeld, and others in Germany; but there is no room here, and no need at any rate, for even a summary of the discussion, since the whole case is already a dead issue. The assailants of this epistle did not even convince a majority of the rationalistic critics themselves that the position which had been taken could be held. The *Encyclopædia Britannica*, which never fails to bring out any apparent advantage which ultra-rationalistic criticism may seem to have gained, says in its article on Philippians:

> It is generally admitted, even by critics who reject the Epistles to the Ephesians and Colossians, that the attack upon this epistle has failed.

Renan, who classifies the Epistles to Timothy and Titus as false, and the epistle to the Ephesians as doubtful, and who finds grave objections to Colossians and Philemon, has weighed all the charges against Philippians, and has announced his critical conclusion in the following language:

> The difficulties which certain ones of modern times have raised against them (that is, against the letters to the Thessalonians and the Epistle to the Philippians) consist in those slight suspicions which it is the duty of criticism to express freely, but not to dwell upon when more cogent reasons oppose it. Now, these three epistles possess a character of authenticity which overcomes every other consideration.*

Whatever, then, the modern Tübingen school of criticism, with the illustrious Baur at its head, may have accomplished, it has not disturbed for a moment the solidity of the Epistle to the Philippians. Indeed, the whole assault made within the last half-century against the New Testament books has resulted in making emphatic this pivotal truth, namely, that there are at least certain portions of the New Testament which are undisputed and henceforth unassailable—such as the epistles of Paul to the Galatians, Romans, Corinthians, Thessalonians, and Philippians. All the resources of destructive criticism have been brought to bear upon these epistles with this result: they are acknowledged on every side, by all shades of belief and of unbelief, by all schools both of orthodox and heterodox thought, to be the genuine, unmarred, authentic productions of Paul. Whatever further conflict may be necessary over the canonical

* Renan, *Saint Paul*, p. 11.

books of Scripture, let us get a clear view of the inestimable advantage which, as Christians, we have gained in this aspect and result of the battle.

IV. Time and Place of the Epistle.

Dean Alford tersely and wisely says in this regard:

> No epistle receives more light from the appreciation of the time when, and the place where, it was written.

On these points there is no reasonable doubt. The universal belief of the early Church fits aptly in with all the references and allusions of the epistle itself, tending to the conclusion that the epistle was written from Rome near the close of Paul's first imprisonment there, possibly in the year A. D. 63. The apostle had been almost five years a prisoner, part of the time in the dungeons of Cesarea, part of the time subjected to the dangers, privations, and sufferings of the voyage to Rome, where for nearly two years he had been "an embassador in chains." He had come hither to make in person his appeal to Cæsar. Long delay occurred in the hearing of his case; meanwhile his converts in Philippi heard that he was in Rome, sick, in need, and a prisoner. It was a journey of a thousand miles by one route, and over seven hundred overland by the shortest way, from Philippi to Rome; it would take a month to make the journey thither. The converts were poor, persecuted, and in great affliction themselves; but all this was forgotten when these Macedonian disciples recalled Paul's situation of need, peril, and distress. They said: The man to whom we owe our very lives; who first brought to us the Gospel; who has for ten years been our counselor and friend; our beloved apostle, a spiritual father, is a prisoner in the hands of his enemies, in a Roman dungeon. We must send a messenger to seek after and succor him. And with this purpose in view they chose one of their number, Epaphroditus, and sent him to Rome laden with assurances of their love, and well furnished with money and other needful gifts for the apostle. This man, whom Paul styles in the epistle (ii, 25) his brother, fellow-worker, and fellow-soldier, arrived in due time in Rome, found Paul, and gave him the offerings sent by the Church at Philippi. What a meeting that must have been! Paul, sick, haggard, ragged, and weak from long imprisonment and multiplied cares and

burdens; and Epaphroditus, the messenger of the Philippian converts, the man who had journeyed a thousand miles with a larger outlay of time and hardship than a journey, say, from Denver to India would involve to-day, in order to bring to the prisoner the necessaries of life and to encourage him with the news that his converts in Macedonia had not ceased to cherish him as their best friend, next to the Lord Jesus!

Epaphroditus stayed with Paul in Rome for some months, caring for the apostle with a brother's solicitude, and employed also in looking after the work of Christ in the city. He ministered to the apostle and possibly to other prisoners; he cared for the endangered flock of disciples in Rome; he went out on errands of mercy, and wrought with such a sense of responsibility, so assiduously, and with such exposure of himself, that his labors induced an attack of Roman fever, which brought him down to the door of death. Paul testifies in this respect:

> For the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

When Epaphroditus recovered he started back to Philippi, hastened by Paul and by the news that the Church there had heard of the illness of its messenger and was in great distress about both of them. Epaphroditus bore with him a most precious treasure, a gift from the apostle himself, "The Epistle of Paul the Apostle to the Philippians."

Under these circumstances, then, the letter was written by Paul in response to the expression of love and liberality made by his Macedonian converts. It is a letter of gratitude, of personal counsel, of rejoicing love, sent to acknowledge the kindness and aid furnished by the Philippian Church to the apostle in prison. With these facts before us we are ready now to look at the epistle itself, analyze its structure, and draw out some of its chief suggestions.

V. Analysis of the Epistle to the Philippians.

It is clear to every student of St. Paul's writings that the Epistle to the Philippians is not, like the letters to the Romans, the Galatians, the Hebrews, ribbed with a bony frame-work of argumentation. These are susceptible of logical analysis; they are polemic in aim and method; they may be instanced as

specimens of the loftiest effort of the human reason.* A systematic argument runs, with cumulative force, through each of them. Here, however, we have simply a love-letter, an epistle of friendship, acknowledging aid received, giving information as to the writer's personal situation and outlook, and urging affectionate warnings, counsels, and exhortations upon his converts at Philippi. In studying it the suggestion of Lewin may be borne in mind: "The epistle is woven from beginning to end without seam, and must be read as a whole." Yet, although the production may not possess the logical structure which characterizes some of the other epistles, it may be clearly summarized and outlined. The contents of the epistle, as given in the Revised Version, may be arranged as follows:

(I.) Salutation, with thanksgiving and prayer for the Philippians (chapter i, 1–11):

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ. .

I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defense and confirmation of the gospel, ye all are partakers with me of grace. For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

(II.) Paul's situation at Rome, where his very trials have helped forward the Gospel (chapter i, 12–26):

Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole pretorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are

* Lewin says: "Such is the depth of Paul's mind that the epistle last read almost invariably appears the sublimest composition."—*Life of Paul*, ii, 302.

more abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and strife; and some also of good-will: the one *do it* of love, knowing that I am set for the defense of the gospel: but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain. But if to live in the flesh—*if* this is the fruit of my work, then what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again.

(III.) Paul exhorts the Philippians to be united, constant, and humble, enforcing his exhortation by the example of the humiliation and exaltation of the Lord Jesus (chapters i, 27–ii, 18):

Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: having the same conflict which ye saw in me, and now hear to be in me.

If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfill ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of

things in heaven and *things* on earth and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain. Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me.

(IV.) Paul announces his purpose to send Timothy, shortly, to visit Philippi, and also at once to send Epaphroditus back (chapter ii, 19–30):

But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gospel. Him therefore I hope to send forthwith, so soon as I shall see how it will go with me: but I trust in the Lord that I myself also shall come shortly. But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need; since he longed after you all, and was sore troubled, because ye had heard that he was sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all joy; and hold such in honor: because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

(V.) Paul warns the Church against Judaizers and other enemies of the cross of Christ, and bids his disciples emulate his own example of devotion and adopt his methods of growth (chapters iii, 1–iv, 1):

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe. Beware of the dogs, beware of the evil-workers, beware of the concision: for we are the circumcision, who worship by the Spirit

of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have already attained, by that same *rule* let us walk.

Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind earthly things. For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

(VI.) Exhortations to unity, joy, and prayerfulness (chapter iv, 2–9):

I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yoke-fellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In

nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

(VII.) Thanks for the aid furnished by the Philippians (chapter iv, 10–20):

But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Howbeit ye did well, that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall fulfill every need of yours according to his riches in glory in Christ Jesus. Now unto our God and Father *be* the glory for ever and ever. Amen.

(VIII.) Closing salutations and benediction (chapter iv, 21–23):

Salute every saint in Christ Jesus. The brethren which are with me salute you. All the saints salute you, especially they that are of Cæsar's household.

The grace of the Lord Jesus Christ be with your spirit.

VI. Leading Suggestions of the Epistle.

We have briefly outlined the special circumstances which prompted this production of the great apostle; examined the proofs of its genuineness; and arranged and glanced at its contents. It remains now simply to collate some of its leading lessons.

(I.) Foremost among the impressions made, even by a casual study of the epistle, is a sense of the exuberant joyfulness of the apostle amid his dangers, privations, and distresses. Nearly twenty times does the word χαίρω, or some other term of kindred significance, occur in this epistle, which, written in a dungeon, amidst sickness, danger and poverty, fairly overflows with sunshine and irradiates the Christian world to-day with perennial hope and gladness.

Testimonies accumulate from various directions as to this uniform impression made upon students of the book. Dr. Carl Braune, in his introduction to this book in Lange's Commentary, says:

> The ground-tone of this epistle is found in the antithesis of joy and sorrow which runs through every part of it. . . . The feeling of joy animates the apostle in his darkest hours, and that joy is the mark which he has always in view.

Of like tenor is Olshausen's suggestion:

> There is one thing especially which may be regarded as the key-note of the epistle, which is ever and anon struck, and pervades the whole; the feeling of joy with which the heart of the apostle was filled, and to which he sought also to raise his beloved Philippians.

Bengel, in a similar strain, thus indicates with accustomed terseness his judgment: "*Summa epistolæ . . . gaudeo, gaudete.*" Coffin, in the *Pulpit Commentary*, notes:

> It is not without significance that the Epistle to the Philippians is emphatically the epistle of Christian joy.

Across the ages, from the prison at Rome, we hear Paul, in much affliction, in chains, laden with infirmities, his heart weighted down with the care of all the churches, uttering his shout of triumph, "Rejoice: and again I say, Rejoice." This is the motto, the substance, the essence, of the whole epistle.

(II.) Following up this line of thought, it is clear that we have in the letter to the Philippians an unusually full and impressive revelation of St. Paul's personal character, notwithstanding Baur's objection, already alluded to, that there is nothing characteristically Pauline in the production. It was true of Paul in an extraordinary degree that he made himself known by his letters—that his most striking personal traits were brought to view in his correspondence. But this rule has its

highest exemplification in this epistle. Paul's tenderness of heart, his sympathy for his friends, his gentleness and affection —how these qualities appear in the whole production, especially in such phrases as these:

> My brethren beloved and longed for, my joy and crown. . . . I thank my God upon all my remembrance of you. . . . I have you in my heart. . . . I long after you all in the tender mercies of Jesus Christ.

Surely it was out of the fullness of his heart that the apostle wrote these words of yearning devotion.

Paul's faith in God's superintending providence has ample expression in this testimony:

> The things that happened unto me have fallen out rather unto the progress of the gospel. . . . In nothing shall I be put to shame, but with all boldness, as always, so now also, Christ shall be magnified in my body, whether by life or by death. . . . I have learned, in whatsoever state I am, therein to be content.

In view of the vicissitudes of the apostle's career, the sufferings he endured, the sorrows he bore, the persecutions he underwent, his years of imprisonment, his life-long martyrdom, his thorn in the flesh—what mighty faith, what serene confidence in "the God of all comfort" these declarations embody! When we add to them his other word, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord," we have a crowning expression of his devotion and loyalty to the Redeemer, the absorption of his purposes, affections, and life into the service and life of his Saviour, so that he could say, with absolute truthfulness, "For to me to live is Christ."

Re-enforced by such a life of devotion, with what manifold force did the exhortation come, "Let your manner of life be worthy of the gospel of Christ!"

(III.) Although this epistle is not polemical or dogmatic in its aim and scope, yet we have in it summed up an imposing array of the cardinal doctrines of the Gospel. The pre-existence of the Son of God; his equality with the Father; his humiliation and condescension even unto the death of the cross; his resurrection and exaltation; his final triumph over all his foes; salvation, not by works of righteousness or by legal ceremonies, but by faith in Christ; the new life of joy, prayer, peace, contentment; the estate of the blessed dead a condition not of

sleep, or unconsciousness, or purgatorial discipline, but one of communion at once with Christ; the assurance of immortality—these are some of the truths which abound in the epistle, not amplified, elaborated, argued, as in other letters, but abundantly indicated in brief, suggestive, germinant form, as the fundamental elements of the Christian creed.

(IV.) Finally, we have in this epistle an encouraging demonstration of the uttermost power of the Gospel as exhibited in its triumphs achieved during the prison ministry of the apostle.

To human view his imprisonment, in the very midst of his triumphant missionary work, threatened to be a deplorable and immedicable calamity for the early Church. Paul was its head and front, and founder among the Gentiles. He was the one living embodiment of the truth that the Gospel was intended for all nations. By a complication of events he was confined to prison for five years, at the very climax of his career, at a time when he seemed to be needed at every point in that ancient world. This blow looked like an irreversible misfortune. But see what was wrought and brought out of this disastrous situation by the overruling providence of God! The prison letters which he wrote—Ephesians, Colossians, Philippians, Philemon, Second Timothy, and perhaps Hebrews—what a chasm would have been left in New Testament literature if by any other order of events these epistles had never been written! Paul's faith, wisdom, courage, and joy, focused in and shining out from these letters, have made his prison cell at Rome, whence they were emitted, a brilliant luminary, a sun of unfading splendor, whose rays will yet illume the whole world.

A further illustration of the victories achieved during the prison ministry of the apostle remains to be noted. As a prisoner he was brought in contact, successively, with many soldiers of the pretorian guard, and with slaves and other representatives of the household of Nero, to whom he uttered his testimonies for Christ. Several times a day the soldier to whom he was chained was relieved by another, until, in the course of months, by the change of guards alone, hundreds of rude, hardened, cruel soldiers of the Roman army had come into personal contact with the apostle, heard his story, been melted by his appeals, and, many of them, at least, converted

to Christ by the Gospel preached to them in private by Paul in prison, so that he was able to write to Philippi: "My bonds have become manifest in Christ throughout the whole pretorian guard, and to all the rest; . . . and most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear."

And, to finish the picture, Paul was able to say, in the very last words of his epistle: "All the saints salute you, especially they that are of Cæsar's household." Here we have a consummate exhibition of the power of the cross to convert, and to keep converted, souls exposed to the worst of temptations and the most dangerous of environments. In the palace of "bloody Nero," the most infamous of the Cæsars—among his officers, courtiers, soldiers, and slaves—in an atmosphere of corruption, in a place tainted with the worst vices and reeking with the most dreadful crimes, were to be found men and women whom Paul reckoned to be "saints." They had been born and reared in paganism; they lived in a city which was the seething vortex of the world's volcanic wickedness; they were threatened, allured, imperiled, on every side, yet they had faith, purity, courage, and steadfastness sufficient to make them examples of sainthood to all the earth!

Surely, the ministry of Paul, the apostle to the Gentiles, fraught with glorious achievements though it was, evinced at no other stage, and in no other city, so rich and striking a manifestation of the grace of God revealed through him as it did in this instance, when, confined in a dungeon, calling himself "Paul the aged," looking forward to martyrdom, living amid spies, and pursued by foes, afflicted with incessant privation and pain, he was able, by means of his testimony, his example, and his prayers, to secure for his Master, and hold up in his letter to the Philippians, this crowning achievement of the Gospel—saints in the household of Cæsar!

Jesse Bowman Young

ART. II.—MAJOR-GENERAL CLINTON B. FISK.*

So much has been written upon the life and philanthropic labors of Major-General Clinton B. Fisk that there is little reasonable hope that any thing new can be brought forth. All that is proposed in this paper is to place upon record in the *Review* a brief sketch of a most active and useful life as a fitting tribute to the memory of one who was as widely known, highly honored, and tenderly loved as any layman who has ever been connected with the Methodist Episcopal Church in the United States.

The ancestors of General Fisk came from County Lincoln, on the eastern coast of England—a region from which New England drew many brave, conscientious, and liberty-loving people. In this country the family was at an early day divided into two parts, the Connecticut and the Massachusetts Fisks. Several members of the Fisk family distinguished themselves in military and ecclesiastical activities and won honorable positions in these callings. John Fisk was a major-general in the Revolutionary War, while Wilbur Fisk became the distinguished president of the Wesleyan University at Middletown, Conn., and an eloquent preacher of the Gospel of Christ.

Clinton B. Fisk was born at Clapp's Corners, Livingston County, N. Y., December 8, 1828. He was the son of Benjamin and Lydia Fisk, who emigrated from New England to western New York in 1822. Though not specially cultured, his parents were intelligent and highly respected by all who knew them. Not finding the prospects sufficiently encouraging, in view of the growing family, and believing that better opportunities could be found in the farther West, Benjamin Fisk sought a home in the new and wild Territory of Michigan in 1830, and settled in Lenawee County.

The point chosen for the home of the family, now consisting of parents and five hearty, growing boys, was Clinton, a village that had been founded but two years when the Fisk family became residents in it, named in honor of Governor De Witt Clinton, of New York, in whose honor the subject of this

* The writer recognizes his obligation to Professor A. A. Hopkins, the biographer of General Fisk, for valuable information in the preparation of this sketch.

sketch was named, and boasted two hotels, a blacksmith-shop, and little else except stumps, from which the trees had been taken for the erection, in part, of the few buildings it contained. Mr. Fisk soon bought the blacksmith-shop and built against it a log annex, which served as a family residence. In a short time he was able to erect a small frame house near his shop, and so to add to the comfort of his household.

When this change had been accomplished and the family had in view the prospect of a fair degree of prosperity, the strong man, the head of the household, was smitten with typhus fever, which, after a partial convalescence, was followed by a relapse which terminated speedily in death. Lydia Fisk was thus suddenly left in widowhood with six children (one having been added to the number after the family arrived in Michigan) to face what must have seemed to her an uncertain and unpromising future. One after another the four older boys were put out to farmers and mechanics, until none remained with the mother except Clinton, the subject of this sketch, and the youngest, a mere babe. The mother intended that Clinton should remain with her, but when he was nine years old a neighbor, Deacon Wright, desired to have him to work on his farm. Young Clinton heard the frequent conversations that were held between his mother and the deacon, and urged the acceptance of the terms proposed, which were finally agreed upon as follows: He was to live with and work for Deacon Wright until he was twenty-one years of age. He was to have three months' "schooling" each year for at least four years, and when of age he was to receive two hundred dollars in cash, two suits of clothes, a horse, saddle, and bridle. The boy agreed to the arrangement, saying to his mother, "O, my! such a chance as that! I will go, mother, I will go!"

Two years passed on the farm of Deacon Wright, and the boy became somewhat restless. He thirsted for an education. But three months schooling a year until he should "become of age" did not promise much in that direction. At this time his baby brother fell sick and died, and the mother was left alone. After frequent interviews between the deacon and the mother terms of release were agreed upon, and Clinton returned to his mother's home, to her great joy.

In 1841 Mrs. Fisk was united in marriage with a Mr. William

Smith, a wealthy farmer, who soon became strongly attached to his stepson, and who was anxious to promote his ambition for the securement of a thorough education. In 1845, on Christmas day, Mr. Smith suddenly died, and again the future prospects of the boy, as well as those of his twice widowed mother, were changed.

Thus far I have briefly traced the life of the youthful Fisk, showing the vicissitudes through which he passed, reaching the point where his future career began to take more definite shape. I now turn to a study of those qualities and characteristics which enabled him in after years to fill, with such marked ability and success, the various responsible positions he was called to occupy.

Physical Organization.

General Fisk came of New England parentage. His father was a mechanic of temperate habits, and his mother was of Welsh blood, and possessed a vigorous constitution. Young Clinton grew up in the country, and his muscular powers were developed and toughened by farm labor. He was well proportioned, and his military experience and drill gave him in later life a dignified and noble bearing. He was capable of prolonged physical exertion, and might have lived to fourscore years had he not allowed himself to be overtaxed during the later period of his life. Presuming upon his physical resources and yielding to the demands for the varied forms of labor he could so successfully perform, he probably cut short his earthly career when he was at the acme of his usefulness.

Intellectual Endowment and Equipment.

General Fisk was remarkably endowed intellectually, and from his early boyhood he thirsted for knowledge. Books were scarce, and money with which to purchase them still more so, and therefore no opportunity was allowed to go unimproved for securing such literature as came within his means. He happened one day to see a neighbor using the leaves of a copy of Shakespeare for shaving-paper, and he determined at once to secure it, although several of the plays had already been destroyed. The fragment that remained was purchased and paid for by hoeing corn two days.

Having caught a young coon, he trained it to perform many cunning tricks, and then walked twelve miles to Jackson, the capital of the State, and sold it to a showman, and used the money in the purchase of a Latin grammar. Studying Latin without an instructor was no easy task, but he performed it, making such advancement as to place him in the front rank in his class in Albion Seminary, where he went to prepare for college in 1843.

It was at Albion that young Fisk first met Miss Jeannette A. Crippen, who became his wife on February 20, 1850, and who proved to be a helpmeet indeed, and to whom her husband always credited in very large measure every success he achieved. Intelligent, courageous, and affectionate, she was well fitted to be the wife of a man who was to become so conspicuous for his labors as citizen, patriot, philanthropist, and Christian.

The ambition so ardently cherished to attain a thorough collegiate training was never gratified. Just at the time when he was ready to enter the University of Michigan he found, to his great disappointment and sorrow, that the progress he had already made had been at the cost of injured eyesight, which threatened partial, if not total, blindness. Study at night upon the hearth, exposed to the glare and intense heat of the old-fashioned fire-place, produced an affection of the eyes which forbade further prosecution of study.

Though not permitted to pursue his studies in the University of Michigan, he continued them, if in a less methodical and thorough way, on even a broader scale in the university of the active world. Few men read so widely and so thoroughly as did he, and what he read he used to the very best advantage.

It may be said of General Fisk that he possessed a trained, versatile mind, which enabled him to adjust himself to almost any line of mental activity. Had he been so disposed he could have done himself credit in any of the learned professions. Had he chosen the legal profession, he would have made an able lawyer or a just judge. Had he devoted himself to statecraft, he would have made a statesman of commanding influence, and would have honored the Senate of the United States or the executive mansion. Had he chosen the ministry, he would have attracted the multitude to hear the Gospel from his lips, for as a public speaker he had few superiors. There was a

charm in his voice, a magnetism in his presence, a grace in his manner, and a power in his argument that carried his audience almost irresistibly to adopt the conclusions he reached.

Business Activity and Integrity.

Debarred from pursuing his studies, General Fisk at once turned his attention to business affairs, and in 1848 he went to Coldwater, Mich., where he became identified in business with the firm of Crippen & Kellogg, and where for several years he had a remarkably successful business career. The financial panic of 1857 found the firm of Crippen & Fisk with a large number of debtors who were unable to pay, and with large investments in property which could not be converted into cash. The firm faced the storm with great courage, but they were not able to resist its power. They were advised to assign, but refused. For a brief time they suspended payment, but the faith the creditors had in the business ability and integrity of the firm saved them from being forced into court, and enabled them to save their assets from sacrifice. The main burden of management of the business at this juncture fell upon General Fisk, and with such consummate skill did he perform his task that every dollar of obligation was discharged, principal and interest, and a small amount saved as a foundation for future operations.

In 1858 General Fisk became the western financial agent of the Ætna Insurance Company, with head-quarters at St. Louis, Mo. He succeeded in greatly extending the company's business, and remained their representative until the great civil war broke out in 1861, when he became identified with the Missouri Home Guard.

Returning to St. Louis soon after the close of the war, General Fisk became identified with railroad management, succeeding admirably, and in which he remained until 1877, meantime having changed his place of residence to New York city.

In New York he became identified with various business enterprises, in which he continued without intermission except during the summer of 1877, when shattered nerves sent him across the Atlantic for rest and recuperation. The business career of General Fisk was characterized by industry, wisdom, and fidelity, and he won for himself the enviable distinction of

an honest man. He was generous in the use of his money, giving liberally as he passed along, and, dying, left a competency for his family after giving to Fisk University, at Nashville, Tenn., an institution for the education of colored youth, the sum of $25,000.

The Patriotic Soldier.

When the great civil war came on in 1861 General Fisk was a resident of St. Louis, Mo. For many months before Fort Sumter was fired upon, unionists and disunionists were secretly practicing military drill in that city, getting ready for the struggle that both saw rapidly approaching. When the shock of war came the Missouri Home Guard, a well-drilled body of men, were ready for loyal service. On the roll of Company C, Third Regiment, as a private, stood the name of Clinton B. Fisk. Upon the special request of President Lincoln he raised a regiment in 1862, of which he was commissioned colonel. In September of the same year, having recruited a brigade, he was commissioned brigadier-general by Secretary Stanton, and in December following was ordered to Helena, Ark., after which he rendered important service under General Grant, in what was known as the Yazoo expedition.

The space allotted for this paper forbids a detailed account of General Fisk's military career; it is sufficient to say that he rose rapidly in the estimation of the great military leaders of the Union army, and was often charged with delicate and difficult duties, all of which he discharged with fidelity and eminent success. February 27, 1865, he was appointed major-general of the Missouri militia by Governor Fletcher, and May 13, in the same year, brevet-major-general of United States volunteers by President Johnson, "for faithful and meritorious service during the war." Having offered his resignation at the close of the war, acceptance of which was declined by the war department, he was assigned to duty as assistant commissioner of the Bureau of Refugees, Freedmen, and Abandoned Lands, for the States of Kentucky and Tennessee, in which position he rendered most important service until he was mustered out in 1866.

During his army career there was not a cloud upon his record, nor was there any respite from duty. In the camp, on

the march, and in the battle he bore himself with the same Christian dignity and fidelity that characterized him in private life, and he won and held the confidence of all who knew him.

A Genuine Philanthropist.

The philanthropic spirit was a marked feature of General Fisk's character. This spirit manifested itself in his boyhood, and found large expression in his later years. His hatred for human bondage found expression in his espousal of the antislavery cause in 1840, when he was but twelve years old. In the heated campaign of the year named he was for James G. Burney, the abolition candidate for the presidency. Having no flag or banner to represent his party, he made one of plain muslin cloth, and inscribed upon it with axle-grease the names of Burney and Lemoyne, and, hoisting it to the breeze upon his mother's broom-handle, from which he sawed the brush, he bravely bore it in a Democratic procession, and gallantly defended it against the attack of other boys who attempted its capture. At the great mass-meeting the boy seated himself immediately in front of the platform, holding aloft his banner. From the platform some one called out, "See here, boy, go away with your dirty rag;" whereupon the Burney boy replied, "This dirty rag will one day swallow up all other political banners;" and he lived to see his prophecy written in history.

His stepfather was an abolitionist, and his house was a station on the underground railway. Upon this line the boy Clinton became a conductor. Many a time he conducted his train by night to the Detroit River, laden with dusky runaways seeking protection under the Union Jack, which at that time the Stars and Stripes did not afford them. Returning from one of these night trips in the gray dawn of the morning, he was met by a neighbor who believed slavery to be a divine institution, and, possibly suspecting the occasion for the early morning travel, said to him, "Young man, I know where you are going." "Where?" said the boy, stopping his team. "You are going to hell," said the neighbor. The boy promptly replied, "No, sir, you are mistaken; I am going home to breakfast."

All through his life up to the breaking out of the war General Fisk was opposed to slavery, and when the great struggle came on he heartily favored emancipation. The war over,

although he was anxious to return to private life, the national authorities insisted upon retaining his valuable services as one of the agents of the Freedmen's Bureau. It was President Lincoln's wish that he should become the bureau's official head, with head-quarters at Washington, with the rank of colonel in the regular army, but to this the General would not consent. He did, however, accept temporarily a place as one of General Howard's assistants, and Kentucky and Tennessee were assigned him as the special sphere of his operations. In this field he soon won the confidence of both whites and blacks, and succeeded in settling the difficult questions submitted to him in a way that met the approval of all concerned. The confidence of the freedmen was voiced by an old ex-slave, who said, when the General was about to address a large audience:

O, bress God, Gineral Fisk has come! That's him! We'll hear de truf now. He'll tell us what to do.

Many amusing incidents occurred during his period of service with the bureau. The colored people took him thoroughly into their confidence, and he heard many things that outsiders were not permitted to hear. Sometimes these confidential talks took on a religious phase, as in the following instance, when, at the close of an address, an old colored Baptist minister clasped the General's hands, saying:

Gin'l, you is a Baptist; I knows you is a Baptist, for no man can talk like dat *'cept he be washed all over in the Jerdan.* De Methodists, gin'l, are a low set; *you* know they are. They come from Wesley, and he was an outcast; and you may look de Bible clar through and not find Wesley *once* in it, but you find Baptist —John de Baptist—and all the Baptists came from him. Yes, gin'l, *dese Methodists are a low set.*

During this period of service General Fisk turned author, and compiled a manual entitled *Rules for the Government of Freedmen's Courts.* Another volume, and perhaps the first one ever written exclusively for colored people, was thus dedicated:

To the Freedmen of the United States, now happily released from the House of Bondage, and fairly set forward in the path of progress, these plain counsels are respectfully and affectionately dedicated by one who has marched with them through the Red Sea of strife, sympathized with them in all their sufferings, labored incessantly for their well-being, rejoiced in their prosperity,

and who believes that, guided by the Pillar of Cloud by day and of Fire by night, they will reach the Promised Land.

In this book much wholesome advice was given to all classes. In the chapter on Freedmen he said:

Every man is born into the world with the right to his own life, to personal liberty, and to inherit, earn, own, and hold property. These rights are given to him by the great God; not because he is a white man, a red man, or a black man, but because he is A MAN.

Writing about the necessity of respecting the prejudices of white folks, he said:

White people have held strong prejudices, and you should avoid every thing you can which will inflame those prejudices. You know how easy it is to hurt a sore toe. Prejudices are like tender toes. Do not step on them when it is possible to avoid it.

To young women he addressed these noble words:

There is no being on earth for whom I have a higher regard than a true woman; and if there is one thing I desire above another it is that the freed women of this country, so long degraded and made merchandise of, may arise to the dignity and glory of true womanhood.

Largely through his influence a school was started in Nashville, Tenn., January 9, 1866, by the American Missionary Society, and in his honor named "Fisk School for Freedmen," from which was evolved Fisk University, the first permanent building of which was dedicated January 1, 1876, and christened Jubilee Hall, in honor of the Fisk Jubilee Singers, who, by their concerts, furnished the money to pay for its erection. On this interesting occasion General Fisk, president of the board of trustees, delivered the opening address, from which I quote the opening paragraph:

With devout thankfulness to the Giver of all good, with songs of praise on our lips and the spirit of consecration in our hearts, we would this day gather in Jubilee Hall to dedicate it to the good cause of Christian culture. It is a glad day for all; for those who have planned and labored through much discouragement; . . . who have prayed and watched through the darkness and the sunshine for the coming of this hour. It is a day of joy for those in whose behalf this good work has been accomplished. We hail you with a Happy New Year.

General Fisk's success among the colored people commended him to President Grant as the man to be placed at the head of the Bureau of Indian Commissioners. The President said to the General, "I want you at the Indian Commission's head;" and so it was, for when the commission organized he was elected its president, which position he filled with distinguished ability until death removed him.

At the Mohonk Conference, held every autumn at the hospitable home of Commissioner Smiley, General Fisk was the central figure, and over its deliberations he presided from year to year with consummate tact and ability. Although the position he held was unsalaried and very onerous, requiring much time, toil, and care, its duties were cheerfully and faithfully performed.

The same philanthropic spirit that caused General Fisk to devote so much time, energy, and money to the welfare of the Negro and the Indian made him an earnest advocate of temperance and the prohibition of the traffic in strong drink. He saw how the rum curse was murdering multiplied thousands of our people every year, destroying happy homes, impoverishing the nation, filling alms-houses, lunatic asylums, jails, and penitentiaries, and furnishing numerous victims for the gallows; and his soul was stirred by the sorrow, wretchedness, and despair it leaves in its wake. He saw the great political parties and their leaders yielding to the demands of politicians and liquor organizations, as in the years gone by they had yielded to the demands of those who trafficked in human flesh and blood. To break away from his former political associations was a task difficult to perform. Many of the leaders of political thought and action were his warm personal friends, and he was slow to reach the conclusion that he must part company with them.

At length, however, in 1884, he gave up all hope of change of policy upon the part of either of the dominant political parties, and cast his lot with the National Prohibition Party. For this act he was severely criticised and denounced by many of his former political associates. He could have had office, doubtless, had he desired it at the hands of the party with which he was so long identified, but he did not want it. When called upon, however, to stand as a candidate for office in the new

party with which he had allied himself, and when there was not the slightest probability of success, he consented for the sake of the principle that was to be maintained. He acted as he advised a member of the Legislature of New Jersey to act whom he urged to vote for a local option bill. "If I should vote for this bill it would lay me in my political grave," said the member. "Vote for it and die, then," said the General, "and I will write on your tombstone, 'Blessed are the dead who die in the Lord.'"

When nominated for the governorship of New Jersey by the Prohibition Party he accepted, not with the expectation of obtaining office, but with the hope of advancing a great cause. In his address accepting the nomination he said:

I understand that before me is much hard work, and I will, to the best of my ability, do it. There will be no child's play the next five months in New Jersey. Things are going to be hot. All sorts of representations and misrepresentations will be made about us, and we must expect that. All sorts of calumny will be rained upon us by the rum-sellers and their parties; we can stand that.

During the campaign he was bitterly assailed, not only for his political views, but in his personal character; but he vanquished every assailant and came out of it without a stain upon his garments. In the presidential campaign of 1888 he was the standard-bearer of the Prohibition Party. For more than a year his nomination had been a foregone conclusion, and as the event drew very near he said to a close personal friend:

I do not want this nomination; I shrink from it. It can mean for me only toil and sacrifice, calumny and contempt. I have no political ambitions; all I crave is the rest which I so little can command and the chance for private service in this cause as I am able to render it; but I must not shirk a clear duty, and there is no objection in my own mind against accepting the burden and bearing it which I am not ready to waive if that be the call of my Master and my fellow-men. Only we must be very sure, and those nearest me must be well satisfied to have it so.

In his speech of acceptance in the Metropolitan Opera House, New York, June 22, 1888, he set forth his high purpose in these eloquent words:

In response to the command of the listening thousands at Indianapolis who bade me go to the front of this sharp conflict I have now to say, "God helping me, I will carry your flag in this con-

test. I know well what will be the cost to me and those whom I hold as dear as life itself. I also know that God thrones the right at last in kinglier royalty because its coronation is delayed, and that neither earth nor hell can permanently harm those who are followers of that which is good."

In his formal letter of acceptance he breathed the same noble purpose, saying:

I shall bear with glad heart and reverent hands the only party standard on which is inscribed, "For God and Home and Native Land;" the standard of the only party which recognizes God as the source of government and would defend his holy day from desecration; which is the guardian of the home's best interests and the defender of the nation through these, and which, burying the dead past of sectional strife and bitterness, would build a living future on the sure basis of sober manhood and pure womanhood and untainted youth for all our united country.

In all his utterances upon the platform there fell from his lips no unkind words for those from whom he differed. In the closing words of his speech of acceptance he sounded the key-note which controlled all his utterances when he said:

There will be those who will be "exceedingly mad against us," and who will persecute us even to strange cities. Let us exhort our friends every-where to give our enemies a monopoly of personal, scandalous methods of conducting political campaigns. Let us exalt our holy cause, and, trusting in Him in whose hands are the destinies of individuals and nations, go forward with courage, faith, and hope until victory, certain to come, shall be ours.

His biographer, Professor A. A. Hopkins, accurately described the General's manner of speech when he wrote:

No asperities of speech could be charged to him. He was genial as a June day throughout the whole five months, during which he made one hundred and twenty-five speaking engagements and filled them all, traveling five thousand miles to do it. Nothing moved him from the serenity which impressed every one he met. There seemed always about him an atmosphere purer and sweeter than that in which political candidates usually walk; he breathed forth a spirit of lofty patriotism that was uplifting and ennobling.

Though not elected to the presidency, as he neither expected nor desired to be, he did have the privilege of advancing a great cause which will finally carry its representative to the national executive mansion.

The Earnest Christian.

Though mentioned last in this biographical sketch, the religious element was first and predominant in General Fisk's character and life. He was what he was because he was an earnest Christian. When he was ten years old, while living with Deacon Wright, a revival meeting was held in a school-house in the neighborhood by the Rev. Robert Powell, a Baptist missionary. Young Clinton attended and became interested. One night while the preacher was dwelling upon the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," he was deeply moved. After the sermon the hymn that has touched and melted so many hearts,

"Alas! and did my Saviour bleed,"

was sung, and during the singing an awful sense of his own sinfulness rolled across his soul. While the last verse,

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do,"

was being sung he said, as he many times testified in after life, "I adopted the statement and the pledge as mine and was born into the kingdom." Soon after he was baptized by immersion and received into the fellowship of the Baptist Church, of which for a time he was a faithful member. During his school-life at Albion, for reasons satisfactory to himself, he changed his ecclesiastical relation and became a member of the Methodist Episcopal Church.

Having turned aside from school-life, for reasons already given, he entered upon a business career, into which he flung himself with all the energy of his nature and in which he succeeded far beyond his most sanguine expectations. Burdened with business affairs and somewhat negligent of religious duties, he became formal in his religious life and lost the warmth and glow of his earlier experience.

It was in 1854, in his own home in Coldwater, that an incident occurred which made a radical change in his future life. One night, the mother being engaged in domestic affairs, his little three-year-old daughter Mary knelt by his knee to say her evening prayers. He listened thoughtfully to the petitions of the

little worshiper, and as he listened a strange feeling came over him. The prayer concluded with, "God bless papa; God bless mamma;" and then the little white-robed worshiper, rising from her knees, said gravely, "Papa, why don't *you* pray?" The question fairly stunned him, and, making some evasive answer, he kissed the child good-night and went down the street to his place of business. He tried to shake off the impression that had been made by his daughter's question by turning his attention to some unfinished business of the day, but ever and anon the question recurred, "Papa, why don't *you* pray?" After a vain effort to banish the question he left his office and returned to his home. Seated by his wife he said:

"Did you hear the question Mary asked me, Jeannette?" "Yes, Clinton, I heard it." "Well, Jeannette, I have been thinking it all over, and I have made up my mind that with God's help we will have all the praying there ought to be in this household hereafter. If you will hand me the Bible we will begin now."

That night dated a new epoch in the life of Clinton B. Fisk, for then and there the family altar was erected, to become a permanent institution in his home. From that hour, whether in business, in the army, or on the platform, he was a sturdy, devoted, conscientious Christian.

While he was recruiting his regiment at St. Louis he held services every Sunday afternoon in the great amphitheater on the fair ground, when the city pastors preached in turn. On one of these occasions the Rev. Dr. Nelson preached a sermon of great power, in which at the close he spoke strongly against the sin of profane swearing. As he closed he related a story of a commodore who made a contract with every midshipman that he (the commodore) should do all the swearing, and then the Doctor said:

Now I want all of you to agree that Colonel Fisk shall do all the swearing for the Thirty-third Regiment. As many of you as will enter into this contract stand up.

Instantly the whole regiment was on its feet and the covenant was made. This pledge on the part of the men prepared the way for an amusing incident which occurred while the command was stationed at Helena, Ark. Standing on the edge of a bluff one day, the General heard one of his teamsters swearing

most profanely at a team of balky mules. A little later the teamster passed by where the General was standing, when the following conversation occurred: "John, didn't I hear some one swearing dreadfully over there a little while ago?" "O, yes, I reckon you did," the man replied. "Who was it?" asked the General. "That was me, sir." "But," said the General, "don't you remember the covenant made up at the Benton barracks between you and me and the others of the regiment that I was to do all the swearing for the Thirty-third Missouri during the war?" "O, yes," the man promptly answered, "I remember that; but you were not there to do it, and *it had to be done then.*"

One day the General, ununiformed, was sitting on a log reading letters from home when he was accosted by an old soldier, who said: "I say, old fellow, I want you to read my letter for me." Said the General, "But can't you read it yourself, John?" "No," the man answered, half-ashamed. "Then I will, of course," said the General; "but why don't you know how to read?" The soldier briefly explained that he was raised in a slave State, without school privileges, although when he enlisted he was a citizen of the State of Iowa. The letter was from his wife, and the General read it through slowly and aloud. After mentioning several things connected with home affairs the wife said:

> It was quarterly meeting last Sunday, John, and the presiding elder stopped at our house. He told me that a great many men who go into the army Christians come back very wicked; that they learn to swear and gamble and drink. Now, John, I want you to remember the promise you made as you were leaving me and the children, that you would be a good man.

As the letter was read the big tears rolled down the man's cheeks, and, wiping them away with his sleeve, he said, "Bully for her!" "Well, John," asked the General, "have you been the good man you promised to be?" Then with more tears he confessed that he had fallen and had become addicted to drunkenness, gambling, and sinful speech. Disclosing his identity at last, to the man's confusion, the General talked with him as to a brother, and won his pledge of renewed consecration to a better life.

Soon afterward this man was smitten with fever and lay in

the hospital tent dying, but he was dying a Christian. After receiving his final messages for wife and children, General Fisk said a word of prayer by the dying man and then sang:

> "Jesus can make a dying bed
> Feel soft as downy pillows are;
> While on his breast I lean my head,
> And breathe my life out sweetly there."

And as the song ceased the soldier winged his way to the home above, where war's alarms are heard no more and where the weary forever rest.

It was General Fisk's custom to distribute Bibles and Testaments among his men, and of these twenty-five thousand volumes were given out from his head-quarters. Advices were received from the war department one day announcing a new edition of Casey's *Army Tactics*, and the book was anxiously looked for, particularly by the officers. One morning General Fisk received one thousand New Testaments from the American Bible Society, and the books were placed in a neat case at head-quarters. Soon an officer came in, and, seeing the books, said, "So, the *Tactics* have come! I am glad of it." "Yes, Colonel," was the General's answer, "the *Tactics* have come." "Can I make my requisition for them this morning?" the officer inquired, still giving them no closer scrutiny. "Certainly," was the answer. "Have you read these *Tactics*, General?" he further asked. "Yes, Colonel," was the prompt answer, "I have studied them and mean to study them morning and evening until mustered out." The officer's requisition for "forty-two Casey's *Tactics*" came soon through the adjutant-general, and General Fisk made up a package of forty-two New Testaments and forwarded them as requested. The officers gathered round to receive each a copy, and watched their colonel while he opened the package and handed out the books. Astonishment followed, of course. It was not the kind of joke common in army circles, but they took it kindly.

Returning to civil life, General Fisk became an active worker in every department of church enterprise. In his own denomination his services were in constant demand, and most cheerfully were they rendered. He was honored by the Methodist Episcopal Church as few laymen have been. He was a member of every General Conference from 1872 to 1888, and during all

that period he was a member of the Book Committee, which is charged with all the publishing interests of the Church. He was a member also of the Board of Managers of the Missionary Society and of the General Missionary Committee from 1869 until 1889, as also of the General Church Extension Committee during the same period. In the councils of the Church no layman was more valuable, and in his varied activities he probably surpassed them all.

When the war was over, and slavery, the cause of the division of the Methodist Episcopal Church, and the occasion of the organization of the Methodist Episcopal Church, South, in 1845, was at an end, General Fisk was an earnest advocate of the reunion of the divided Methodist household of faith. He was a member of the celebrated Cape May Commission, and on all occasions voiced the most fraternal sentiments.

At the General Conference of the Methodist Episcopal Church, South, held in Richmond, Va., in 1886, being present as a visitor on the day the fraternal delegates of the Methodist Episcopal Church were to be heard, and Governor Foraker, of Ohio, the lay fraternal delegate, being absent, the General was called upon to take the governor's place. The speech, though impromptu, was one of the most felicitous of his life. Its closing paragraph was as follows:

> And now, Mr. President, may our two Methodisms—no, our *one* Methodism in two unions—march on, waving the banner of the cross over all lands, and so adjust our work at home and abroad as to prevent all waste of men and means; and, moving toward each other as we move toward God, we shall command his blessing, and the world shall say, "Surely they are one in purpose, one in fellowship." God bless our united country! May peace and prosperity be within all our borders!
>
> "Lord of the Universe, shield us and guide us,
> Trusting thee alway through shadow and sun;
> Thou hast united us—who shall divide us?
> Keep us, O keep us, the many in one."

It was appropriate that such a life should close with bright visions of the more glorious life just beyond. Gathering his family about him, by whom he was most tenderly loved, he said as he saw the shadows gathering:

> We'll shape things for living or dying. "To live is Christ; to die is gain." It is all right; it is all right. Christ made it pos-

sible for all men to grow better and better. The more of his Spirit we have the less things trouble us.

Thinking of the cause of prohibition, to which he had devoted so much time and effort, he said: "It is worthy of the fight for a great principle against such odds;" and then he repeated a favorite stanza:

"High hopes that burn like stars sublime
Go down the heaven of freedom;
And true hearts perish in the time
We bitterliest need them;
But never sit we down and say,
There's nothing left but sorrow;
We walk the wilderness to-day,
The promised land to-morrow."

Addressing his family, he said:

The experiences which have come to us as a family have been great. I trust we will all get home, to our own home, thanking God for all his blessings and giving him great glory. None of us may know why it is, but it is all in God's hands. It is so strange that I should have been cut down just in the midst of my life-work. There seemed so much to do, and I felt that the few years allotted me could be spent in better service to him. So may he keep us and strengthen us and guide us all, no wanderer lost, the list all unbroken, to sing the song of the redeemed through Christ Jesus in the land where there will be no sickness, no sorrow, nor death, nor tears, for God's own hand shall wipe all tears away!

Then he repeated:

"When gathering clouds around I view,
When days grow dark and friends are few,
On Him I lean who not in vain
Experienced every human pain.

"He knoweth all my anxious fears,
And counts and treasures all my tears."

Other words of like character fell from his lips from time to time, and then suddenly "he was not, for God took him." *Requiescat in pace.*

A. B. Leonard

Art. III.—LIFE: A SYMPOSIUM.

LIFE: ITS NATURE AND PHENOMENA.

"What is Life?"—that mystic, subtle, fleeting, evanescent energy unseen by mortal eye, untracked by human understanding; like its great Author, known only by its effects, but which, yet like him too, wherever manifested, is found perpetually diffusing health and strength, beauty, blessedness, and peace?

"Is this life-principle an entity?" It is doubtless an entity in the same sense that matter and mind are entities, in the sense of being that fundamental fact or reality which science must recognize as the substantive basis, the ultimate and sufficient ground, of all vital phenomena. If matter is an entity, because the substantive basis of all physical phenomena, and mind is an entity, in the sense of being the ultimate and sufficient ground of all mental phenomena, by a gravity of reasoning life must be considered an entity, because, as stated above, the substantive basis of all vital phenomena. Meanwhile, as mind is, in the very nature of things, separated by a great gulf from mere life, so, though naturally tending to manifest themselves in—to clothe themselves with—material forms, yet all vital forces immeasurably transcend those of matter. Their empire is wholly above, supremely superior to, that of material things. Much has been said of late about the conservation of energy, correlation of forces, etc. To assume that physical and vital forces are so correlated or convertible as that the one can become transformed into the other is plainly to violate all sound reasoning as well as the word of God.

The Azoic Era.

First in the order of creation was matter, the original creation and the long and dreary reign of matter. During all this primitive and almost interminable period we behold the display of the phenomena—of the properties and energies of matter only. In process of time, however, as the result of the action and reaction and interaction of the forces of matter, the latter, having hereby undergone unnumbered combinations and modifications, becomes in some good degree fitted to serve as the theater for

the display of a new and higher principle. A new era dawns. Another and higher dynasty is introduced. The old Azoic period has finally ended. The reign of vitality begins. God said, "Let there be life," and life was.

Life's Origin.

Life! Whence comes it? Yesterday it was not: to-day it is here. How is it to be accounted for? Was it not wholly evolved from matter? So certain materialistic scientists of our day would be glad to believe. By common consent, however, there is not one solitary fact to sustain any such hypothesis. Dr. Pope* well says that "spontaneous generation is a figment that materialists have made their, as yet, unknown god."

A very pretty thought is that of Drummond's, and as scientific as it is beautiful and suggestive, that it was not until from above Life reached down and touched inanimate matter that the latter became vital, animate, organic, it having never yet been once shown that any thing but living matter can communicate or feed life. Harvey's famous maxim, *omne ex ovo*, or, more properly, *omne ex vivo*, stands as yet wholly unrefuted. That life can proceed only from antecedent life Sir William Thompson regards as sure teaching as the law of gravitation. He adopts it as an article of his scientific creed, true through all space and time.

Under the circumstances it were needless to inquire, Whither then shall science look for life's original, primeval source? Clearly it can have had no other than that of the immediate presence and the direct action of Deity.

What is Life?

This is one of those grave conundrums—most serious of all ontological inquiries—with which the sages have wrestled for ages. The answers that meanwhile have from time to time been given to the question have proved as inadequate and unsatisfactory as they have been manifold and multiform. Of what life is, essentially, the materialist, the rationalist, the positivist, the idealist, the agnostic, and the Christian philosopher has each in turn had his definition, and each definition has proved about equally abortive and vain, more or less preposterous and

* William Burt Pope, D.D., *Compendium of Christian Theology*, vol. i, p. 419.

absurd. At all events, not one of all these adventurous theorists has thus far been able successfully to arrest or completely to develop this fugitive—this ever elusive and illusive principle of life. The conclusion therefore reached concerning this matter is that the life-principle in its essence defies scientific analysis; that, as to its essential nature, it is inscrutable. We simply know that vegetable and animal bodies are invariably characterized by a certain inherent activity radically and infallibly distinguishing the same from their environment—distinguishing the one from the soils in which it grows and the other from the sod on which it treads.

Meantime, let no one be tempted to discredit, to distrust, the reality, the substantive character and value, of this life-principle, because it is thus confessedly beyond the reach of human scrutiny. The fact is, we know quite as much of the substance or entity of life as we do of that of spirit, or mind, on the one hand, or concerning the entity of the material atom on the other. We, in fact, really know nothing of any kind of being whatsoever except as the fact of that being's existence and nature is made known to us in its phenomena. A modern writer on these subjects, of much more than ordinary acumen, has well said:

> The veil which the Creator has thrown around himself as an Infinite Spirit-Substance he has cast over all the substances which he has made.

Meantime, what are the phenomena of any substance but, practically, that substance itself present and revealing itself as a reality—disclosing its interior hidden nature, reporting its innermost secrets, putting forth its characteristic activities and energies as expressions of its proper essence? Whenever, therefore, we have a group of uniform phenomena persisting invincibly from age to age, are we not fully warranted in concluding that these phenomena have a basis and a cause in a certain unchangeable substance, and this none the less even though that substance itself be not strictly or actually amenable to scientific observation or analysis?

Now in its phenomena, life, not less than matter, is fully in the field of observation. It remains, then, only for me to consider a few of these vital phenomena, as differentiated more particularly from those of matter.

1. *The law of generation is limited to the vital world.*

Vital forces alone are reproductive. Matter can add nothing to itself, much less renew or reproduce itself. "Be fruitful, and multiply, and replenish the earth," was not said to material atoms. Not all the forces of matter combined can reproduce even the minutest material particle. On the contrary, the vital world is vastly and endlessly reproductive; its varied methods and possibilities in this respect constituting nature's constant and supreme marvel.

2. *Vital bodies are not only produced by generation, but increase in size, through the process of growth, or from within outwardly.*

Insentient matter is not only produced fortuitously, but increases in size only through external accretions or fortuitous accessions of matter. Vital bodies, on the other hand, produced by generation, increase in size only through the constant action of forces going on from the center to the surface and extremities. Insentient bodies are destroyed by mechanical or chemical force, while the vital body can be destroyed only by death. We say of a vegetable that it lives; we mean by this that it has *motion within itself*—that it is capable of absorption and secretion—in a word, of growth by nutrition. Insentient matter is utterly destitute of any such *inherent* forces or processes.

3. *The characteristic feature or phenomena, however, of all life is organization.*

Life is pre-eminently a *builder*, with matchless skill as well as with tireless energy incorporating such of the forces of matter as have become sufficiently correlated to its own for the purpose into living and more or less complicated forms. Whatever the modifications or combinations which matter, through chemical or mechanical forces, may undergo, organisms alone have within themselves the power, the supreme power, of so controlling and co-ordinating the forces of matter as most marvelously to weave atoms and molecules into living forms.*

* Since the initiating and controlling power of the organism is indisputably in the life, the superlative folly of the old French materialism that made life, and even intelligence itself, depend wholly on organism is sufficiently manifest. This position by English materialists has been long since abandoned. Dr. Tyndall admits that the most that can now be claimed for materialism is that *thought will always be formed to accompany* certain molecular activities of the brain. It is not competent for the scientist to affirm which is cause and which the effect—what, in a

4. *Life is not only a builder, it is most emphatically a conservator.*

There is nothing connected with these distinguishing features or characteristics of organic bodies more surprising or impressive than the invincible resistance they present to the disorganizing forces of matter. Oxygen, comprising, it is said, one half of the earth's crust, appears to be the one supreme destroyer, the most active, powerful, subtile, everywhere present, destructive agent in nature. Readily uniting with almost all the elements, it speedily changes, modifies, disintegrates, dissolves, destroys, whatever it attacks. Life alone is capable of resisting the ravages of oxygen; not only so, it makes of this fiercely destructive agent an important ally. Strangely, this very force, that, attacking iron in its natural state, converts it into rust and dust, attacking the same element in the blood, and so under the auspices and direction of animal life, is transformed into the *one supreme vitalizer and healer.* Life, indeed, is the one supremely redemptive, recuperative, regenerative force, or principle, in the physical universe.*

5. *Life, in its operations, is constantly guided by an unerring wisdom, its energies being always directed toward some definite, specific, intelligent end.*

Evidences of divine wisdom and goodness, unmistakable displays of a superhuman providence, are, indeed, not wanting in the properties and forces of matter. Life's forces are distinctly marked by this; they constantly conspire to realize a definite unit, a specific ideal or pattern, existing obviously, as Hugh Miller somewhere so beautifully suggests, only in the Divine thought. With untiring patience, as well as ceaseless activity, this mystic artificer spins and weaves and builds; blindly, to be sure, yet certainly with *infallible fidelity adhering, even throughout unnumbered ages, to the original type*

word, is the actual relation between the two. In the meantime it is most significant that *matter exerts no influence whatever* in determining the character of an organism; precisely the same sunshine, rain, and soil yielding all the myriad-colored flowers and diversified fruits of the green earth.

* How amazing that the old theologians and preachers so generally declaimed concerning the remorselessness and despair of Nature, insisting that we find nothing in it remedial—no hint of hope, helpfulness, or mercy here! Is not Nature, on the contrary, next to the Son of God, absolutely the greatest, the divinest of all healers? Medical science at best aims only to "assist" her.

prescribed for it; perpetually working onward, meanwhile, toward the realization, finally, of the faultless ideal.

Persistent stability of vital units, subject to modified degrees and forms of development, is the universal order of nature.*

It may be added that this "persistent stability of *vital* units," not less than the persistent stability of the fundamental elements of matter—the laws of chemical equivalents and proportion—it is that preserves nature from becoming an "irredeemable chaos."

6. *Life, as it stands related to matter, is always dominant, controlling, supreme.*

Such of matter's forces as may have become sufficiently correlated to its own to be available it appropriates, assimilates, utilizes, organizes; the remainder it haughtily spurns. It will have nothing to do therewith. It will be monarch or nothing. It must reign, if at all, absolutely "without a rival." It will admit of no compromise or companionship whatsoever with any alien element. If in any case the latter shall obtrude itself upon its own domain, an unrelenting warfare waged for that enemy's expulsion or extirpation will ensue, and cease only with either the triumph or death of the organism to which this life-principle shall belong.

But life, as we know it in this lower earthly or physical sphere, amazing as are the miracles being constantly wrought through its agency, is yet perishable. But transitory, fleeting as it is, may not this wonderful principle yet serve as the bright symbol of another and higher life—of that spiritual life, that life eternal, revealed in the person of Jesus Christ, and involving the life of God in the soul; and which, may we not hope, shall yet one day place on our now corruptible, perishing bodies the seal of immortality, investing the same truly with an energy eternally unwasting and glorious? And *then* shall not this corruptible have put on incorruption, and this mortal have put on immortality? Yea, and then, literally, and for evermore, "there shall be no more death," and then shall finally have come to pass the saying, "Death is swallowed up in victory."

* *Matter, Life, and Mind*, p. 79.

R. A. Howard

LIFE: A SUBSTANTIVE PART OF CREATION.

THE human mind never finds itself more completely baffled than when it attempts to grasp the nature or essence of substance of any kind or order. In the study of the constitution of matter both fact and logic compel us to accept the hypothesis of the existence of the atoms of the chemist as fully as if their reality were an axiomatic truth. However, for a quarter of a century a few investigators, itching to find all things and all knowledge springing from a single root, have indulged the fancy that they were just on the eve of demonstrating that there was but one kind of matter—hydrogen—and that all the apparent kinds recognized by science were but combinations of this one element; but the time has come when silence should be enjoined upon them till they are able to produce at least one fact in support of their theory. The truth is, as the case now stands, there have been discovered upward of sixty kinds of substance known as matter. They all possess the common properties of extension, form, attraction, and repulsion; but of the essence or nature of any one of them we know nothing except that they are not alike. The mystery of the nature of an atom of matter is as deep and profound as the mystery of the essence or being of a seraph or of God. And as the atom is the entity of matter, such entity can no more be brought within the range of our sense-organs than can a mind or a spirit. Substance of all kinds seems to belong to the "unseen universe," and probably it will forever elude the observation of the senses.

The hypothetical ether has come to be accepted as a reality by all physical speculators, and we accede to the correctness of their conclusions; but what is this ethereal substance which acts so essential and conspicuous a part in the constitution of nature? Every head is bowed in silence. Is it material substance? Not of the kinds known to us, for it does not behave like any of them. Between its atoms, if it have any, there can be no affinity, no attraction, no repulsion. What then is it, if it be neither matter, nor life, nor spirit? It must be substance of another kind—a part of the unknown and "unseen universe." The parts of the worlds we see and know seem to be but as the tops of vast islands which are sunken nearly out

of sight in the infinite ocean of real existence. The Creator has not only hid himself, but he has hidden the basal substances of all beings and things behind a veil, so far as our knowledge of them in this life is concerned.

Confessedly we find in the constitution of nature a something that acts a conspicuous part in earth, air, and ocean which all people in all ages have called LIFE; what is it? We know nothing of its essence, nor can we hope ever to know any thing about it except its phenomena as revealed in the organic world, vegetable, animal, and human. From a plethoric, invisible world, each kind of life that becomes manifest to sense furnishes itself with an organic body suited to its nature, and in that act it emerges, not into existence, but into the realm of observation. Between the phenomena of life and the properties of matter there is nothing in common. The difference between twelve hundred pounds of dirt taken from a swamp and of a horse weighing twelve hundred pounds, snorting and prancing over the plain or flying along the race-course, is the difference between matter *per se* and the same kind and quantity of matter which a life entity has wrought into an organic structure, and which it continues to animate. In this case is involved a fundamental principle of nature—a principle which controls in every part of the vast organic world.

As the only possible explanation that can be given of these facts we boldly affirm the existence of a vital world which forms a substantive part of the creation of a living God. As the phenomenal material world has at base the unknown essence of material atoms, forming lumps, dirt, and stones, so organic bodies have at base the unknown vital essence as the cause of their marvelous structural existence. We hold that whatever is a self-centered source of energy must be substance, and, tested by this law, life gives us proof clear and absolute of its substantive character. Thus life holds as conspicuous a place in the field of observation as either matter or mind.

A brief examination of the objections which will be raised to this view of the vital element of the constitution of nature will but make more manifest the impregnability of the position we hold.

1. The demand will be made that we put on exhibition, or in some way make tangible, a particular form or kind of life as

proof of its existence. We will engage to comply with this demand within five minutes after the objector has put on exhibition, or in any way rendered tangible, the atom or entity of matter, or revealed the essence or structure of the ethereal substance, or brought within the range of any of the sense-organs a mind or any spirit entity. The sensations, touch, taste, etc., are vital phenomena, cognized by the mind, as external to itself, and they afford positive proof of the presence of life in the body, the nearest access we can get to it. Matter in a body is no more capable of sensation than it was when out of the body: no life no sensation. The demand for the exhibition of life as if it were a lump of matter is absurd, and our inability to comply with it has not a feather's weight against our position. Were not life a real and a permanent part of the unseen universe, its phenomenal manifestations, constituting a whole realm of living things and beings, could not have maintained its sway during all the ages of the past. The law of cause and effect demands the recognition of life as one of the fundamental elements of nature.

2. Our position is still further assailed on the ground that the organic world, vegetable and animal, is simply the result of "vital force." This position is untenable because utterly empty, and without any content whatever. What is mere vital force considered as an entity or as an independent existence? Absolutely nothing. Motion is something moving; an appearance is something appearing; extension is something extended; and vital force can be produced only by the action of life as a self-centered cause. A grosser absurdity was never formulated than the figment of vital force as an agent having an independent existence. If it be implied that back of vital force there is a created vital entity as the cause of vital phenomena, then the discussion is at an end, for the demands of our position are complied with. But the volumes that have been written elaborating the achievements of vital force as if it were an agent capable of work are filled only with the sheerest nonsense. Yet in a dreamy sort of way the mind will cling to this notion, and reason upon it as if it were dealing with realities. But all arguments based on the mere phenomenon, vital force, as if it were an active agent, amount to nothing. They are mere logomachy, which acts like dust in the eyes of the disputant.

3. Others will antagonize our position on the theory that life is the product of some unknown property of matter. What are the facts? Can we do better than abide by them? Has the matter of the globe ever afforded a shadow of proof that vitality is or ever was one of its properties? This is a question not of speculation or argument, but of fact, and it ought to be easily and correctly settled. It would be no further from known truth to affirm that great sheets of flame had issued from an iceberg than to say that life had ever come from matter. Different kinds of matter have common properties, as extension, gravitation; but there is not in life the trace of any property that belongs to any kind of matter. Still new "notions" of matter are called for, as if changed conceptions on our part would produce or discover in matter new properties. Upon such an indefinable fancy Tyndall and Spencer propose to build a theory of the vital and intellectual world. Is the hypothesis that vital elements exist as the cause of vital phenomena more shocking to reason than the conjecture or the fancy that they spring from a confessedly unknown property of known matter? Only about fifteen kinds of matter—the most common and best-known kinds—are used in the structure of organic bodies. These are the substances that compose water, air, salt, coal, lime, etc.; and yet in the absence of life as an element it is conjectured that in this sort of stuff there is an occult force which works it into delicate and complicated structures, such as the rose, the lily, the eagle, the lion, the human body, and the vast organic world. So far as our knowledge extends all the matter used to build up organic bodies, whether in the gaseous form, or in the form of a liquid, or of mud, or of a solid, or of any other it can take on, is as far from being able to generate vital force as are the hot cinders from a blacksmith's forge. The chimera called spontaneous generation had at one time gathered about itself a school of hopeful philosophers, and often, for some years, the shout of triumph was heard in its camp. But the champions of the delusion are now silent. Without a dissenting voice the scientific world declares that life can come only from antecedent life. Self-respect demands that the parties who deny the existence of a vital world gather together their matter, subject it to such preparation as may be needed, call in all the forces of nature they can

command, then permit us to see it bud as did the rod of Moses, or spin a hair, or weave a tissue, or knit a bone, or work itself into some sort of an organism. Or, as a quantity of dead protoplasm contains the matter of an organism in proper proportion and is properly combined, and as all matter is always absolutely perfect, let us see them work this matter over and reproduce the lost or vanished life; but if they can do none of these things, nor in any way identify matter and life as one substance, let them preserve the decency of silence. We have had words and assertions and conjectures in abundance, and we refuse to listen any longer except to a detail of facts.

4. But there is another class of thinkers—the devoutly religious—as *Bishop Foster*, *Dr. McCosh*, *and the crowd*, who hold to the existence of a vital force—perhaps a vital world—and claim that it is not any thing in the animal, but that it is "posited in God." This notion seems to have had its origin in a feeling of pious jealousy lest God should not be properly honored. Strange that any mind should fail to perceive the glory of a *living* God when manifested in a *vital* world! There seems to exist a fear that if things are allowed to exist they will invade the domain of the Almighty, and dethrone him or divide his power. They forget that, as God is in essence the only divine, self-existent, independent, and eternal Being in the universe, his *nature* makes for him a realm which must be forever wholly his own, and that it is impossible for him to have a rival or for his domain to be invaded or shared by another. There may be a realm of matter, and another realm of life, and still another realm of finite intellect, and yet the divine realm of the infinite One remain untouched. In creating an angel, a man, or a woman, the glory of God did not require that he should undeify himself and become either, or a part of either. The idea of God *as Creator* forbids such a supposition.

Still, the idea is current almost every-where—it is taught in our schools and preached from our pulpits—that God is the vital part of the organic world. If the language used means any thing, then plants, insects, worms, toads, snakes, birds, beasts, and men are endowed with divine life, or a divine life is changed to various other forms and kinds of life. If God, as the life, is unchanged why are not all these creatures sacred? If the cat is endowed with a divine life why was it

sinful for the Egyptian to worship that animal? Would a man dare to kill a viper if he really believed that its life was "posited in God?" As every organism possesses a life that is its, think of the organisms, great and small, that have been animated by a divided or multiplied God. If in this notion there be any truth, God dwells as fully in every rat as in heaven itself.

Such doctrine fits into the mythologies of heathenism far better than into the spiritual religion of Christ. In making God a part of his own creation religion assumes the grossest form that pantheism can give it. It undeifies God, makes him a factor in philosophy, and gives us nature as a combination of the material and the divine. To us the idea is heathenish, if not monstrous, that in creating a tiger God should become a part of that animal, as he must be if he is its life.

If, then, God is not the vital part of the world, what is his relation to it? We answer: God has incorporated in the universe, *as a part of it*, not himself, not his person or his essence, but his will, his wisdom, his ubiquity, his benevolence, his design, his power; and from these he can never be separated.

Repudiating, then, the hypothesis that God is the vital part of the world as gross and pantheistic, and finding that life has no kinship with matter, and perceiving still further that mere abstract vital force is a nonentity, we are compelled to affirm that life is a fundamental element in the world God created.

As the result of the correlation of life's forces to the forces of oxygen, hydrogen, carbon, nitrogen, phosphorus, calcium, chlorine, sodium, magnesium, potassium, sulphur, silicon, iodine, iron, and fluorine, the organic world as we see it adorns the universe. In every case the life initiates the organism, carries it forward to completion, and during its day conserves it. As the mind, an intelligence of the spirit order, is the man proper, it is no part of the body nor of its life. Life acts as an intermediary between mind and body. Matter reveals the presence of life, and life discloses the marvelous properties of matter. Life, as God's agent, works dirt into the rose, the bird, and the human body. This, then, is primarily a vital world; mind belongs to the realm of ideas and to God.

H. H. Moore.

MATTER—MIND: WHICH IS PRIMAL?

WHICH is more rational, which better explains the facts that meet one every day, which best accounts for the beginnings of finite things, matter infinite, eternal, or mind infinite, eternal? Philosophy, like the electric stroke, must take the course of least resistance. To accept what offers the greatest difficulties, and the most of them in satisfying the reason, is to reject philosophy. Is matter the primary efficient cause of motion, of thought, of mind? or is mind the elder and the efficient cause of motion, of thought, of matter?

The claim for an infinite series of finite things does not satisfy clear thought, if the word infinite be used in a strict sense. Mathematics has its infinites and its infinitesimals; but its infinites may be squared and yield infinites infinitely greater than the original infinites; its infinitesimals may be squared and give infinitesimals infinitely less than the original infinitesimals. Such matters are called infinite only conventionally. No series of life-times of threescore and ten or of fourscore can bridge the endless past. No millenniums, however multiplied, can become a measure of eternity. Evolution makes large claims, many of which may be granted. It vetoes at once the assumption of an eternal solar system. The orbs, as orbs, are not eternal; the motions of planets and of satellites in their orbits are not eternal. The nebular hypothesis, as well reasoned as any hypothesis of evolution, goes back to the chaos of matter, at least to a great mass of matter—the matter of the universe. If matter at any time in the past was chaotic—if during the eternity to that time it had *been* chaotic—it would have continued chaotic, if no *new* force had been exerted upon it. But if matter in that chaotic condition ran back without limit, there could have been no ground in matter for a change of that condition. If the matter of the universe was once a mass—gaseous, liquid, or solid—whatever the condition, if it had *always* been in that condition, without some agency outside of itself, it would have continued in that condition forever. The nebular hypothesis assumes a beginning of rotation for the mass of matter. No sufficient reason for such a beginning, due to matter alone, has ever been given. Grant the beginning, and

a rotation augmented until planets are projected from the revolving mass is easy. But matter that has been stationary forever in the past can give no beginning.

Anaxagoras, among the foremost of ancient thinkers, gave νοῦς, mind, as the principle to which motion in matter is due. The three greatest uninspired teachers that the world has ever seen (Socrates, Plato, and Aristotle) gave their adherence to the view of Anaxagoras, that mind gives motion to matter. And through the centuries, from their era to the present, the profoundest thinkers of history have maintained that mind is the controller of matter.

Since the Hebrew lawgiver declared, "In the beginning God created the heaven and the earth," the doctrine of a beginning of matter, although not clearly apprehended by the great masters of Greek thought, has been admitted by most of the kings of intellect.

By degrees philosophy has reached a clearer notion in regard to matter than the ancients possessed. Kant, surpassed by no mind in the philosophic realm, regards the *essence* of matter as *forces*. To originate force is certainly normal to mind, not to matter. The putting forth of an act of will is followed by motion; it may be the taking of a book from the shelf; it may be the hurling of a ball. If matter be balanced forces, the creation of a material universe by the omnipresent mind is easily conceivable.

To originate matter, then—to give it motion, to cause its changes—belongs to mind. There is, as that great physicist of our own time, Sir John Herschel, has affirmed, in the very appearance of matter the mark of a manufactured article. Matter has, it *must* have, limited extension. The limit of its extension is its outline. Matter has form. A bag full of shot is opened before a bright boy. The shot are round, dark-colored, very nearly of like weight. He asks, How are shot made? The question is fair. He assumes that they are made. They are. The form shows it. But if there was variation of form, of size, the query would be just as legitimate. The faces of the uncut diamond, the triangles of its octahedron; the hexagonal prism of the beryl, or of the quartz crystal, capped in the last with a pyramid, affirm to the observant intelligence, "*We were made.*" And if instead of the minute shot we go to the bullet, or to the

cannon-ball, or to a globe like our earth, or to a vast orb of 886,000 miles in diameter, like the sun, all are ever singing, "The Hand that made us is divine." Every wheat-grain, every kernel of corn, every melon-seed, every cherry-pit has upon it definite indications that it is indeed "a manufactured article." Matter has its distinctive characteristics. Its essential attribute is extension. To think of matter without extension is utterly impossible. To think of it as parting with a portion of its extension is equally impossible. The monistic hypothesis that would give to matter a dual nature, uniting extension and thought, is, when clearly stated, preposterous. There is wisdom in applying the law of parsimony so as to avoid multiplying causes and entities. But unless pantheism be true there is a limit to the law. It is not strictly true that "all are but parts of one stupendous whole." We distinguish gold from platinum because they differ in their characteristics. Both are metals, both are precious metals, but they are not both gold, they are not both platinum. It would be no real gain to science to call the one yellow gold and the other white gold. They differ enough to have different names, and in classification science is advanced by the distinction rather than checked.

Much more must matter and mind be differentiated. Almost every thing we predicate of the one we are obliged to deny of the other. The one is extended, the other is conscious; the one has form, the other memory; the one is visible, the other is unseen; the one is cognized only as an aggregate, the other is consciously known as a unit.

We might as well give the cubical contents of mind in gallons as attempt to assign memory to matter, or affirm that the pericardium loves, as to say that the brain thinks, or maintain that conscience is red, as to suppose that nerve-matter knows. To claim that mind is a *brain product* is not a whit more rational than the once maintained absurdity advanced by Vogt: "Thought stands in the same relation to the brain as bile to the liver." Can the brain produce what is so utterly unlike itself? Can that river of nerve-matter originate what is permanent —the same identical thing in early childhood and venerable maturity, that conscious self, for which memory is an absolutely unimpeachable witness? A tyro surgeon readily discovers the secretions, but what profound student of the human frame,

from Hipparchus down to Koch, has discovered in the brain tissues the mysterious reason? Who has uncovered the human will housed in the gray matter of the cerebrum? Who?

Experts can tell when a machine is ready for use, can tell how and when it will start under the proper conditions. When the chronometer is placed and wound the skillful mechanician can tell its movement for a day within the fraction of a second. Leverrier, in his study, can, with his far-reaching calculus, weigh the planet that no astronomer's tube has yet detected. He locates that remote member of the solar system in its proper celestial latitude and longitude although he has not once in his long meditation scanned the starry sky. The astronomer watches the erratic comet as it passes out of sight from even the Lick telescope. But he quietly calculates its aphelion point. He determines when it will come to its perihelion point again. The calculator may have been dead for half a century before his calculation is verified by another generation, but back the wandering star comes, and that prediction made so long ago and recorded in old books is by young men born after the star prophet's death admiringly noted as fulfilled.

But the human mind keeps its own secret. No prying eye of scientist, aid him as you will with microscope or telescope, will ever detect that hidden purpose. It is not covered up by brain convolutions. If the skull were lifted and the quivering brain were uncovered to the keen eye of a Huxley or a Mott there would be no unveiling of the inner purpose.

Can profound Germany predict for a day the course of Emperor William? Can scientific France, with her brilliant surgeons, disclose the prime minister to succeed Caprivi, before the emperor shall himself voluntarily make it known?

Mind is not a product of machinery: it uses machinery. Even materialism is right when it calls the brain the *organ* of the mind. But the organ does not play itself. It may be grandly, wonderfully made; but what it is does not appear until a Beethoven takes his seat and puts his hand to its keys. Then what can be done with the organ is known. How wonderful it is the great player shows. The brain, the entire system, is the organ of the mind. The levers, the pulleys, the canals, the force-pump, the optical lenses, the camera, the auditory chamber—all are wonderful parts of the wonderful mechanism,

adapted to the use of the still more wonderful occupant and manager of the organism.

A philosophy framed legitimately from matter *only* has no place for much that is found in our every-day experience. Materialistic thinkers generally scout *freedom*, *blame*, *sin*. The terms, the ideas, have no proper place in a philosophy of mere matter. Remorse to a materialist, if he be wise enough to realize it, is absurd. Yet remorse is a fact in experience as genuine as neuralgia. To denounce it is not to be rid of it.

Blame is a common thing among men. The materialist may characterize it as unmeaning, but why? In his philosophy certain antecedents must be followed by certain consequents. The antecedents are determined, not by human will, not by divine will, but by a necessity as universal as gravitation. But these necessary antecedents brought into existence this notion of *blame*, the feeling of blame, the word blame. Why quarrel with what is inevitable? Why stigmatize as unmeaning what Nature brings about, what she compels to be? Why is it not as legitimate as the most unexceptional deduction in the Principia? And this often ridiculed word, freedom, and the idea it legitimately expresses, why arraign *it*? If the materialists *must* arraign it why may not the arraigned thought be just as valid as the arraigning thought? Nay, not why *may* it not, but why *must* it not, be the necessary outcome of necessary antecedents? Materialism must commit philosophical suicide or else allow that freedom, blame, sin, guilt, are just as valid, just as normal, just as true as any other conceptions of the highest thought, as any other conclusions of the most rigid logic.

More, materialism has no place in the court of philosophy. Take up any treatise outside of physics that philosophizes from a materialistic stand-point, and the philosophizing passes from its professed stand-point to that of *mind*, not *determined* by *gravitation*, nor by *chemical cohesion*, nor by any *mode of motion*, but acting in self-conscious responsibility, making mistakes and correcting them.

Even in physics we are compelled to adopt a principle that is not subject to necessity. A philosophy that rejects such words as freedom, blame, duty, and what the words imply, must, if consistent, reject such words as mistake, error, inaccuracy, and what they stand for. The latter words, as truly as the

former—the latter ideas, as truly as the former—stand for a vocabulary, for thoughts, not determined by numberless antecedents, necessitated like themselves, but springing from a conscious soul capable of a care that excludes error, and capable, also, of a carelessness that allows error, that falls into mistake.

How can the strict materialist arraign the so-called blunders of the school-boy among the mazes of vulgar fractions? They were as inevitable sequences from all the antecedents in the materialistic machinery as is the flight of a projectile thrown from a columbiad. If they are inevitable sequences, then they are as valid as the profoundest calculations of Gauss or of Pierce after they have been verified by a thousand of the brightest intellects of Cambridge and of Oxford. But to say even *valid*, with any meaning—to affirm "*It is correct*" of any mental process—is to repudiate materialism. Where every thing is as it *must* be it is absurd to say it is correct. It is like saying "*It is white*" when there is neither natural nor artificial light. It is naming colors where there are no eyes.

The philosopher that admits a living soul may tell of the wild vagaries of the imagination—of deeply degrading superstitions. But a D'Holbach, a Büchner, shows himself an inconsequent reasoner by arraigning the doctrine of freedom and ridiculing believers in an hereafter. Nay, he evinces his confidence in an antimaterialistic philosophy by adopting its methods, by accepting its terms, by using its distinctions. For success to the materialist is cut off by the very words he is compelled to use. If he accounts for a lack of success in his reasoning or in authorship by referring to prejudice he seems to think that men may give up their prejudices. He might as well, on his theory, expect grass to part with its color under his cogent appeals.

The human mind, human language, human history, are as complete a refutation of materialistic philosophy as Achilles passing the tortoise in the race would have been of Zeno's puzzle.

H. Lummis.

Art. IV.—BRISTOL IN RELATION TO AMERICAN METHODISM.

Bristol is the Mecca of organized Methodism. It is the scene of its earliest conflicts and its greatest triumphs. Here was built its first church, here was formed its first class-meeting. Here its then peculiar type of theology was settled. Here the battle waged the hottest whether Methodism should be merely an annex to the Church of England or a separate Church, with its ordained ministry and its sacraments. Here the victory of independence from Church of England control was gained.

The first Methodist "society" was formed in Bristol, in the spring of 1739. Very soon after John Wesley began to preach there a few persons agreed to meet weekly. The Foundery Methodist society was formed in London in June, 1740, about a year later than the first society in Bristol.

The first Methodist class-meeting was organized in this same Bristol chapel. It was the debt on this chapel which called the class-meeting into being; it was at a meeting held to raise money for the payment of that debt that the class-meeting was originated. Spiritual oversight was an afterthought of John Wesley, who, at the suggestion of a Captain Foy, of Bristol, organized a Methodist class-meeting on the 15th of February, 1742. This first class-meeting was the germ-cell from out of which has been evolved organized Methodism. At Bristol, also, we find the head-spring of Methodist literature. Not only do nearly all of the earliest Methodist books show they were printed in Bristol, but there also much of the matter they contain was written.

In April, 1749, Charles Wesley, who had recently married, brought from Wales to Bristol his new bride. He rented a small house in Stokes Croft, at £11 — $55 a year, in which they lived most happily for twenty-two years. Having secured the house, his difficulty was to obtain furniture for it, for he was poor. He soon published some of his immortal hymns, in two volumes, and bought furniture with the money the publication yielded, and there kept a "Methodist hotel" for traveling preachers, where the itinerant always found a resting-place and a hearty welcome. From the door of that house he and his

faithful wife and helper often rode forth on the same horse, she riding on a "pillion" behind him, and visited the Methodist societies of that vicinity. Here their eight children were born, of whom five died and were buried in St. James's churchyard. Two of the surviving three, Charles, born December 11, 1757, and Samuel, born February 24, 1766, were musicians. Samuel was a musical prodigy. In 1771 Charles Wesley and family moved to London, and occupied the mansion so kindly given him for free use by Mrs. Gamley, and situated at May Fair. There they lived twenty-five years.

The late Miss Annie Sutton, of Bristol, in *Memorials of a Consecrated Life*, speaks of owning four old Methodist hymn-books, published respectively in 1739, 1749, one about 1751, and one in 1756. All of these must have been Bristol editions, as Charles Wesley did not leave Bristol until 1771. We searched in vain for the very house in Stokes Croft where lived and wrote the bard of Methodism. Not only may we trace our hymnology to Bristol, but also John Wesley's *Notes on the New Testament* (which, by the way, are not to be despised even in this full-orbed day of Scripture exegesis), were written at Hotwells, Bristol, and bear the date of January 4, 1754. John Wesley's Sermons were prepared for the press at the Kingswood School, in the suburbs of Bristol. It was at this suburban village (Kingswood) where Whitefield had met with such great success among the colliers. It was visited by John Wesley soon after his first arrival at Bristol. He preached out of doors on "Hannan Mound," on which spot we stood. It is very near the old Kingswood School, the first school of Methodism. Whitefield laid its foundation-stone on March 31, 1739. It was enlarged and re-opened in June, 1748, but of it we will not now speak particularly, but simply note the fact that it was abandoned as a Methodist school in 1851, and afterward passed out of Methodist hands. It is now a boys' reformatory school. Twenty years ago, near this very spot, we met an old saint, nearly one hundred years old, who, when a child, heard John Wesley preach in the school chapel. As we grasped his hand it seemed to us like touching a long-past generation.

John Cennick, the first Methodist local preacher, began to preach under a sycamore-tree near the school building. The second local preacher, Thomas Maxfield, was converted at Bristol.

These facts intimate how closely Bristol is related to early Methodism. But we will pass on to speak of Bristol people and events which pertain mostly to American Methodism, and to our own Methodist Episcopal Church in particular.

At Bristol on the 23d day of March, 1765, an event occurred which was to be of great moment to American Methodism. For several months a man of noble mien, about forty years of age, a lieutenant of the British army, 48th Regiment of Foot, had walked those streets with the arrows of divine conviction piercing his soul. It is generally stated that he was convicted of sin on hearing John Wesley preach at Broadmead. Being, as he believed, divinely led thereto, he made his case known to the Rev. Mr. Cary, a Moravian pastor of Bristol, whom the Lord used to bring him into the peace of God and the joy of pardoned sin. A few days after his conversion he was led to the Methodists by Rev. Mr. Roquet, and ever afterward lived and labored among them. Wesley was drawn to him because of the sterling qualities of Christian character he found in him and for his prospective usefulness. Not long after his conversion, being at a Methodist meeting in Bath, twelve miles from Bristol, and the preacher not appearing, the Methodist soldier arose and "told his experience." And thus began the ministry of Captain Thomas Webb, whose name will never cease to be precious to American Methodists who read the early history of our Church upon these shores. Being shortly afterward ordered to America, he was appointed barrack-master at Albany, N. Y. Thus this Methodist soldier of Jesus Christ arrived on these shores just when he could render invaluable service to the little company whom Barbara Heck and Philip Embury had gathered first in Embury's house, then in the 60x18 feet rigging-loft on "Horse and Cart Street," now William Street, New York. He first held family prayers in his rooms at Albany, and invited his neighbors. Hearing of the Methodists in New York, he set out for the rigging-loft. The fears of the little company when he entered and laid down his well-tried sword upon the table, and the banishment of those fears when he joined in the Methodist hymn and gave his ringing testimony for Christ, are well told in the annals of our Church. His portrait, with its shaded eye, is familiar to us; but the services he rendered to infant Methodism in America are beyond

human measurement. He gave his time, his money, his talents, his whole heart, to our struggling cause. He sent letters to John Wesley telling him of the work, and reiterating the Macedonian cry, "Come over and help us." His first appeal came to the British Conference of 1768. Stevens tells us that at the Leeds Conference of 1769 the cry, "Come over into America and help us," was again rung through the Conference, and that two preachers, Richard Boardman and Joseph Pilmoor, each for himself responded, "Here am I, send me, send me." They were sent.*

Stevens erroneously tells us they went to Bristol, each in his own way, meeting there and sailing from that city, and that Jabez Bunting's mother was converted under Boardman's preaching while he was on the way. We have since learned from Pilmoor's journal that they together journeyed by coach from York to London in forty-six hours, reaching London at eight o'clock Tuesday evening, and after cordial greetings and advice from George Whitefield, who was just going on his thirteenth voyage to America, which proved to be his last, and after loving intercourse with Charles Wesley and sundry preachings in London, they on Monday, August 21, met Captain Sparks at the Carolina Coffee-house, and with him and other passengers took coach to his ship, *The Mary and Elizabeth*, and next morning "weighed anchor and dropped down the river as far as Deal." Thus we learn they sailed from London, and not Bristol, as Stevens's History says. They landed at Gloucester Point, six miles from the city of Philadelphia, October 24, after nine weeks of hard voyaging. Here they rested a while, then went on to Philadelphia, where Captain Sparks and wife welcomed them to their home, as he had already done to his ship. Taking a stroll through the streets ere they left for New York, one of Boardman's former Irish parishioners met him, and told them he was searching the city of thirteen thousand inhabitants for the newly arrived Methodist missionaries. He took them home, and soon Captain Webb, who had already collected a society of about one hundred members, came in and welcomed them as re-enforcements for the American campaign.

The mother of Dr. Jabez Bunting, that king of men among the Wesleyans, was converted under Boardman's preaching at

*Stevens's *History of the Methodist Episcopal Church*, vol. i, p. 93.

Monyash, a village near the Peak of Derbyshire, but not, as Stevens says, when on his way to America. It was during one of his frequent preaching rounds in that section he reached that village, and inquired for a Methodist family. He preached in the cottage to which he had been directed and welcomed; and a poor girl, probably of very little outward promise, Mary Redfern by name, was converted under Boardman's cottage sermon on the prayer of Jabez. Some years after this, and after a lengthened courtship, she married Mr. William Bunting. About ten years after her conversion she named her first-born and only son "Jabez," in memory of the text. Her grandson, T. Percival, tells well the story in his memoirs of his father, Dr. Jabez Bunting. Mary Redfern led her own brother Joseph to Christ, and two of his sons, her nephews, sustained pastoral relation in the Established Church. One of her brother Joseph's descendants is the Rev. William Burt Pope, D.D., whose *Theology* our preachers on trial must study in order to enter full work in the Church Boardman came to help found. O, why did Richard Boardman so fear the pen? Why didn't he write a journal, or letters, or something, to tell us of his journeys and labors in the Gospel? We know he actually came into New England in May, 1772, eleven years before Jesse Lee, styled "the apostle of Methodism in New England," entered the traveling connection, and never wrote a word about it, or at least no one has ever found a word *he* has written about his visit. The idea of coming to Providence and Boston and not writing a word about his visit! We would not know of his visit but for the almost infallible records of the faithful treasurer of old John Street Church, New York, who paid his fares and recorded it in his precious book, which, when discovered in 1858, spoiled so many statements of Methodist history which had gained currency for nearly fifty years, by showing their incorrectness. When we read Wakeley's *Lost Chapters of Methodism* we are made more than sorry that Boardman has, by his usual silence, made his visit to New England another lost chapter of Methodism in New England, which, if discovered, would shed new light on early Boston and New England Methodism which would be invaluable to us just now, as we are turning toward Jesse Lee's advent to New England one hundred years ago.

Thus the appeal of the Bristolian Captain Webb for preachers

for America was first made in the Bristol Conference of 1768, and rang through British Methodism for one year, until at the Leeds Conference in 1769 men and money came forth, and these two men, Boardman and Pilmoor, were set apart for this foreign work. But what were these among so many? Appeal after appeal was made to Mr. Wesley to send more preachers to America during 1770 and 1771. In 1771 the reports from America were presented to the Conference after the great doctrinal questions of that Conference had been disposed of, and Lady Huntingdon's feeble Calvinistic forces had drawn off from the old Arminian fort which Wesley, Fletcher, and their helpers were holding in triumph at Broadmead. After settling the doctrines of universal Methodism they took up the practical question of helpers for the American work, which grew out of the reports from the Western Continent which John Wesley presented.

Seated in the Bristol Conference chapel was a young man who, in 1766, entered the work as a supply, and in 1767 was received on trial, and who had done good work in the Bedfordshire circuit in 1767, in the Colchester circuit in 1768, and in the Bedfordshire circuit again in 1769. This circuit included the county of Wiltshire. For six months before coming to conference his mind had been powerfully exercised by the American call to which Boardman and Pilmoor had already responded, and which doubtless rang again and again across the great deep. His name was destined to become a precious household word in every intelligent American Methodist home. It was Francis Asbury. When in open Conference he heard the cry, "Our brethren in America call aloud for help; who are willing to go over and help them?" the thoughts and feelings of the past six months crystallized into a grand decision. He arose with palpitating heart, but with composed and unfaltering mind, to offer his services, which were promptly accepted. We bless God they were accepted, for no truer Methodist preacher ever entered an American pulpit than was Francis Asbury, our pioneer bishop. In connection with Asbury's decision historic verity compels us to spoil a pretty story which credits Captain Webb with having, in England, selected him for the American work because he learned of his success on his English circuits. That honored Bristol preacher and missionary, the late Rev. Charles Tucker, in the *Methodist Family* of 1872, page 40, says

that Captain Webb returned to England in 1770, and Asbury being pointed out to him he kept his eye on him until Conference met, and then had him appointed, which would seem to agree with Asbury's own record of his mind being exercised on the American question six months before Conference. But after patiently tracing Webb's career in America we find he did not return to England at all in 1770. We find him preaching at St. George's, Philadelphia, September 9, 1770; organizing a class at Burlington, N. J., December 14, 1770; and appointing his new convert Toy, who afterward became a preacher, as leader of the class, and preaching in New York, May 19, 1771. About January 1, 1772, we find the Captain, with Revs. Boardman, Pilmoor, and Williams, at the sacramental services at St. Paul's, New York city; therefore he could not have returned to England and chosen Asbury for us in 1770 and 1771. But Captain Webb did enough else for American Methodism to make his name precious to us, and can well afford to be stripped of the honor of selecting Asbury for the American work.

Francis Asbury, on leaving the Bristol Conference of 1771, hastily bade adieu to his dear parents. His father was overwhelmed with grief and tears at his departure, but his noble mother was wonderfully sustained. Sobbing out his last farewell, he thrust into his mother's hand about all he had to give, a large silver watch, and fled. A day or two after he is in Bristol again, now ready to depart, but without a penny of money; yet he adds, "The Lord soon opened the hearts of friends who supplied me with clothes and with £10." Thus the Bristol Conference of 1771 gave us Asbury, and Bristol friends gave him clothes and money to come with. Doubtless as he rode over these lands his thoughts very often recurred to the old meeting-house and the Conference at which he offered for the American work, and to the Bristol friends who clothed and cashed him for the journey. We heartily thank Bristol Methodism for her great gifts.

But letters did not seem to bring men fast enough, for at the Leeds Conference of 1772 we find Captain Webb present, pleading in person for helpers in America. He wanted two of the best men of British Methodism, Christopher Hopper and Mr. Benson. Charles Wesley was amazed at his demands, and especially when he learned that John Wesley himself had seriously

considered the question of going to America in answer to such cries for help as came ringing across the waves. Captain Webb did not get his first choice, but did enthuse George Shadford and Thomas Rankin, so that they responded to the call and arranged to sail in the spring of 1773. Captain Webb and his wife met them in Bristol and provided all necessaries for the voyage. They all set sail together on April 9 and arrived June 2. Captain Webb's prayers and exhortations on the voyage often brought tears to the eyes of the crew. Thus this good Bristol soldier, by letters and personal appeals, and at great financial costs to himself, re-enforced the American work.

Thomas Rankin labored here five years. He presided over the first Methodist Conference in America, about ten years before the Methodist Episcopal Church was organized. He presided over three Conferences in all, and saw our membership increase from 1,160 to 6,668. He left this country for London, where he arrived in June, 1778, and in that great city he labored until he died, May 17, 1810. He was buried near John Wesley, at City Road Chapel.

These men of God, Boardman, Pilmoor, Asbury, Rankin, Shadford, and others, all entered into the labors of Captain Webb in New York, Philadelphia, New Jersey, and wherever the holy fire he had helped to kindle was so widely spreading. On his return to Bristol for permanent residence Captain Webb threw himself just as vigorously into the home work in that city, always keeping his eye on the well-begun work in America. His services to Methodism in England were great when the question to be decided was whether or not Methodism should be a Church, with her sacraments and ordained ministry and services at proper church hours, or simply a Society, an annex to the Church of England. Captain Webb fought bravely for independence in organization. He was largely instrumental in building what was then, probably, the handsomest Methodist chapel in the world—Portland Chapel, Kingsdown, Bristol, England, where he preached and prayed until the Monday before he died, and under its communion-table his remains rest at this hour.

The closing scene of this good Bristolian's life is given in the Journal of Rev. Charles Atmore, who was stationed in Bristol in 1796. He says:

On Wednesday afternoon I spent a profitable hour with that excellent man, Captain Webb. He is indeed truly devoted to God, and has maintained a consistent profession for many years. He is now in his seventy-second year, and as active as many who have only attained their fiftieth. He has no family, and gives to the cause of God and to the poor of Christ's flock the greater part of his income. He bids fair to go to the grave like a shock of corn fully ripe.

Thirteen days later, under date of Wednesday, December 21, he writes: "Last night, about eleven o'clock, Captain Webb suddenly entered into the joy of his Lord. He partook of his supper and retired to rest about ten o'clock P. M. in his usual health. In less than an hour his spirit left the tenement of clay to enter the realms of eternal bliss." On Saturday, December 24, 1796, his remains were borne into Portland Chapel by six local preachers, and the pall was borne by six traveling preachers, Revs. Bradford, Pritchard, Roberts, Davies, Mayor, and McGreary. Rev. Charles Atmore conducted the service, but his funeral sermon was preached by John Pritchard. It was published in pamphlet form at 6*d.* a copy. "An elegant print likeness of the Captain"—probably the one from which we get our pictures—is announced in the pamphlet as to be obtained by subscription. This Bristol convert and resident, Captain Webb, did more than tongue can tell for American Methodism. His name will ever be held in honor among us. A marble tablet upon the wall near his tomb reads:

Sacred to the Memory of
THOMAS WEBB, ESQ.,
Lieutenant in the 48th Regiment of Foot,
who died the 20th December, 1796,
Aged 72,
And whose remains are interred in the recess.
As a Soldier
he was brave, active, courageous,
and lost an eye at the siege of Louisbourg, 1758.
When afterward enlisted under the banner of
Christ,
As a Christian
he was exemplary
for simplicity and godly sincerity.
As a Preacher
he was faithful, zealous, successful,
both in Great Britain and America.
In the latter he founded
the first Methodist Churches,
and was
the principal Instrument
in erecting this Chapel.

Surely Westminster Abbey contains no tablet more truthful, and records many lives far less useful than that of the soldier Methodist preacher, who was so largely instrumental in founding American Methodism. Very near the pulpit is the preacher's vestry, in which is a rare picture of Captain Webb, the engraving dated 1796. Hanging on the window is also another portrait in glass of this same good old Bristol soldier. Had Bristol given American Methodism no other gift than Captain Webb, the old city deserves a name high on the scroll of fame as written up by the Methodist Episcopal Church when enumerating the gifts of God to her in her beginnings. Week by week in the vestry of Portland Chapel Mr. Budgett (a son of "The Successful Merchant," also of Bristol), a worthy son of a worthy sire, and who still in Bristol carries on the successful business house founded by his father, whose biography the saintly William Arthur has given to the world, serves as class-leader. For many years he was a local preacher upon that circuit. Now he is active in other offices of that honored chapel. The name of the Budgett family is still held in highest esteem by the citizens of that ancient city.

At the Conference of 1777, held at Bristol in the Broadmead Chapel, there came for the first time a fine-looking young man, about thirty years of age, upon whose young brow rested honors won at Oxford University, and which were represented by the letters D.C.L. He came up to Bristol from a village of Somersetshire, the adjoining county, named South Petherton, about fifty-four miles from Bristol. He was curate of the old and beautiful church of that place. His name was Thomas Coke, than whom no one man has done more for Methodist missions, and who organized the Methodist Episcopal Church as instructed by John Wesley, and who became its first bishop. As he entered that old chapel, and for the first time saw a Methodist Conference, how little did he or they know how much would result from his coming! He had recently been greatly blessed with a spiritual quickening by which he had moved the whole town where he lived and labored. The crowded church —and it is a large one—was all ablaze with religious fervor, and several smaller fires were kindled in different parts of the village until the whole community realized that something had happened to the young curate. A gallery was needed in the

church to seat the crowds. He had it built at his own expense, because the vestrymen declined to make the outlay.

In the earliest stages of the awakening of this great soul God so ordered that, in his wise providence, the Bristol convert, Thomas Maxfield, who, though converted under John Wesley's preaching at Bristol, had now left the Methodists and joined the Church of England, should come to his help. He was staying in the vicinity of South Petherton when the rumors began to spread of the strange doings of the young curate. He knew what it meant. He obtained an interview with the young Doctor, and they talked on the subject of conversion. Maxfield was at home on that subject. The result was that Coke read Alleine's *Alarm to the Unconverted*, and other books on that theme, which, with conversations with other holy men, notably a humble Methodist class-leader in Devonshire, were greatly blessed to him. Vicar Brown, of Kingston, near Taunton, lent him John Wesley's *Journals* and Fletcher's *Checks*. These books and men were blessed to his thorough conversion, and, as he himself says, brought him to Methodism. Vicar Brown introduced him to John Wesley himself near Taunton. But the Bristol convert, Maxfield, was the first one sent to help remove the scales from off the eyes of one who was to become a great apostle of episcopal Methodism. His zeal for God and souls resulted in his dismissal from his curacy in a manner disgraceful to his rector, for it was read in open meeting, and his enemies had planned for a clanging of the church bells as he passed out of the church-doors from that service. In the summer of 1888 we visited that ancient church and went into the belfry and looked at those old bells which clanged so hatefully that day, but which at a later date chimed so sweetly on the return of Dr. Coke to the village, as though to make amends. Instead of seeking another curacy he communicated with John Wesley, who gave him an inside view of Methodist methods of work, but did not lay hands suddenly upon him, leaving him to work out his own conclusions as to his future course. He came to Conference at Bristol, and there met for the first time the seraphic Fletcher, whose writings he had just been reading. At that Conference he seems to have concluded that "this people shall be my people, and their God my God;" for, although he does not appear to have joined that year, inasmuch as his

name appears in the Minutes of the next year for the first time, he, as we would now say, "took work under the presiding elder." John Wesley was his elder, who writes on August 19 of that year: "I went forward to Taunton with Dr. Coke, who, being dismissed from his curacy, has bidden adieu to his honorable name and determined to cast in his lot with us." Some of the great results to universal Methodism, and to American Methodism in particular, of Dr. Coke's attending that Bristol Conference we know. Seven years later, September 1, 1784, Dr. Coke met Mr. Wesley by appointment at Bristol. It was not at a Conference. He went there to receive at the hands of John Wesley ordination for and appointment to the superintendency of American Methodism. In his letter to John Wesley, dated August 9, 1784, he suggests that the ordination should take place at Mr. C——n's house, in Wesley's chamber therein. Whether the ordination services of Dr. Thomas Coke as superintendent took place in a private house or in the old church we cannot certainly learn. We are told that Rev. Mr. Creighton, a presbyter of the Church of England, assisted Mr. Wesley, but not whether it was done in a private house or in a church. We therefore reasonably conclude that, as John Wesley had rooms in the old chapel building where was his study, and because of the fitness of the place, it would be chosen by John Wesley notwithstanding Dr. Coke's suggestion of a private house. Certain it is that at Bristol, on September 2, 1784, Dr. Thomas Coke was ordained the first Methodist bishop of history. November 14 of that same year, 1784, nearly ten weeks after the first Methodist Episcopal superintendent was ordained, Dr. Seabury, of Connecticut, in a private house in a narrow lane in Aberdeen, Scotland, was by nonjuring Scotch bishops consecrated a bishop; and September 27, 1785, more than nine months after the Methodist Episcopal Church was organized, the Protestant Episcopal Church was organized at Philadelphia. The organization was ratified in the Convention of 1789. Our Church was organized Christmas, 1784, nearly six years before our sister, the Protestant Episcopal Church of these United States, was fully organized and ratified.

Thus in Bristol Dr. Coke, like Francis Asbury, first saw a Methodist Conference. There Coke first took work under its guidance, and there he received his ordination and great com-

mission to organize American Methodism. With what success he did this we know. In the village of South Petherton, where Dr. Coke served as a curate, the Wesleyans have built the "Dr. Coke Memorial," which is a beautiful Gothic church in a very choice location, a picture of which, together with a "South Petherton Wesleyan Methodist circuit plan" for August–October, 1888, is in the possession of the New England Methodist Historical Society. This new building takes the place of the chapel begun by Dr. Coke in that village in 1780, two years after they rung him out of the old parish church. The people of South Petherton of all denominations now honor the name of Dr. Coke, whom their ancestors knew not how to prize when he was in their midst. A local history, written by a physician, Dr. Morris, a "Churchman," speaks in the highest terms of him and his work, especially referring to Dr. Coke's work in America. At the same Bristol services in which Dr. Coke was set apart Messrs. Whatcoat and Vasey were ordained the first Methodist deacons and elders, especially for the American work. These were John Wesley's very first ordinations. Sixteen days later all three, armed with John Wesley's official letter to American Methodists, set sail, September 18, from Bristol, with their gowns and bands and also their revised prayer-books, for which they found little or no use upon these shores, our people preferring a more simple worship to an imitation of the formal services of the Church of England. The gowns and bands and the prayer-book would doubtless have been a drag to the wheels of our flying artillery, so that instead of being the great body we are we would probably not have attained to more than half our present number. These three heroes of the cross landed at New York November 3, and were received by Mr. Dickins, then pastor of old John Street Church.

The day when Bristol Methodism received Dr. Thomas Coke into her fold, and that other day when at Bristol he was commissioned for America, are days fraught with blessings for American Methodism. It seems to have been Mr. Wesley's custom to have the ordination services at four o'clock in the morning, and the old chapel in Bristol seems to have been the favorite place. Mr. Wesley's last ordination occurred there on the 27th of February, 1789, when Messrs. Moore and Rankin were there ordained for the home work. He seems only to have ordained

twenty-five preachers in all, besides Bishop Coke. But let us not think that the ordaining of Dr. Coke as superintendent and the others as deacons and elders were unpremeditated acts on the part of Wesley. It was not so by any means. It is true that he had talked with Dr. Coke on the subject six months before. It is also true that for nearly forty years John Wesley had settled for himself the whole question of right in this great matter. And strange to say, even as though God had fore-ordained Bristol and the first Methodist meeting-house as the birthplace of episcopal Methodism, our polity and our first ordained ministers were obtained from God by way of Bristol.

The facts are these: At the Conference in Bristol which began August 1, 1745, and which was the second of Methodism, the question of the episcopal form of church government was fully discussed, and there the germ of our American church polity was planted. It was on the third day of the Conference, August 3, the question came up, "Is episcopal, presbyterian, or independent church government most agreeable to reason?" The results of that discussion remained with John Wesley. The next year, on his way to this same Bristol, January 13, 1746, about four months before the Bristol Conference, he read Lord Peter King, who settled his convictions as to what constituted a true Church, and that bishops and presbyters are of the same order. This discussion at the Bristol Conference of 1745, and this reading on the way to Bristol in January, 1746, and at the Bristol Conference of May 13, 1746, were the grounds of John Wesley's action when, in 1784, nearly forty years later, he ordained Dr. Coke and Revs. Whatcoat and Vasey, and commissioned them to organize the Methodist Episcopal Church in America. Thus we get our form of church government from Heaven by way of the Bible, John Wesley, and the Bristol Conferences of 1745, 1746, and 1784.

From these investigations we find that Bristol, and not London, is the Mecca of organized Methodism. Here George Whitefield and John Wesley began their really evangelistic work of preaching their open-air sermons. Here began the first really Methodist revival of religion, by means of which the masses were reached and saved. Bristol was the Jerusalem into the streets of which they first went out and preached, and prayed down the first Methodist Pentecost. In Bristol stands

to-day the first Methodist church of the world's history, which must be the oldest, and not St. George's, Philadelphia, as *The Christian Advocate* of November 14, 1889, erroneously suggests, nor City Road, London, nor even the old Foundery, London, for it was not bought until November 11, 1739, six months and two days after the foundation of Broadmead Chapel was laid. There the old building stands to-day, with its chief light from the sky-light in the roof, its massive stone pillars upholding the gallery, its high Wesley pulpit, its surrounding rooms, —all very much the same as in the beginning. The very place where the first Methodist class-meeting was organized, the first Methodist stewards appointed, from whence Asbury and other noble men came to these shores to plant and water American Methodism, the place where the peculiar polity of American Methodism was discussed, and where John Wesley was convinced of its reasonableness and scriptural rightness nearly forty years before he, in that very place, put his principles into practice by there performing the first Methodist ordination acts, and those for our own American Methodism, is still there. The wonder is that the old chapel is allowed to sink into such dilapidation and ruin, and to be held by the Calvinistic branch of Methodism, which at this point is almost twice dead and plucked up by the roots. If we could buy and move it to Boston we would present it to the New England Methodist Historical Society, and make it a museum of Methodist antiquities which would outrival the Old South Church of that city and its relics. When next you visit England please forsake the beaten track of tourist travel; of course see City Road, London, and John Wesley's tomb; but be sure and visit Bristol and its first Methodist church. See also Portland chapel, the shrine of Methodism's soldier-preacher, Captain Webb. Then visit the suburb Kingswood, only four miles from Bristol, where stands to-day the first Methodist school, in the neighborhood of which, among its colliers, Methodism won its first victories among the masses. After visiting these spots you will conclude that there is a very close connection between Bristol (England) and American Methodism.

W. H. Meredith.

Art. V.—NEWFOUNDLAND.

Newfoundland, the most ancient possession of the British crown, to which the anxious attention of the world is attracted at irregular intervals, lies off the eastern coast of the American Continent, between the Gulf of St. Lawrence and the Atlantic Ocean. In shape it roughly resembles an equilateral triangle. Its greatest length from Cape Ray to Cape Norman is 317 miles; its greatest breadth from Cape Spear to Cape Anguille is 316 miles. In superficial area it exceeds that of Ireland by 10,441, and of Scotland by 12,200 square miles.

The climate of Newfoundland is more temperate than that of many portions of the adjacent continent. The island is not the cheerless realm of frost and fog that it is commonly supposed to be. The thermometer rarely sinks below zero in winter, and during the summer does not often rise above 70° Fahrenheit. It is true that the Arctic Current chills the eastern coast, but its influence is modified by the Gulf Stream, which creates the fogs. Average mean temperature at St. John's, for eight years ending 1864, was 41° 2′ Fahr., the maximum being 83°, and the minimum 7°. Average height of the barometer was 29.37 inches, and average rainfall 58.30 inches. Snow prevents frost from piercing the soil to a lower depth than is measured by a few inches. Spring arrives late in April, but compensates for tardiness in coming by rapidity of progress. Potatoes in blossom and oats heading at the end of August excite no fears of crop failure, since the unusually fine autumn is often prolonged into November. Winter lasts from the beginning of December to the middle of April.

The richest source of colonial wealth is the encircling sea. The common squid, a cephalopod about six or seven inches long, appears on the coasts in immense numbers in August and September, and constitutes a valuable bait. The great staple industry is cod-fishing, the most extensive of the kind in the world.

From 1877 to 1882 the average annual export of cod-fish was 1,326,259 quintals of 112 pounds each. In 1888 it fell to 1,175,720 quintals, valued at $4,938,048, and in 1889 to 1,076,507 quintals. Exports from the French island of St. Pierre

in the same year were 594,529 quintals, valued at $2,081,248. In 1889 the export fell to about 300,000 quintals.

The islands of Miquelon and St. Pierre, situated within a few miles of the Burin peninsula, are all that remain to France of her formerly vast possessions in America. Had she been deprived of these when compelled to part from the others the occasions of a festering and dangerous quarrel would not have existed. As it was, they were magnanimously ceded to her by the Treaty of Paris, to be occupied by her citizens as a fishing station. Now these islands have about 6,000 permanent inhabitants. Over 200 French fishing-vessels, of from 100 to 400 tons each, arrive here every spring from France, and make them their head-quarters for the fishing season. Newfoundlanders charge that an extensive smuggling business is carried on between these islands and their own island. What aggravates the grievances growing out of the claims of the French for the usufruct of the Newfoundland coast from Cape Ray round northwardly to Cape St. John is the heavy duty levied by France upon fish from foreign countries entering her ports.

The vital importance of this piscatorial and diplomatic struggle to the Newfoundlanders may be judged in view of the fact that the population from Cape Ray to Cape Race includes 10,455 engaged in catching and curing fish, out of a total of 33,752. On the east and north coast from Cape Race to Cape St. John are 147,399 people, of whom 43,950 are engaged in catching and curing fish; and on that part of the coast where the French have treaty-rights of fishery from Cape Ray to Cape St. John, out of a population numbering 11,973 about 3,217 are occupied in the fisheries. These 11,973 British subjects, represented in the local parliament by two members, pay the customs taxes, and are amenable to all the laws of the island, but are not permitted to exercise absolute and undisputed territorial and maritime rights.

French subjects landing on this shore pay no taxes, customs, or light dues; are not controlled by colonial laws; and frequently interfere with the Newfoundland fishermen. Notwithstanding the alleged fact that this coast line is frequented by only seven French vessels during the fishing season, the French war-vessels patrol it and prevent British fishermen from fishing. This is more than they are willing to endure, and from

every part of the colony rings the ominous cry, angry and menacing, "The French must go."

To make the reasons of this declaration clearer to readers who hold that nothing pertaining to humanity is foreign to them, the following abstract of *The Case for the Colony*, as presented by the people's delegates, Sir J. S. Winter, K.C.M.G., Q.C., P. J. Scott, Q.C., and A. B. Morine, M.L.A., to their fellow-subjects of Great Britain and Ireland, is submitted. In the first place the colonists, as a free people, declare that they will never consent to any violation of their constitutional rights by the imperial government, in the shape of treaties or conventions with foreign powers that affect their own territorial and maritime rights, when their approval thereof has not first been obtained. By five consecutive treaties, from 1713 to 1815, between England and France, it was agreed that the sovereignty of Newfoundland should be vested in Great Britain; that the French should be allowed to catch and dry fish (cod-fish) from Cape Ray to Cape St. John; that they should not erect any buildings upon the coast within these limits other than stages made of boards, and huts necessary and usual for the drying of fish, and that they should not remain longer upon the island than was necessary to catch and dry their fish; that his Britannic majesty should prevent "*his subjects from interrupting in any manner, by their competition, the fishery of the French*" during their temporary sojourn in the land; that he should cause the fixed settlements of his subjects within the prescribed limits to be removed; and that the French fishermen should not be incommoded when cutting what wood they required for construction and repairs of huts and vessels.

Two conflicting interpretations of these antiquated treaties cause the present controversy:

1. The French claim the *exclusive* right of fishing between Capes Ray and St. John, and also the right to prevent the British in Newfoundland from occupying land within these limits, to the extent of half a mile from the shore, for mining, agricultural, or other purposes—a claim to virtual territorial sovereignty.

2. The British contend that the French rights are only *concurrent* with theirs, and that there is no interruption of French rights when there is room for subjects of both nations to fish

without interfering with each other. Chief-Justice Reeves (1793), Mr. Anspach (1827), Rev. C. Pedley (1863), and Rev. M. Harvey (1883), historians of Newfoundland, agree in the conclusion, after laborious researches into the ancient records of the colony, that French rights are only *concurrent* with those of the English. This has been the continuous contention of the imperial authorities also.

Acting upon their own interpretation of the treaties, the French from 1869 to 1889 have repeatedly seized and confiscated nets and other property of British subjects, thereby causing many quarrels and sorely trying the temper and patience of the colonists. This cannot last always. Redress, either from French or British officers, has been unattainable. Conditions have changed since the treaties were signed. Newfoundland has advanced from the status of an anarchical fishing resort to the dignity of a self-governing commonwealth. The "French shore" is largely settled by citizens of Newfoundland. New branches of trade and industry have sprung up there, institutions of civil government been established, and steam and postal communication with all parts of the world are effected. All these are regarded by the French as infractions of their treaty rights. Only *seven* French fishing-vessels along a coastal line of seven hundred miles in length in the course of a single season stamps their procedure as of the "dog-in-the-manger" policy. "If we can't use the shore you sha'n't," is a curt expression of their decision. Any fishing or lobster-catching or business activity on the coast is construed as "interrupting" their fishing, and is, therefore, subject to prohibition and violence. French naval officers assume the functions of complainant, judge, jury, and executive officer without fear of responsibility for any wrong committed in any capacity, or in all. The worst of the matter, in colonial opinion, is that they are sustained by British naval commanders acting under imperial instructions. Nearly half the coast, rich in agricultural, lumbering, and mineral wealth, is "locked up," and secluded from development and improvement. Capitalists dare not invest in a section where the useless right of French "user" stands in the way. Even a railway across the country from St. John's to George's Bay has been forbidden because it might "interrupt" French fishing. The *modus vivendi* of March, 1890, concluded between the two European governments was

to the Newfoundlanders wholly obnoxious, because it conveyed privileges to the French that were not stipulated in the treaties, and because they were sure to breed another intolerable family of troubles. The lobster difficulty raised by the French is simply intended to force a supply of bait. Neither for lobsters nor bait have they the treaty-right to fish. Strict construction of the documents confines that right to the English.

With the United States of America, also, the relations of Newfoundland need precise and friendly adjustment. The treaty of peace with Great Britain which acknowledged the independence of the United States conferred rights upon the citizens of the latter to take fish on the Grand Bank of Newfoundland and along the coast of British America, and also to dry and cure fish on the unsettled shores of Nova Scotia, the Magdalen Islands, and Labrador, so long as they remain unsettled. The Treaty of Ghent, after the War of 1812, left these rights untouched. The Convention of 1818 added the unsettled southern coast of Newfoundland to the field of American privileges, but deprived American fishermen of the right to take, dry, or cure fish within three marine miles of any of the coasts, bays, creeks, or harbors of his Britannic majesty's dominions in America. Whether the three-mile limit was to be outside an imaginary line drawn from headland to headland, as the British lawyers insisted, or whether it should follow the sinuosities of the coast, as the Americans contended, was the subject of dispute in 1852. The Reciprocity Treaty of 1854 closed the controversy by throwing open the entire sea-fishery to the Americans, and giving them certain rights to land and cure their fish. Reciprocal rights were conceded to the British on the eastern coasts and islands of the United States.

The Reciprocity Treaty, terminated by the United States government in 1866, was followed by unpleasant complications. These, in turn, were unraveled by the Treaty of Washington, which virtually renewed many of the provisions of its predecessor. Under its terms commissioners awarded five and a half millions of dollars to the Dominion of Canada and Newfoundland as compensation for the concessions made by them to the Americans in throwing open fisheries of greater value than those in which they acquired-treaty rights. Of this sum the island colony received one million dollars.

Abrogated at the instance of the United States, the Washington Treaty, by its disappearance from the international field, prepared the way for further heart-burnings and retaliations, which in less Christian conditions of the two countries might have ruptured friendly relations. In 1888 the Newfoundland Legislature granted to American fishing-vessels the privilege of entering the bays and harbors of the island for the purchase of bait, ice, and supplies, for the transshipment of catch, and the shipping of crews, on taking out an annual license at a fee of $1.50 per ton. This arrangement is to remain in force until the ratification of the proposed Washington Treaty, or until other satisfactory arrangements are adopted. Should the United States repeal the duty on fish or oils, then licenses will be issued free of charge.

Members of the New York Produce Exchange and many issues of the metropolitan press favor the plans of Secretary James G. Blaine for reciprocity with neighboring countries, and particularly with Newfoundland, believing that it would redound to the great advantage of all parties. Christian ethics volunteer to take the lead in all such negotiations and infallibly conduct to beneficent results, while ordinary diplomacy, proud of its own stupidity and hardened in chronic selfishness, usually works as much mischief as it accomplishes good.

Next to the cod-fishery in value is that of the seal. Its product seems to be declining. Formerly the number of men returned as occupied in it was from 8,000 to 10,000. *The Year Book and Almanac for Newfoundland for* 1889 gives the census return of 1884 of 21 steam vessels of 5,877 tons, and 4,778 men, as engaged in it. Young seals are born on the ice from the 15th to the 25th of February. Their male parents, who have been feeding on the Grand Banks, meet them on their southerly drift, and fall in with the sealers who clear from Newfoundland in March. Reckless destruction of old seals late in the season is a species of wastefulness only paralleled by the extermination of the salmon. Nets, weirs, traps, dams have nearly emptied many of the rivers of that delicious fish. Recent measures have been adopted to restock them and to preclude improvident captures.

The herring-fishery on the southern and western coasts, and on that of Labrador, is another fruitful source of revenue.

Herrings to the value of about $150,000 are annually sold to the French and Americans for bait. The total value of the catch is about $725,000. Mackerel, once abundant, have deserted the waters of Terra Nova; lobsters have taken their place in relative value. The year's export in 1888 was estimated at $385,000. In 1890 it will probably reach the sum of $500,000.

The census of 1884 reported 1,618 vessels of 20 tons and upward occupied in the Newfoundland fisheries; also 2,941 large boats with a capacity of 15 quintals and upward, and 20,666 holding from 4 to 15 quintals each. Of the population 60,419, with 40,560 nets and seines, 4,520 cod-traps, and 4,173 seal-nets, were employed in the fisheries; 1,265,279 quintals of cod-fish, 7,743 tierces of salmon, 82,452 barrels of herring, 172,420 barrels of caplin, and 338 quintals of other fish, of the aggregate value of $4,213,088, rewarded the arduous labors of these harvesters of the sea; also 365,931 seals, yielding, besides their skins, 2,267 tons of oil. The total value of the Newfoundland catch in 1887 was $5,560,497.

For many years Newfoundland was the refuse of English bankrupts, roving adventurers, expatriated Irishmen, and individuals who had left their country for their country's good. The Roman Catholic Irish sulked and fumed under the pressure of the old penal laws, which forbade the exercise of their religion and debarred them from the rights of citizenship. Intolerance punished them for indulging religious preference and burned down the places in which they had heard mass, as though the wood and stone were infected by the mysterious and deadly leprosy that was threatened to invade the dwellings of ancient Hebrews. Yet this summary injustice did not hinder "shoals of women" from joining their oppressed kindred and thus aggravating the difficulties of local government.

Religion and politics for several centuries have been almost one and the same thing with the papal Irish. Roman Catholicism and independent nationality are inseparably identified in their imagination. The one through force of historic circumstances and political aspirations implies the other. Therefore are they religiously and politically rebellious under Protestant rule, or neutral rule, or any kind of rule that is not actually or potentially of their cloudy ideal, and that does not recognize the supremacy of the pontiff over every thing that relates to faith

and morals. Newfoundland authorities doubted their fidelity to the British crown; but more tolerant dealing with their co-religionists in the mother-countries extended itself to this "dreary and desolate" realm.

The essentially domineering spirit of Roman Catholicism, especially when predominant in numbers or social influence, powerfully supported the proposition first made by Governor Gambier in 1803 that Newfoundland should have a local legislature. The initiation of a postal system in 1805, and the establishment of a newspaper in 1806, added force to the demand. The importation of live cattle from the Azores and certain western islands, by adding fresh meat to a fish diet possibly intensified it. Grants of land by which the recipients became freeholders undoubtedly did. Many Protestants, whose faith in justice and equal rights was stronger than their confidence in brute force, gave it fresh strength. Local necessities, and particularly the prevalent destitution and pauperism, besought the boon. Feuds among the people who were of Irish birth or descent would, it was thought, be most effectually suppressed by it. The laboring classes, languishing under burdens which no existing political machinery could remove, and the wealthy, who naturally wished to have a voice in disposal of the growing colonial revenue, increased the agitation. Mr. Morris quoted in favor of local self-government the eloquent words of Russell, the British statesman, who held that: "Half a century of freedom within the circuit of a few miles of rock brings to perfection more of the greatest qualities of our nature, displays more fully the capacity of man, exhibits more examples of heroism and magnanimity, and emits more of the divine light of poetry and philosophy, than thousands of years and millions of people collected in the greatest empires in the world can ever accomplish under the eclipse of despotism."

In 1832 came the political enfranchisement of Roman Catholics in Newfoundland; equal rights were acknowledged and representative government conceded. Proceeds from the sale of crown-lands in each district were thenceforward to be appropriated to the formation of roads and bridges. The legislature elected under the new constitution assembled on January 1, 1833. But the constitution confined executive functions and the principal offices of emolument to the mem-

bers of the council, who were nominees of the crown, and was therefore unacceptable to the people. John Kent, a Roman Catholic, led the movement for further reform, and was sustained by his bishop, Dr. Fleming. Both relied upon the numerous Roman Catholic vote for success. The result was division among the people on religious lines—a division deepened by bitterness, hatred, violence, and brutal maiming —a division for which Dr. Fleming afterward unfeignedly mourned his share.

Religion and politics, distinct or confounded, are the mightiest forces in modern society. If divinely inspired and guided they work out good, and good only; if conducted by selfish human passions the outcome is almost unmixed evil. As it is, in every community they present a mixture of the pure and the impure, the selfish and the patriotic; and commensurately with the force of either element is their influence upon the common weal. The new government, inaugurated under favoring conditions of industry, trade, and revenue, and harmonizing with the improved Christian sentiment of the times, effected much good by improving the means of communication between the several districts, encouraging direct steam transit between the colony, England, and the United States, augmenting the number of light-houses on the coast, fostering the creation of a telegraph line through the country, and liberally aiding the great cause of public education. The giant evil of pauperism it unwisely ignored, and thereby lost the opportunity of promoting peace and good order in the future. Numerically in the minority, the Roman Catholics resented any candidacy whose triumph would impair their power. Riots attended elections, and at Harbor Grace frustrated all attempts at election. Military interference and episcopal persuasion barely sufficed to lull the storm. Savage incendiarism was checked only by the arrival of two hundred soldiers from Halifax, N. S.; home rule, at the outset, was any thing but a promising experiment. Yet the Prince of Wales received an enthusiastically loyal welcome at St. John's in 1860. Thirty thousand people cheeringly lined the route by which he returned to his ship. Since then, through ordinary vicissitudes and troublous experiences springing from the claims of the French, Newfoundland has continued to prosper.

The first submarine Atlantic cable was landed at Bay of Bull's Arm, Trinity Bay, in 1858. From the ashes of a calamitous conflagration which consumed three fourths of the city in 1840 St. John's has risen in more sanitary, stately, and beautiful form. The cankerous system of able-bodied pauper relief has been abolished, and direct steam communication with England and the United States has been established. In common with all countries producing only the raw materials for civilized life the colony has suffered, and still suffers, from landlord absenteeism. Large sums of money are annually remitted to England in payment of rents of different descriptions. It is true that but for the original investments the productive power of the property would never have been evoked; but it is also true that the expenditure in other countries of so much revenue as does accrue from it retards the growth of the colony in wealth and comfort. The credit system, still prevailing to so great an extent, is also a bar to its material progress. Merchants are accustomed to supply complete outfits to fishermen to maintain the latter, and also their families, during the fishing season, and often in the intervals between the fishing seasons, and to reimburse themselves at fixed rates from the proceeds of the next catch. Wherever this system is in vogue, whether among the coal-miners of Pennsylvania, the cotton-raisers of the Southern States, or the fishermen of Newfoundland, it is invariably attended by higher prices to the recipients for all they use or consume, and by lower prices for all that they produce. The honest, industrious, and provident are thus compelled to secure the merchants against losses by the lazy, incompetent, and improvident.

Of the 193,623 inhabitants of the island in 1884 no less than 187,136 were native born. These proudly styled themselves Newfoundlanders; 60,419 were employed in the fisheries, 1,685 in farming, 3,360 in mining, and 3,628 in mechanic arts. Population is now estimated at 210,000, or upward. Emigration is said to nearly equal immigration, and that its main current is toward the United States. The Indian race was represented in 1884 by 193 persons, but few if any of whom were descendants of the aborigines. Captain W. R. Kennedy, in his *Sporting Notes in Newfoundland*, says they are "thoroughly familiar with the country, and are experienced trappers and hunters;

but they are grasping and extortionate in their demands, and the best of them will not stir under $3 a day and his food." Notwithstanding this they are almost indispensable to civilized sportsmen, and by their skill, strength, and endurance compensate for the cost of their hire.

Judging from the scanty records of the past the indigenes—the Bethuks or Bœothics—once so numerous and powerful, were a subdivision of the Algonquin group of Red Indians. In the earlier years of the colony complaint was made to the king of the inhuman barbarity of the settlers, who frequently destroyed them without the least provocation or remorse. The Micmac Indians, from Nova Scotia and Cape Breton, who entered the country in 1765, after the cession of Cape Breton by the French, were still more destructive, and unscrupulously appropriated their attractive hunting and fishing grounds in the interior. The Bethuks were either exterminated or crossed the Straits of Belle Isle into Labrador, where they passed under the spiritual care of godly and devoted Moravian missionaries.

All endeavors to establish friendly intercourse with the natives turned out to be fruitless. In 1810 Mr. Buchan penetrated about one hundred and thirty miles into the interior, and about seventy of them fell into his power. Amicable understanding seemed to be accomplished. Two of his marines wished to remain with the Indians while he retraced his steps to bring up the presents intended for them. On his return he beheld the bodies of his men, headless and pierced by arrows, stretched upon the ice. The Indians had decamped, their fears of retribution being more potent than greed for gaudy or useful articles. Nor were attempted mercantile negotiations in 1819 more successful.

The political constitution of Newfoundland, adapted to the wishes of the people in 1855, consists of a governor (Lieutenant-Colonel Sir J. Terence O'Brien, K.C.M.G.), appointed by the crown, and whose term of office is usually about six years. He is assisted by an executive council of seven members, chosen by the party commanding a majority in the House of Assembly. The Legislative Council, or Upper House, is of thirteen members, nominated by the governor in council, and holding office for life. The House of Assembly consists of thirty-six representatives, elected every four years by the votes of householders.

The number of electoral districts is eighteen, of which seven return three, four return two, and seven return one member each. The governor receives a salary of $12,000, in addition to the use of a costly residence built by the imperial government; the chief-justice of the supreme court $5,000; and each of the two assistant judges $4,000; all paid by the colony. Tenure of judicial office, which is appointive by the crown, is for life. Jurisdiction, like that of the legislature, extends over the Atlantic coast of Labrador.

Revenue is chiefly derived from duties on imports. Tariff is for revenue only. The colony has neither direct taxes nor civic corporations. Taxation in 1882 was $4.94 *per capita*. Revenue in 1888 amounted to $1,427,115, expenditure to $1,906,815, and public debt to $3,474,575. Exports aggregated $6,860,515, and imports $7,813,845.

Much of the public indebtedness has been created by the construction of roads, the first of which was made in 1825 between St. John's and Portugal Cove. In 1882 there were 727 miles of postal roads and 1,730 miles of district roads, besides 1,200 miles in process of construction. The building of 100 miles of railroad between St. John's and Harbor Grace, and of a branch line 25 miles long to Placentia Bay, also aids to account for the somewhat startling magnitude of the public debt, which is about $16.50 for every individual of the population. Both these railroad enterprises are only parts of a great project covering the better portion of the island. Manufactures, from the circumstances of the inhabitants, are few and relatively unimportant. In 1884 the number of hands employed in them was 2,459, the value of the factories $954,536, and the worth of the goods manufactured $1,504,384.

The total tonnage entered and cleared in 1888 was 596,528, of which 574,011 was British. Vessels registered at St. John's, and constituting colonial property, on December 31, 1887, were 2,053, of 91,289 tons.

In respect of ecclesiastical affiliation the latest returns give 69,000 as belonging to the Church of England, 75,254 to that of Rome, 48,787 to the Methodists of Canada, 1,495 to the Presbyterian, and 1,470 to other denominations.

The Newfoundland Conference of the Methodist Church of Canada began its last session on June 24, 1890, in George

Street Church, St. John's, electing the Rev. W. Swann to the presidency, and the Rev. James Nuroe to the secretariat. It reports 4 districts, 63 ministers and probationers, 106 churches—an increase of 14 during the past quadrennium; 40 parsonages—increase, 5; burial places, 154; Sunday-schools, 153—increase, 23; scholars, 9,725, of whom 971 are meeting in class—increase, 600; teachers, 1,130—increase, 79; members of the Church, 10,065; number of scholars who have taken the pledge of total abstinence, 2,892; value of church buildings, $244,950; parsonages, $101,150; amount raised for connectional funds, $11,613, and for ministerial support, $14,730.

These returns vindicate the claim of insular Methodism to be "Christianity in earnest." They point out the commanding position it maintains among the inhabitants. The Woman's Missionary Society, Juvenile Missionary Societies, Methodist Orphanage at St. John's, activity in the cause of popular education, care for the due theological education of preachers as evinced by the six students for the ministry in attendance at Jackville College, Nova Scotia, the evangelical simplicity and power of its preaching, steadfast advocacy of total abstinence and prohibition, the excellent Methodist college, with the roughly qualified teachers and boarding-house department at St. John's, a spicy and nutritive periodical bearing the title of *Methodist Monthly Greeting*, Epworth Leagues, genuine revivals of religion, belief that "the Church has been long enough *coddling* saints, and that it is high time now to *collar sinners*," and living faith in Christ, all demonstrate that it is in the true following of the apostles. Its delegates, clerical and lay, to the third General Conference of the Methodist Church of Canada, assembling in "the finest Methodist Church on earth," the new St. James, on Catharine Street, Montreal, on the 10th of September, 1890, were truly representative of a noble and consecrated constituency, and did much to impart new impetus to the work of spreading scriptural holiness throughout all lands.

Methodism fills its own pulpits and many of those owned by sister churches. It also supplies backslidden, worldly, or declining members in numbers sufficient to swell the ranks of the Protestant Episcopal and other denominations; while in its drawals upon their loosely attached adherents and converting

them into Methodists of faith, fervor, and force, Newfoundland is no exception to the general rule. It has given the Rev. Dr. Howard Sprague to the ministry of Christ in the chastely elegant and spacious Centenary Methodist Church at St. John's, N. B., and also able preachers and godly members to the churches in Canada and the United States.

Methodism was introduced into Newfoundland by Lawrence Coughlan, one of Wesley's preachers from 1755 to 1765, who, at the instance of Wesley and Lady Huntingdon consented to episcopal ordination, and was sent as a missionary to America by the Society for the Propagation of Christian Knowledge. For seven years he toiled under great discouragement, and suffered severe persecutions from the scattered and godless settlers. He was prosecuted in the highest court of the island, but was acquitted; was slandered in letters to England; and a local physician was hired to poison him. The physician was converted and exposed the infamous plot. Pentecostal revivals then broke out, and the fury of his adversaries transgressed the bounds of decency. They summoned him before the governor, who wisely acquitted him and made him a justice of the peace. This quelled the tempest and gave additional effect to his ministry until health failed, and he was obliged to return to England. John McGeary was next sent by Wesley to fill the vacant post. In 1791 William Black went to his aid from Nova Scotia, and the twain rejoiced in remarkable effusions of the Holy Spirit and in the establishment of Methodism upon stable foundations.

Methodism, by force of the immanent Holy Spirit, is necessarily educative. It supports a grammar-school at Cabronear and boards of education in more than forty of the towns and villages of the island. In promotion of the great temperance reform the Newfoundland Conference is splendidly aggressive. Proclamations prohibiting the sale of intoxicating liquors, and applying to specified districts, have been issued on about fifty different occasions. The enforcement of the "Temperance Act," which is of the same category as the New York Local Option Law, has resulted in the marked absence of drunkenness and in improved condition of the people. The Conference wishes to amend the act by the provision that a majority of voters, instead of two thirds, shall in any district suffice to put

the act itself in operation. Temperance text-books in day-schools, the third Sabbath in December as a special "Temperance Day," use of non-alcoholic wine in the Lord's Supper, formation of a Methodist Total Abstinence and Prohibition Society in every circuit and mission, the use of a single pledge to abstain from strong drink and of a double pledge that includes abstinence from tobacco, are among its requisitions. It is solemnly convinced that in total prohibition the remedy for the drink evil is alone to be found. It recommends the people to vote in all municipal and parliamentary elections for known and professed prohibitionists. It is in consistent earnest.

The social life of Newfoundland is characterized by heartfelt kindness, bountiful hospitality, robust humanity, and in religious circles by fervor, simplicity, and excellency. That of Methodism is of purely evangelical type. It gives to the outside world as much or more than is received from it, and bids fair to be a wide and permanent blessing to mankind.

What the future of Newfoundland may be is matter of conjecture. The probabilities are, the French imbroglio will be settled by the peaceful or enforced withdrawal of French claims to any "user" of its territory, and most certainly to exclusive rights of permanent or temporary occupation of its coast. Concurrent rights, even, of fishing along the coasts and of drying and salting the catch upon the shores are inconsistent with the sovereignty of the people and of their imperial sovereign. Relief must come in some way. The eyes of the colonists are said to be turned toward the United States in seeming despair of speedy rescue by Great Britain. In one procession of twenty-five thousand people at St. John's it is reported that as many American flags were borne aloft as there were of British. This is significant. It denotes an underlying conviction that the energy to develop wealth of field, flood, forest, and mine, and to confer the fullest enjoyment of life, liberty, and the pursuit of happiness, must come from the Great Republic.

Richard Wheatley.

Art. VI.—THE SOUTHERN PROBLEM.

In his article in the January–February number of the *Review* Dr. Spence surprised his friends. No one who has canvassed the subject doubts for a moment that this is a perplexing question. But to those who, having eyes and ears, and persistently refuse to see or hear that which will go far toward solving this problem, it must appear an enigma. We have no inclination and no time to belabor any one for his opinion honestly held upon any phase of ethnology. And yet we do feel as if we would like to review some of Dr. Spence's statements. He says:

> The Negro has been the bone of contention in our nation for over a century. In Congress, in the press, in the Church, every-where, our brother in black has shown his ivory teeth and woolly head.

We admit this in view of the fact that Langston, Miller, and Cheatham are in Congress, and Frederick Douglass in Hayti; that the colored people of this country own and edit three hundred newspapers, and that three hundred thousand of them are now full-fledged members of the Methodist Episcopal Church. He then calls up Thomas Jefferson and Abraham Lincoln for witnesses against his "brother in black." The former declared it to be his opinion that God created all men free and equal; the latter declared that no man actuated by a spirit that spelled Negro with two g's could ever hope to be President of these United States. Yes; both made some wise statements when not wrested from their proper connection. When we speak of "our ivory-teeth, woolly-headed *brother* in black," the word "brother" carries with it relationship or nothing. It ought not to be either a political or social puzzle to know what to do with or for a "brother." Grant it means "brother," and then any school-boy will scream in your ear, "Eureka! *quod erat demonstrandum!*" Come near the apostle Paul, upon whose wiser words Jefferson predicated his immortal statement, and daylight breaks into this dark question. The two worthies above mentioned spoke of the Negro *as he was in their day.* And no one, not even the intelligent Negro, blames them. Then there were no Langstons, Douglasses, and Greeners among the race; colored youths then were not extracting Greek roots or ruminating among the classic oratorial efforts of Cicero, as the Doctor well knows they

have since. Yale and Harvard's registers had never become used to ink-stains made by ebony hands, nor had the privilege of handing diplomas to sons of former slaves, as has since, occurred. "Circumstances alter cases." Were it possible for either of these worthies to appear among us to-day and see the charge against them we would doubtless hear them reply, "Ye men of Athens, I perceive that in all things ye are too superstitious."

He says: "Anglo-Saxons never amalgamate." *We do not believe a word of this.* Ethnology has been studied amiss where we have not learned two things: mixed races of mankind are considered superior to unmixed; there is nowhere now on earth an unmixed race of mankind. The Babylonians and Egyptians were doubtless half Caucasian and half Nigritic. Turn to the mummies and monuments of the times of the Pharaohs for illustration. In the *Genesis of the Earth and Man* (page 168), speaking of the latter race, we find:

> The form of the head and features of the face are of a modified Caucasian type, but inclining in the general cast, and particularly in the nose and the lips, and in the soft and languid expression of the eyes, to the Negro character.

So it is not hazardous to say this race was composed of three or four of the principal races of mankind—Semitic, Negro, Indo-Germanic, and Turanian. What is thus found as regards the Egyptians is equally true of the Babylonians.

As to the Romans, Livy says they were "*colluvio omnium gentium.*" Of the five European peoples—English, French, Germans, Russians, and Italians—but two set up the claim of race purity. Notwithstanding this claim, history tells the German he is not an unmixed Teuton, and the Russian he is not an unmixed Slav. As to the former, the Celtic element, and in the latter the Finnish-Lithuanian and Teutonic elements, upset their claim. In *Wilson's Prehistoric Man* (page 559) we find that *of all the races the most mixed is the "Anglo-Saxon."* The name being compound is against his statement. The Angles, Jutes, Norse, Lombards, Flemings, Jews, French, Huguenots, Germans, and Poles are doubtless elements. The cosmopolitan English have since introduced into it Armenian, Greek, Hungarian, Hindu, Negro, and Chinese blood. Therefore it is right to say "our brother in black," but wrong to say, "Anglo-Saxons never amalgamate."

If there are any "Anglo-Saxons" in the South, pure and simple, then by endosmosis or exosmosis or some other process unknown to the writer (since they "do not amalgamate") some of their *best blood* courses through veins above which the color of the skin *is not white*. We never have, and do not now, hold forth for amalgamation or social equality, *per se*, perforce, for the Negro. We never object to philosophical necessities when they present themselves. In this we are in accord with the intelligent Negro in this country. Dr. Spence says:

> Race distinction and race purity are equally strong with both whites and blacks in the South.

Now, this is true or not true: we concede it. Therefore there is no race disturbance along the line of social matters, for there are "no fears that the pure racial type will be lost." Again:

> The best class of Negroes in the South condemn treason to race, and abhor miscegenation.

This is strange language from a resident in a section of country where there are Negroes and "Anglo-Saxons," and the former "condemn and abhor miscegenation," and the latter "never amalgamate." Do the intelligent "Negroes condemn" *a nonentity?* Miscegenation? In the South? Ah! whence comes it? Again:

> Race distinction—race aversion amounting almost to hatred—exists between the whites and Indians and the whites and Chinese. Between the African and white race the bar to union is still more absolute. To remove it would destroy the white race.

It is usually conceded that the stronger and higher race absorbs the weaker and lower. Now, if the "Anglo-Saxons never amalgamate," and "the Negroes abhor miscegenation," and "there are no fears that the pure racial type will be lost," then whence can spring the desire to remove this "bar," or the danger if it should accidentally or by some *irresistible force* be moved? Again:

> Negroes of mixed blood are regarded as inferior among the race.

What does he say? "Mixed blood?" "Mixed" how? When? By and with whom? Again:

> The laws of this country and the manner of their administration have nothing to do with race antipathies, and it is worse than

folly to attempt to set aside the eternal laws of nature's God. Therefore the Negro question is not a Southern question, but a race question. It is not caste; it is race aversion and distinction.

Let us see. Well, if this be true, why do the laws of every State in the South contain prohibitory clauses concerning the intermarriage of the two races, when it is an open secret that *unholy alliances* are being made and have been for a century, between whites and blacks in the South? *In this instance the mulatto girl of unchastity takes precedence of all other women.* She sways the wonted influence of her class, too. If the foregoing is true, why not abrogate those laws? That they are in defiance of "the eternal laws of nature's God" even the Athenians would admit. Suppose the constitutional laws of the land were executed in Tennessee, Alabama, Louisiana, and Mississippi as they are in Iowa, Minnesota, Michigan, and Maine, does any one believe they would "have nothing to do with race antipathies?" If there is any "Negro question" *it is in the South.* If this be so it is "a Southern question," for every body else is attending strictly to business. This question is like that of the first king of Israel, and is taking the same course. It was bred, born, and is now being cultivated in the South, though to this beast now and then is thrown a handful of straw by some one who immigrated to the South after that little coolness. *It is caste* or something more foul, if possible, because the question of birth and previous condition are involved. Again:

As to race antagonism, it might be said there is none in the South. The children of the two races delight to play together. The whites and blacks work and mingle in harmony.

We presume after a day's working together they then "mingle together," eh? And yet it is "a race question," but "not a Southern question!" Again:

The conflict lies along the line of political and social relations. There is against the African race an arbitrary prejudice with every Anglo-Saxon.

And yet there is "no fear of the pure racial type being lost; the Anglo-Saxon never amalgamates; the Negro abhors miscegenation; this is not a Southern question; there is no race antagonism in the South; the whites and blacks work and mingle together in harmony; the children of the two races delight to play together;" and still he says, "It's a race question," and

"the conflict lies along political and social lines!" Webster defines prejudice, "Prejudgment, unreasonableness, bias." His synonyms for arbitrary are, tyrannical, imperious, and despotic. Now, it would be an insult to say that the chancellor of our Church university is not an "Anglo-Saxon." Charles Lamb may have been a great sinner, but not because he formed an opinion of the Negro of his day that would be changed if he saw him to-day. Dr. Spence says:

> Even Charles Lamb, who saw "benignity in the black man's countenance," and said he "admired and loved him," also said, "I would not like to make him my associate and share my means and good-nights with him . . . because he is black."

This was the worst quotation of all, and came near not making complete sense. No one thinks this author, who unfortunately fell into rough hands, intended to leave the impression that color is sufficient excuse for withholding benevolence or true gentlemanship. He saw the Negro in the dim twilight of yesterday. We see him in the meridian light of to-day. Again:

> The honest Negro will vote forever with his own race, just as the honest white man will vote with his race. It is utterly impossible for a man to vote otherwise than with the interests of his own race.

That which cannot be done "otherwise" is not wrong when done. Therefore there is nothing wrong in the way the honest colored and honest white men in the South cast their votes. Where there is nothing wrong there can be no "conflict." But there is "a conflict along political lines" in the South between the whites and the blacks. Hence all who are engaged in this conflict are *dishonest*. Again:

> They demand that their representatives in Church or State, regardless of qualification, shall be "black" instead of white.

If this were either universally true or a crime it would but exhibit another instance where the "honest Negro" and "honest white man" were alike. Again:

> Neither amalgamation, nor colonization, nor transportation, nor federal election laws can settle this question.

Doubtless this, too, is another instance of prejudgment. It will be time enough to make such sweeping, positive statements when a fair trial of each and all of these shall have been made.

Taken in the order given, a little knowledge of arithmetic may help. To the first add the last and subtract the second and third, and the answer will be about seventy-five years. It is said:

In Egypt, a white Caucasian race of incomers did not disdain to mix its blood with the native Nigritic element, and the result was a type of man of fair general physique, with a capacity of skull not much below that of the modern European, and with great mental ability. The pyramids, the rock tombs of Thebes and Memphis, the temples of Luxor and Karnac, exist to show what a hybrid nation, half white and half Negro, could effect in architecture. In Egypt the Nigritic element was large and the physical type was considerably affected by it. In another Eastern country where white blood preponderated, a Nigritic race, "black-skinned and woolly-haired" (*Herod.*), has been gradually absorbed and assimilated, so that now no trace of it is left. The "black-faced" Colchians of Pindar are last in the modern inhabitants of Imeritia, who are a fine people of European features and form, noted for the beauty of their women, which is said to exceed that of the Circassians.

The Doctor says:

There are more than seven hundred and fifty thousand black men in the South holding the ballot who do not know the English alphabet. They have no more intelligent idea of the responsibilities of citizenship than a horse.

While it does not relieve or better this terrible state of affairs, yet there must be *two horses*, for there are just as many of the same class among the whites in the South. Again:

The enfranchisement of the Negroes without a probationary preparation was without a precedent and positively wicked.

Now, doubtless, there is not an individual in Tennessee more responsible as an individual for this than the author of these words. While all deprecate the mistakes made, what less could have been done with any show of statesmanship or humanity? What better protection could have been offered since "the laws and manner of administration have nothing to do with race antipathies?" If that was such a "wicked" thing, why persist in putting the ballot into the hand of the more ignorant foreigner, who will in the future give us *more trouble in one* than the Negro will in *twenty years?* Doing things only after precedent is as foolish, often, as refusing to without precedent is imprudent. The issuing of the Emancipation Proclamation was without precedent. We have given us the *remedy:*

Turn back the hands on the political clock, and start with "restriction" to Negro suffrage to an educational qualification.

Does he mean the hour-hand, the minute-hand, or *the black hand* "on the political clock?" The rats determined once to put a bell on a certain troublesome cat, but they did not. There is but *one* solution for the political phase of this question—*the Negro must cease voting the Republican ticket; he must vote the Democratic ticket.* This, however, "is utterly impossible" for an "honest Negro." "The conflict along social lines" may be settled by doing two things: wipe from every State constitution the prohibitory clauses to the intermarriage of the races, and pass a law that all "Anglo-Saxons" now having colored mistresses (*if there should happen to be any*) shall, if single, marry them (the preferred one if there should happen to be more than one), that they *be forced* either to cease their unholy alliances and support the fruits thereof or go to the penitentiary. When such attacks appear we feel as if there is an undercurrent that now and then finds vent through a higher strata; that after all the Negro is gaining intelligence, money, and respectability a little faster than the lower and middle class of whites in the South—there are now over one and one half million colored children in school—and for fear of "the survival of the fittest" *a stop must be put to it.* "What shall we do with the Negro?" Throw open the doors of your factories, machine-shops, trades, mercantile pursuits; fling wide the church and school-house doors; separate if you must, but open them. Every-where display this sign: "He that will not work shall not eat, but he that will work shall enjoy, unmolested, the fruits of his doings." Do this and soon the Negro's brain will be cultivated, his heart will be made white as his teeth, he'll put money in his purse, and then "his change" will come: the objectionable pigment of his skin will become evanescent, his skull be rounded, and "wool" and "ivory" will be as valuable in this country as they now are in England and Africa, and hence will become as desirable commodities in the marts of the Christian civilization of this country as they are now in the marts of the mercantile world.

L. M. Hagood

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THE ORDER OF ARRANGEMENT of the twenty-seven books of the New Testament is a suggestive study. One sees at once that the chronological order of the composition of the books has not been observed, and that the New Testament, made up according to the dates of the books, would have only an obscure meaning and no explanation. The proof is indisputable that several of the epistles were prepared before the gospels—that is, reduced to literary documents, but they would have been ambiguous without the gospels upon which they were based. The epistles are expositions of the historic facts of Christ's ministry, and could not have been written had not the gospel data been in circulation, and received as freely and as authoritatively as the written testimonies of the Church to the facts and teachings of the Lord Jesus Christ. The data of the gospels were preached long before they were committed to writing; and Paul elaborated, not the evangelists' records, but the public preaching of the servants of the Lord. In time these facts and teachings assumed the literary form, and in the settlement of the canon naturally occupied the primary position. Following the gospels is the Acts, or brief history of the doings of the apostles, chiefly of Peter and Paul, and connecting the gospels, of which it forms a part, with the epistles. In the historical books we find biography, the origin of Christianity, the method of Church propagandism, and the essential doctrines of the new religion. They are written in a plain, easy style, without rhetoric, because the truth requires no embellishment; without logic, because there is nothing to prove. The evangelists are unequaled as historical writers; Herodotus, Xenophon, Josephus, Gibbon, Macaulay, and Prescott losing in comparison with them for simplicity of expression, condensation of statement, and fullness of meaning. Paul succeeds the simple biographers with his masterly discussion of the great doctrines that constitute the subject-matter of the Christian system, refuting Judaic and heretical objections to particular teachings, and in a philosophical way enforcing the truth beyond the power of answer or resistance.

To the department of the New Testament belong also the less important epistles of other writers, all succeeding the historical gospels. Very fitting is it that the Apocalypse of John, or the prophetic revelation of the future history of the Church, should occupy the closing place in the canon, for it belongs nowhere else. It could not precede the gospels or the epistles, or be wedged in between the gospels and epistles. In studying the arrangement we are immediately impressed that it observes a natural order, and that any other would be open to criticism, and, indeed, could not be approved. We are also impressed that the order represents

the regular stages of development in the history of Christianity, and that it could unfold in no other order. First, its principles or teachings must be announced; second, the discussion and elaboration of principles must follow; third, the probabilities of future success must have consideration. Any other order would be unnatural, if not unintelligible. Remembering, however, that the books were not composed after this order, we naturally inquire how it happened that in arrangement the wisest order imaginable or possible was observed. Evidently it is not an accident, nor the result of strategy; but the result of the wisdom of Christian men, guided by the higher wisdom from above, which in this instance furnishes evidence of an inspiration that goes far to establish faith in the inspiration of the contents of the books themselves. For if the divine Spirit aided in the arrangement of the canon it is not improbable that he aided in the preparation of the documents that constitute the oracles of God.

THE STYLISTIC WORD OF THE APOSTLE PETER in his two epistles is ἅγιος, or "holy," used most frequently as an adjective in qualification of any truth, duty, purpose, conduct, or character. It is the same word whether applied to men, or a commandment, or a mountain, evidently conveying the same idea of consecration to high functions or of the actual or metaphorical possession of inherent spiritual beauty and perfection. He speaks of holy prophets, a holy priesthood, holy men, holy women, a holy nation, implying an unsinning priesthood and nation, as he also writes of the holy mount and the holy commandment, intending that its use in all lower senses shall be interpreted by its genuine meaning in the higher. The question that the appearance of the word in these epistles suggests is, what Peter meant by it. He certainly did not employ it in an easy, thoughtless way, nor is it clear to many that he intended to enforce what in ecclesiastical language is known as the doctrine of holiness. An adjective rarely has the force of a noun, though in these instances the word "holy" describes the constituents or conditions of right character in the priesthood and in the nation. When he characterizes men and women as "holy," he pronounces in favor of exalted spiritual attainments, and intimates that holiness is the sequel of salvation. Peter himself is not generally accepted as the representative of "holy men," for until his re-baptism at Pentecost he was an uncertain saint, with liabilities to relapses, and was on the whole a disappointment as an apostle. He needed the discipline of the Master, and conquered at last only because he submitted to the all-sufficient grace of his Lord. In the after-period, or the newer pentecostal life upon which he entered, he displayed ample courage, fidelity to every duty, and a compact faith in the emergencies of persecution and misapprehension. Still, holiness as a specific virtue is not conspicuous in his heroic career, nor does his saintliness rival that of St. John. That he should in his epistles, the one to "strangers," and the other "to them that have obtained like precious faith," declare for a holy generation, was doubtless the result of his chastened experience, the manifestations of which were luminous in acts of devotion to the divine cause, but less

evident in a holy life than in holy teaching. Whatever may be inferred from his writings, it is evident that Peter is not didactic or philosophic in his allusions to holiness; indeed, he does not set it forth doctrinally at all, but in the most practical and winning way imaginable. He takes it for granted that the religion of the Master in its work on character must result in holiness, and so he applies the word to all classes in the Church. Men must be holy; women must be holy; the priesthood must be holy; the nation must be holy. Thus it is seen that without technically defining the word, or expounding it by illustration, or magnifying it by direct statement, he is broad in his teaching, and calls the entire Church to a higher than an ordinary level of life. In this respect he is as broad as the Gospel, and by giving such prominence to a single doctrine in both epistles unwittingly but conclusively vindicates his authorship of both, as well as exhibits the true mark of his apostleship. Peter is, therefore, an authority on holiness.

THE RECOVERY OF THE SCRIPTURAL DOCTRINE of the priesthood of the laity from its burial during the mediæval period was largely due to the Reformation of the sixteenth century. The wide and hostile gulf between the ministry and the people was bridged, if not closed, by that regenerating ecclesiastical movement, and probably will never be re-opened. Measured by any rule of gain or loss, it has resulted in the emancipation of the Church from a sacerdotalism as oppressive of spiritual life as it was burdensome upon those who assumed responsibility for its maintenance. While there was no invasion of the rights or functions of the ministry, there was a recognition of the priestly attitude of the laic class, and their elevation to a participation in all the fundamental endowments of religion. The failure to distinguish between ecclesiasticism *in re* and religion as the substance of all things was the occasion of the separation between the two constituencies of the Church, and led to all the inquisitorial and iniquitous schemes of hierarchical propagandism. The lesson of the Reformation emphasized the distinction between religious organization and religious life, and made clear that the former should be subsidiary to the latter. Clericalism in its organic form lost prestige, while laicism was born into the fellowship of equal rights with the ministry. Protestantism was at once the proclamation of the freedom of the laity from the bondage of the clergy, and the union of the laity and clergy at the altar on terms of indistinguishable rights. The ministry lost nothing; the laity gained every thing. The ministry possess every inherent power, exercise every charismal gift, and receive every spiritual equipment necessary to efficient fulfillment of their purpose. Laymen now, as never before, are integers in our calculation of the world's best and progressive forces. If their official duties are mostly temporal they are of a scriptural cast, and a full discharge of them will make much for spiritual progress and the development of the life of the Church. If they are equal in spiritual living and doing to the ministry, they but rise to that elevation of privilege which belongs to all men; and if perchance they should at any time excel the

ministry in sacrifice and holiness, the world would all the sooner swing on its axis nearer to the throne of God. Historic was the day when they were admitted into the government of the Church, not merely as a balance-wheel in ecclesiastical life, but as a splendid originating force in legislation and religious order. To the laymen we give the word of welcome to the rights of the priesthood, and plead for their larger participation in the functions of a pure ecclesiasticism.

IF THE PHILOSOPHER HAS THE RIGHT TO INVESTIGATE the theologian and pronounce judgment upon his dogmas, the theologian has the right to question the philosopher and determine whether his system is in accordance with truth or the principles of a sound morality. Philosophy is kindred to theology, inasmuch as both pursue the same problems, and inquire for a solution of the same mysteries. A difference of method for the ascertainment of truth is allowable to each, but a contradictory result will be fatal either to the one or the other. It is almost certain that, whatever the method it has adopted in the prosecution of its tasks, modern philosophy is marching away from substantive conclusions, and blindly nearing a peril from which, except by its own reverse action, it cannot escape. Philosophy, whether empirical or idealistic, has usually shipwrecked itself; and, steering in these days toward idealism, it is in the same danger now. Idealism, old or new, is inconsistent with a sound philosophy, and incompatible with Christianity. Whatever the explanation or definition of the terms used, or however modified the old doctrine, even though it conform to recent researches, idealism in its final analysis implies the non-reality of the non-ego, or the universe. It is unquestionably true that the meaning of things can best be understood by a reference to the Power that made them; but it is not true, either theoretically or absolutely, that the existence of things is so involved in the divine Intelligence as to lose their absolute objective reality. Time is not an adjective or adverb, but a *noun;* space is a material fact; and it is a confused and reckless philosophy that casts a shadow of doubt upon either. The distinctions between subject and object, mind and matter, thought and thing, are imperative, and must be maintained at all cost; or the non-ego will evaporate into the ego, and reality will be a word without an illustration in the physical realm. If idealism must be accepted as the final philosophy, as the majority of German critics hold, we must revise our vocabulary, change our theories of life, transform our doctrines of religion, and re-cast the whole machinery of thought and language, for none of it is suited to any type of the new philosophy. The idealist must know that his theory unsettles the foundations of certitude, the validity of knowledge, and the facts of religion. Though he reject the traditional system of Berkeley, Spinoza, and Hegel, he cannot escape the errors that attached to the old exploded systems of his predecessors. The doctrine of incarnation is without standing-room in any theory of idealism, whether modern or ancient. The fall of man can have no place in a philosophy which obscures the non-ego into unrecognition. An historic atonement is without

meaning, a resurrection without substance, and redemption without reality in a philosophy that refers all things to the intelligence that made them, and in spirit identifies them with the transcendent Intelligence. The single outcome of the theory is a universal intelligence, or God so called; but this is pantheism, and pantheism is at variance with Christianity.

THE WORD "INSPIRATION," INSEPARABLE FROM ANY TRUE CONCEPTION of the Scriptures, is not current in the circles of German criticism. Whatever may be the cause of its decadence, it is no longer employed to indicate the character of the sacred writings, and is regarded as wholly unnecessary in the literary study or the interpretation of the biblical books. It is strange that so fundamental a word should be so generally abandoned and so small an estimate placed upon its importance. German critics do not define the word; they have only the vaguest idea of its doctrinal character and importance; and the assumption that the Bible as a whole is inspired, or possesses a supernatural content, is repudiated by them with contemptuous expressions of unfaith and derision. Professor Socin, of Leipsic, says, "*The question of inspiration does not exist for me.*" Inspiration, as a fact or a doctrine, does not exist for the critic, and he has no use for it in his philological and historical work. If, therefore, the inspirational element of the Scriptures is excepted from all examination; more, if the Scriptures may be understood in all their bearings upon events without any recourse to the influence of the supernatural, the only thing to do is to discard the supernatural factor and assign the so-called miraculous events to the realm of mythology. Hence it has happened as a logical result that the German critic is indisposed to accept any part of the sacred record that is not verifiable either in an historical, grammatical, or literary way. The fact is, the Bible is to him a contradiction, containing mixed elements of truth and error, history and legend; and he feels it to be a duty to separate them and accept only those portions that satisfy his intelligence. This extreme view is a reaction from the rigid verbal theory of inspiration that for centuries dominated the theology of the Christian Church; but it is without justification. At a bound the critic went from the inspiration of every letter of the Scriptures to no inspiration at all, opening the way for the admission of myths, legends, and superstitions into the sacred page. It is easy to see that, inspiration set aside, the Bible must be understood as containing myths as well as truths. The conflict of criticism is, therefore, between the mythical and the supernatural. Nor is the situation at all relieved by the statement that the Bible, in a literary aspect, is uninspired, but in a religious sense is altogether inspired. The separating lines between the literary and the religious are too indistinct to warrant such a discrimination. The biblical literature is as much the product of inspiration as the biblical religion. Isaiah was not both inspired and uninspired when he wrote his prophecy. The question of inspiration exists for the Christian Church, it exists for the theologian, it exists for the Christian scholar, it exists for man, or the Bible is not from God.

CURRENT DISCUSSIONS.

THE THEOLOGY OF THE NEW TESTAMENT.

WRITING of the New Testament, Ewald, the critical scholar, said, "In this little book is contained all the wisdom of the world." Among those who have indulged in a rationalistic interpretation of its contents, or misjudged its historical origin, or eliminated the supernatural element that characterizes its bodily proportions, perhaps few will take exception to the mature judgment of its real worth as expressed by one of the foremost thinkers of the present century. Admitting that concurrent opinion attributes profound wisdom to these divine oracles, it is necessary exegetically, historically, and with spiritual-mindedness to study them in order to apprehend their superior significance, and discover their relation to intellectual development, together with what is implied in the religious education of the race. Our inquiry, of course, does not relate to the single testimony of a single writer; it must include the spirit of the whole, or the combined and harmonious revelations and doctrines that may be found from the first Gospel to the Apocalypse.

While the word "theology" does not strictly or etymologically apply to these gospel teachings, we use it in the broad and accepted sense of including the entire categories of Christianity, and of implying that to a certain degree and within certain limitations there is a system, or the germs of a system, of doctrine in the New Testament which the Church, by careful elaboration, has perfected in dogmatic form, and has constituted the standard of belief among Christians. It is at this point, however, that the Christian inquirer is embarrassed; for as he investigates the little volume and the systematic theologies of the churches that seem to have emerged from it he discovers between them differences in thought, variations in expression, and methods of exegetical interpretation that cannot be explained by the usual statement that theology is merely an amplification of the New Testament, and therefore must be allowed some liberty in its presentation. It would be untrue to charge that in the exercise of its liberty theology has feloniously or even consciously departed from the truths of the New Testament, and introduced a system of thought or of faith without foundation in the divine revelation; but it is true to hold that in many respects it has erred in its exegesis, in its construction of apostolic ideas, in its understanding of ecclesiastical history, and in its ever-present and ever-executing purpose to employ sacred truth in behalf of its tenets and presuppositions. No one will claim that there is perfect unity or agreement between the New Testament writers and the historic schools of theology; yet an approach to harmony is desirable, if it is not absolutely necessary, to the stability and influence of theology as a science, and the ever-widening reverence and authority of the New Testament as containing the wisdom of God.

The so-called "higher criticism" demands reconstruction of the bibli-

cal literature; but there are no indications of any tendency on the part of the Christian Church to comply with the demand. What is most emphatically needed is a reconstruction of the crystallized theology of the Christian Church, which in all ages of progress has steadily refused to conform to new ideas or to new forms of culture.

As to "higher criticism" we are *conservative;* as to theology, we are *progressive:* insisting that the work of modification, elimination, reduction, and reconstruction cannot begin too soon, and that a return to the simplicities of the New Testament is the demand of the age. We have not expressed this view with the fear or the hope that it will prove a *casus belli* with the theologians, for we hold them in the highest respect, and object, not to their work, but to the inherited restrictions imposed upon them.

It is significative of the direful effect of higher criticism that, in Germany especially, the study of theology is considered of little importance, and has been abandoned by many theologues in the universities as unnecessary to the ministerial calling. In Scotland, likewise, but for a different reason, systematic theology has lost its hold upon young men, and is not considered an indispensable qualification to their success. The explanation lies in the fact that theology, in its drift from the spirit of the New Testament, has preferred speculation to truth, and magnified its principles and criticisms at the expense of the Gospel.

We assume that the New Testament is a theological work, containing the germs and forms of so-called dogmatic Christianity; but we do not assume that beyond the essentials of the divine system of religion in Jesus Christ the credal deliverances of the schools have any warrant in the solidarity of the Gospel. We assume the validity of exegetical theology because, with the masterly text of Westcott and Hort, it is possible to extract the divine idea from the sayings of the Master and his apostles. We assume that historical theology finds its basis in the history of the Church, and that practical theology justifies itself by the warrants of the gospel writers. When we invade systematic theology we pause in our assumptions, and are compelled to hold that from some view-points it has been, if it is not now, the bane of the Christian Church. As we are likely to be misunderstood in this statement we make it plainer by saying that while there is an unsystematic theology in the New Testament there is outside, not independent of it, a systematized theology which reason opposes, and which refutes itself by its self-contradiction and a manifest powerlessness to save the world. We *make* systematic theologies to order out of New Testament phenomena, just as we make, though not so successfully, the sciences of botany, geology, and chemistry according to our observations or knowledge of the data of nature; and therefore they are human systems in the one case quite as much as in the other. Schleiermacher divides theology into historical, philosophical, and practical, but the limitations of this division are self-evident. Marheineke is entirely too philosophical in his discussions, obscuring the truths he aims to elucidate. Schmid constructs theology out of the individual conceptions of

James, Peter, Paul, and John; but by so doing he reduces it to a human level, the very thing to be avoided. What shall we say of Calvin, Arminius, Hodge, and all schemers with the biblical truths? Evidently systematic theology has its uses, but it has too long been accepted as a substitute for the theology of the apostles, back to which we wish to conduct our readers.

In dealing with New Testament theology, it occurs to us that all that is required is that it be considered, not as a dogmatic, but a literary, question; not as an inquiry into the details of particular doctrines, but into the essential points of the divine system of religion. For, while we do not observe a distinct and individualistic system of truths in the volume, we do discover a system of religion, without which the sacred books would be comparatively worthless, or valued only for their reminiscences of a past period and of a past glory. In following the growth of the gospel religion one will be impressed that it had its origin in the Master himself, who, besides at intervals teaching the multitudes and the Pharisees, leaving with them great truths either as symbols or the common language of the sects, undertook to train the twelve for apostleship, and for teachers in Israel of the signification of the new system. Both in the general or more public deliverances of the Master, and in those private instructions which he imparted to the disciples when alone with them, may be found the germs of Christianity, or all the essential truths of the Christian dispensation. Having committed these truths to trained men, and endowing them after his ascension with spiritual gifts, it is not surprising that they represented the main doctrines in their individualistic aspects, and so emphasized them in the religious economy to which they belonged. More than any other privileged disciple, John was liberalistic in his interpretations of these teachings, the synoptics confining themselves to their historical forms, while Paul, brought later into the kingdom, forcefully and logically dogmatized on what he received, giving to Christianity an affirmative character which the calm biographies of the evangelists failed to impart. Dr. Augustus Strong declares that theology has its ground in the organizing instinct of the human mind, which accounts for the theological systems of the schools and churches from Origen to the present time. The tendency of the mind is to classify, arrange, develop, and systematize the facts or data it discovers; but it was fortunate that the New Testament truths, though in the hands of such men as John and Paul, were not framed into a fixed and rigid system, but were left, much as they were delivered, unclassified, and yet prominent enough to be observed and appreciated. While, therefore, there is an approach to a system of theology in the ideals of John and Paul, there are only the elements of the system in the oracles themselves. The investigator is also likely to ascertain if the theology of the apostles and evangelists is progressive in its character, being led to this inquiry by the fact that the Old Testament is particularly progressive in its monotheism, prophetism, Messiahism, and eschatological revelations. He will soon learn that while some doctrines are expanded in the New Testament, as John expands the divinity of Christ and Paul

his Messiahship, there is no such gradation in knowledge of truth through the books of the New Testament as there is manifestly in the books of the Old Testament. Christian doctrine does not grow with gospel and epistle. Incarnation has full development in one evangelist, and a charming repetition in another. The development of doctrine in the New Testament is not in the form of new revelations of truth, but rather as an elaboration of antecedent teaching by the Master. Epistle may make clearer what the Gospel foreshadows; but the gospel teaching, first verbal, then written, is the revelation, and the epistolary form is but its development. Keeping in mind the distinction between revelation and development of revelation we have an explanation of the New Testament structure both plausible and satisfactory.

Finding theological germs, forms, and teachings in the New Testament, the next matter of moment is the homogeneity of the entire structure considered as theological literature. Is there complete unity in the religious ideas of the New Testament? Is there but one system of religion, but one theological spirit, but one truth-germ in this book? The question gains in importance from the position of the Tübingen school of thinkers, who held, and whose successors still hold, that there are in it several varying types of Christianity, and that it is impossible to unite them even as to fundamental truths. Have we several Christianities, or only one? We cannot judge of the New Testament as we can of other books which have for their author one person, who has a definite end in view; for it is composed of several authors, with varying individualities, writing of Christ from different view-points, and every one urging the Christian religion with an individual argument. Under these circumstances it is possible that an apparent disagreement might arise among the writers as to what, in the absence of the Master, constitutes the essentials of religion, and they might differ in their emphasis of its chief characteristics, as James certainly differs with Paul. Certainly one is impressed in reading the synoptics by the powerful personality of the great Teacher; but in reading Peter's epistles one is led to consider the didactic objects of truth. Also, one discovers in the fourth gospel that idealism is pre-eminent, while in Paul the restrained tendency to systematic dogmatics is all-powerful. From these different writers we might be led to various conclusions respecting Christianity, the synoptics giving us the historical view, John the ideal interpretation of Christ, Paul the dogmatic presentation of Messiahship, James the practical theology of the ancient Church, and Peter some most instructive lessons as to the sources of the religious life. With all these differences, however, we should not be warranted in concluding against the homogeneity of New Testament teaching, or that there are several types of religion enforced by its writers.

Baur, however, contended with persistent energy that between the Petrine and Pauline conceptions of Christianity there were ineradicable differences: Peter representing the strictly Jewish party, while Paul, breaking away from the obnoxious pharisaism of Christ's time, adopted a broad platform of religious principles, and included the Gentile world in

the provisions of the divine scheme. According to this theory, Paul certainly gains by contrast with Peter; for the latter, even if truer to the original instructions of the Master, appears narrow, exclusive, and undeveloped by the very religion he would teach, while the former appears broad, generous, philanthropic, and humane. The point of the Tübingen school is, that though Paul furnishes a broader religion than Peter he departed from the Master's policy respecting his religion, and substituted one of his own, which by evolution or otherwise has become the accepted Christianity of the ages. It is claimed, therefore, that Pauline Christianity is not a development of original Christianity, but an individual perversion of the divine plan and policy. We have, therefore, two distinct and irreconcilable types of Christianity in the New Testament, the evidence being chiefly drawn from the Acts and from the fourth gospel, the latter written as a mediating message to the parties in antagonism. The present Heidelberg school, regulated more or less by the Tübingen tendency, has modified it sufficiently to put in doubt the assumption of irreconcilable differences between the Petrine and Pauline parties of the period. Professor Holsten affirms that Paul (Gal. i, 18, 1 Cor. xv, 3) was indebted to Peter for some of his ideas; but, more original and far-seeing he went beyond his instructor, who afterward relapsed into his inherited Judaism, creating an almost fatal difference between them in their views of Christ's redemptive system. It had been a natural result had two distinct types of religion developed from these individual differences; and, according to the New Testament documents, two parties representing these antagonisms actually appeared, and entailed upon the Christian Church two conflicting forms of Christianity. Even Holsten concedes that the alleged differences between Peter and Paul were considerably softened subsequently, but were never obliterated. Professor Wendt, more conservative and even more penetrating, discovers in the relations of the two apostles no such positive antagonism as is declared by the Tübingen school; but he says there existed different types of apprehension of the truth, which, however, in no sense compromised the harmony or unity of their final views any more than the alleged differences between Paul and James furnish ground for believing that these two leaders were opposed to each other, and strove to introduce new types of Christianity. This, we believe, is as judicious an estimate of the whole case as can be presented, and it certainly solves the difficulty raised by the Tübingen school without accepting its explanation.

Without doubt, but with no selfish or ambitious ends in view, Paul and Peter somewhat differed in their conception of the Messianic purpose, Paul in every particular being broader, more general, more world-wide than Peter. With its loyalty to original ideas the Petrine tendency was toward Judaism; with its independence, the Pauline tendency was toward Hellenism, or, still more properly, toward the universalistic properties of the salvation scheme. As one was the enlargement of the other there could be no irreconcilable difference between them. Petrinism soon enough would have degenerated into Judaism; Paulinism was the expansion of the

divine scheme. Singularly, the old differences of the two alleged parties have perpetuated themselves in the existing ecclesiasticisms of the nineteenth century, Roman Catholicism representing the Petrine tendency, which has degenerated into superstition, and Protestantism the Pauline vigor, enthusiasm, and universality of the Christian scheme. In the one Peter is exalted as the first bishop of Rome, with his teachings perverted into absurdities; in the other Paul is honored as the chief apostle, whose teachings are far above those of the impulsive disciple who denied his Lord. The strife to-day between these contending sections of Christendom is as to the superiority of Peter or Paul; but it is a useless strife, it is an inexcusable strife, for the two harmonize perfectly in their final conceptions, and unite in proclaiming one Christianity to all the ages. Neither Peter nor Paul divided Christianity; but their followers, with materialized prejudices, divided it; the Tübingen school divides it; Roman Catholicism divides it. It is a unit, however, it being the same Christianity in John as in Matthew; it is the same Christianity in Mark as in the Apocalypse; it is the same Christianity in Peter and Paul and James, and all the apostles; the same system of truth, with its larger and varying developments as the larger men among them were given to see its divine proportions and efficiency.

In respect to the details of the doctrinal whole of the New Testament, it is pleasant not only to trace them in their unity but also in their manifoldness, specifying those fundamental ideas that differentiate it from all other systems of religion. Stade holds that it was the mission of the Jews to develop monotheism; but, as they failed in duty, Christ took up the idea and completed it, revealing God as the Father of mankind. Whether this is a true statement or not, certain it is that the New Testament is a revelation of the great doctrine of the fatherhood of God. The chief value of the New Testament, however, is its Christology, or the revelation of those truths which, originating with Christ, are vitally related to man's spiritual life, and a knowledge of which is essential to his eternal destiny. Around Christ as the Teacher may be grouped all the truths that are of importance to man; and it is only as the New Testament represents and transmits to us these truths, or this Christ-element of truth, that it is of more value than all other literature. The orthodox party in Germany, seeing that all other questions sink in abeyance in the presence of the Christocentric character of the New Testament, is diligently studying the Christ-forms of truth in order to ascertain the divine basis of religion. Few of them hold that the primary element of religion is inspiration or supernaturalism, but all of them agree, notwithstanding their varying views, that Christ is the way, the truth, and the life. Professor Herrmann says Christ is every thing in religion, and Professor Kaftan says that Christology is the central study in the universities.

The initial doctrine of Christianity is the incarnation of the Son of God, his birth in human form being reservedly narrated by Matthew and pictorially and graphically related by Luke. Baur, maddened in his criticisms because he failed to make an impression, discovered "dog-

matic intentions" in the evangelists, and held that all their doctrines were urged in the interest of a polemical issue. It is difficult to see a dogmatic intention in the doctrine of the incarnation. The first door of the New Testament is a miracle, but it opens to us the whole realm of the supernatural, into which if a man enter he shall live and not die. On the truthfulness of this great fact of incarnation hangs all subsequent teaching, for if the first be mythical, as Strauss affirmed, all other equally wonderful and mysterious facts may be mythical. Strauss was in error when he assumed, in explanation of the origin of the birth of Jesus from a virgin, that there was a wide-spread expectation that such a thing would occur, and when it was proclaimed that it had happened no one was startled, but all accepted the report without examination as genuine, and so it passed into history as a fact. Evidently, whatever expectations the prophecies may have inspired in earlier Israel concerning this matter, they were practically dead in the days of Joseph and Mary, and were scarcely revived by the event itself. That which emphasizes the birth of Jesus was not the expectation that it would occur, but that it was a fulfillment of the first promise (Gen. iii, 15), according to which he is the *woman's seed* who shall bruise the serpent's head. It passes without saying, that every human being is the seed of man and woman; but Jesus was humanly the *seed of woman alone*, partaking of human nature from the womanly side of the race, and of the divine nature from the Holy Spirit, the power of the Highest. With this teaching the Gospel opens, and it is the key to all that follows.

In point of rank, the question of the sinlessness of Jesus Christ is superior to every other except the incarnation, as upon its determination rests the fate of the system. It is impossible to concede sin, or any thing less than infinite purity and power, to Christ, and allow him the divine position to which John exalts him, or that the claim made by Paul for his Messiahship is impregnable. Ullmann, with his usual clearness of apprehension, holds that the sinlessness of Jesus is necessary to explain the existence of the Christian Church—a point of no small value in theology. Notwithstanding agreement among conservative theologians touching this radical claim, Professor Weiss is not the only one who holds unique if not fatal views respecting this doctrine. According to him, Christ was sinless and wrought miracles; but he was neither sinless nor wrought miracles because he was divine, but because in the one case the Holy Spirit was given to him without measure, and in the other angels assisted him. The source of his power was thus external to himself. That he wrought miracles did not prove him divine, because Moses and the apostles wrought them, and they were not divine. Notwithstanding this doubtful interpretation, Weiss proclaims the divinity of Jesus, declaring that he was the true Logos with sincere Petrine enthusiasm. In support of this great doctrine he relies upon John's gospel, in which he finds the highest conception of Christ, surpassing the masterly conceptions of Paul, who deals with another idea. John's gospel is, therefore, among theologians, the source, and furnishes the material for the doctrine of the divinity of our Lord Jesus Christ and

all the correlated doctrines of the system. With Paul the great doctrine is Christ's Messiahship, which is elaborated in discourse, epistle, conversation, and private admonition—indeed, with every opportunity afforded him. The doctrine itself is complex, involving incarnation, sinlessness, divinity, fulfilled prophecy, self-sacrifice, and the evolution of all the essentials of a divine soteriology. Hence Paul is the source of the great idea of Messiahship, with all the cognate teachings of atonement, justification by faith, and final redemption through the Son of God. It is a singular fact that Pfleiderer's conception of Paul has given color to the views of the negative critics of Christianity. He holds that Paul's conceptions prevailed every-where, and that Christianity is really the product of Paul. In this representation Christ disappears. Even the evangelists are made tributary to Paul. This is too high exaltation, but it shows the tendency of criticism. The eschatological department of religion is not without its representatives and heralds. Of all departments, however, this is the most neglected in Germany, not even the critics giving it any special attention, or formulating any conjectures or speculations respecting the laws and conditions of the spiritual world. In southern Germany, where a pietistic influence still lingers, and wherever Methodism has obtained a hearing, the solemn issues of the judgment are proclaimed, and the "last things" of the New Testament are considered. Among scholars, however, the subject of the future life is not examined scientifically or critically, and exerts no beneficent, deterrent, or holy influence upon the thought of Germany. Nevertheless, all the New Testament writers more or less indicate the things to come, Paul proclaiming the resurrection, Matthew portraying the judgment, and all warning sinners to flee from the wrath that is beyond. Peter, in particular, describes the conflagration of the world, and stands for those last things that, taken in connection with John's apocalyptic seal-openings and his further vision into the regions of the future, cause even sober men to be afraid and just men to shudder. In outline these are the sinewy elements of New Testament theology: strong enough to engage the reason, supernatural enough to entice faith, simple enough to win the love of childhood, and great enough to attract the inquiry of angels. We do not object to any of them; we accept them all, with all that they imply and import. Ben-Sira (Eccles. xxi, 19) says, "Doctrine unto fools is as fetters on the feet, and like manacles on the right hand;" but to him who is wise in the things of salvation they are the sources of strength, and, fully acquainted with them through a rich experience of their power in his life, he is "ready always to give an answer to every man that asketh [him] a reason of the hope that is in [him]." 1 Pet. iii, 15.

With this delineation of the essential truths of the New Testament it may seem superfluous to raise, for a single moment, the question of their origin or how they came to be taught at all, and especially in the form in which they appear. The appropriateness of the question arises from the standing assumption of negative critics, that the fourth gospel is neo-platonic, and that Paul is both rabbinical and Hellenistic, or pharisaic and

semi-philosophical, the meaning of which is that the chief documents of the New Testament are foreign in their sources, and not legitimately Christian or in affiliatiom with original Christianity. Pfleiderer, in his late work, undertakes to show that modern theology is based on the idealistic philosophies of Kant, Fichte, and Hegel; and in like manner he holds that some of the New Testament documents were based on the philosophies of Asia and Egypt. It is needless, at this late day, to examine at any length so superficial a charge; for the fourth gospel, according to Platonic scholars, is without a trace of philosophic influence, and the Pauline literature is so thoroughly in harmony with the historical reflections of the synoptists and the majestic unfoldings of John as to relieve it of all suspicion of alliance with forbidden foreignisms. While dogmatic Christianity may exhibit the scholarship of the philosophic element, and may be indebted for its forms to the prevailing types of philosophic thought, it is going beyond the facts to assume that the New Testament teachings, books, or system had an origin to any extent whatever in Platonism, Philoism, or the Alexandrine speculations of the period. Professor Schürer, viewing Christianity as springing in part from contemporaneous conditions of thought, and as an evolution and fulfillment of Old Testament ideas, fails somewhat to attribute to it that originality and power which is inherent in its supernaturalism. Neither history, philosophy, nor evolution will account for Christianity. In seeking an explanation of the variant literary styles, of the simple historical methods of one class and of the masterly logical developments of another class of New Testament writers, and of the special revelations each writer preferred to embody and emphasize, we find nothing adequate in the philosophic spirit or systems of the times; but on the contrary we do find the solution first in the marked and complex individuality of the writers themselves, and, second, in that supernatural influence which, joined to human culture, secured to the world the documentary credentials of the divine religion. The peculiarities of New Testament literature may safely be attributed to these two sources, not admitting the inherent tendency of truth to express itself in natural form.

In concluding, however, for the unphilosophic character of New Testament literature, we are far from implying that the truth it contains is unphilosophical, or that Christianity is, in the light of reason, unable to vindicate its claims to supernaturalism. Contrary to Heinze, Wundt, and Baumann, we hold that divine truth has a philosophical basis, and is open to pure demonstration. The theology of the New Testament is largely a theology of facts which happened in an historical period and in an historical manner, and may be supported by the proofs peculiar to history. From these facts issue teachings as rational as the facts themselves, and quite as provable, though by a different method, in the one case as in the other. Christianity is not pantheism, but realism; and realism is as philosophical as pantheism. It is unnecessary, however, at this time to vindicate the philosophical basis of biblical teaching; but it is quite important to remember that while it is not of philosophic origin

it may appeal to the intelligent reason with all the confidence of philosophy itself.

Having exhibited the general characteristics of New Testament theology, showing the variations and agreements of its several writers with the evident unity that pervades the whole, it is pertinent to inquire if the Church should not rest its faith more in its simple forms than in the complex systems of dogmaticians or the contradictory creeds of the ancient schools of thought? If it is not less dogma that is needed, we have misread the signs of the times. Even allowing the conspicuous services of the self-absorbed theologians, it is time to exalt the still broader sources of the evangelists and apostles in furnishing the material for our theology, and possibly in furnishing theology itself. Our plea is for the New Testament—that it may be restored to its rightful place in history, in ecclesiastical institutions, and in the wide realm of theology; that it may regulate thought, faith, and the Christian life; that it may pronounce what is true and what is false in belief, and what pertains to religion and what is beyond it; that it may be studied from the original text with unbiased mind and guide the student into truth; and that from it, as a completed revelation of divine purposes, and as the source of divine ideas, such as appertain to human development, may issue those individual theologies which, however they may differ with those of the dogmaticians, shall enlarge the intellectual vision and give culture to the spiritual life of those who deem truth of more importance than its form, and religion of more value than the ritualism of ecclesiastics or the inheritance of iron-cladism from the ages past.

SOCIOLOGICAL CHRISTIANITY A NECESSITY.

Physiologically considered, human society is an organic naturalistic product, with varying impulses, ambitions, manifestations, and ends. In all stages of its development it has preserved its essential characteristics, and exhibited an irresistible tendency to progress or change from old to new conditions, and an evolution into grander, broader, and more tolerant and adaptable forms. In all ages, among all peoples, and under the most diverse conditions and influences, its history has been substantially the same; that is, it has operated with the same instincts, observed the same order of manifestation, with the same sources of corruption and decline, and the same energy and enthusiasm in its final expression. In this respect barbarism and civilization are alike, with the difference that in the former the propelling forces have stagnated, while in the latter they have accomplished their purpose. Whether Draper's physiological hypothesis of the development of civilization through the various periods of childhood, youth, age, and decline be demonstrable or not, certain it is that it has seemed to obey the same inclinations, and to repeat itself under circumstances the most unlike and the most antagonistic. According to this general principle of history society takes the form of a unit, every age appearing to be linked with all that precedes, and transmitting its im-

pulses and influences, or example, to all the ages to come. However, the unity of history or of society does not imply either a unity of character or a unity of achievement. As every age has its resemblances to all ages, so it maintains certain inalienable differences of character, duties, and resources, an understanding of which is necessary to a correct interpretation of its history. It is the merest fiction to teach, according to Mr. Gladstone and Mr. Mulford, that society is a *person*, with indicated responsibilities and prerogatives; for, though consisting of persons, it in no sense maintains the rights or the belongings of an individual, and cannot be treated as such at the bar of history or reason. Setting aside this abstraction, we deal with society as an organized movement, somewhat complex in its parts, but very definite in its purposes and in the methods of their attainment.

Historically studied, society appears always to have expressed its judgments, beliefs, aspirations, and intuitions in certain institutions or forms, as recognizable among savage tribes as among the most enlightened nations on the earth. Every-where and always the family institution, whether monogamous, polygamous, or polyandrous, has existed and exists as a fundamental fact which the most ferocious barbarism has not extinguished nor the most refined civilization too highly exalted or too carefully protected. Among all peoples political institutions, such as civil government of some sort, laws, conditions, and duties of citizenship, powers and privileges of the governing bodies or classes, have ever existed as indispensable to general security, political coherency, and national prestige. Equally true is it that the economic spirit, resulting in occupations, has dominated the active life of all tribes, peoples, and tongues. Quite as distinct as any of the foregoing factors in social phenomena has been, even among the most obscure and undeveloped as among the more delicately trained nations, the ethical or religious tendency, resulting sometimes in superstition the grossest, sometimes in fanaticism the wildest, but in the more advanced peoples resulting in creeds, ministries, churches, and a wide-spreading recognition of religious obligations and relationship to God. Whatever the condition, whatever the opportunities of a people, inevitably and as if under a law of providential origin these institutions have always, with more or less vitality, appeared, and continue to exist in spite of the adverse and destructive forces within their sphere. The family, government, industry, and religion are the four words that represent society as it has been, as it is, and as it will be, for society cannot exist without them, and tends by its inherent and conserving energies, as well as by its reactionary elements, to produce them.

Having now discovered the crystalline texture of society, or the inevitability of its forms and institutions, it might seem an easy task to point out the agencies for its enlargement and purification, for they must be adapted to these fourfold conditions and results; and truly, if there were no obstacles in the way, the problem would not be difficult. It would be delightful to sit down and devise ways and means for the propagation of the essentials of civilization, to provide for ideal homes, to reform and perpetuate good government, to regulate and sanctify the industrial interests of the commonwealth,

and to secure for time to come the reign of the true religion in the hearts of men, provided there were no wastes to check, no frictions to overcome, no obstinately perverse conditions to remove, and no hinderances whatever to the prosecution of our ideal. In these splendid calculations for building up society we must pause long enough to consider whether there is the possibility of interruption, and from what source obstacles may arise. Notwithstanding the fourfold certainties of society, we must not be oblivious of the fact that it also produces a vast train of infirmities, loads itself with incumbrances, and by its own reverse action impedes its progress toward an ideal. To catalogue these infirmities would require a volume, but we discover their nature and power in such constituencies as crime, heredity, poverty, idleness, oppression, intemperance, insanity, selfishness, disease, sedition, ignorance, and suffering. Is it possible, we may ask, that society, with irresistible tendencies to family life, civil government, broad industry, and a high religion, also possesses an equally powerful tendency to the evils that would countervail its functions? It strikes us as unexplainable that in the evolution of the social conditions of man there should appear those forces that would subvert the design of his development, check the aims of society, and resist the plans of Providence. Especially is our wonder increased when we learn that the social machine actually produces the forces that undermine the fourfold institutions it always conserves. Does it build up only to tear down? Is the family an inalienable factor of social life? If so, why should the family breed the disorders that destroy it? Why is divorce ever regarded as a possibility? Why should social science produce marriage *and* divorce—two incompatible social states? Is not political government a necessary condition of society? Yet the machine produces sedition, revolution, tyranny, despotism, anarchy. Is not the industrial spirit vital to prosperity? Trades, business, occupations, inventions are as common to the social condition as water and air are to the earth; yet socialism, keen and relentless competition, oppression of the poor, pride of the rich, and an inequality of classes that degrades, enslaves, and extinguishes manhood are as common as the miasmatic disorders of African jungles. Who can explain these twin products? As respects the ethical and religious tendency, it produces superstition, fanaticism, sectarianism, bigotry, inquisitorial pangs, indulgences, absolutions, wretched theologies, and a putrescent load of traditions, fables, and teachings, as easily as it produces the law of God and the merciful plans of the Saviour.

Taking society as it is, with power to originate its destruction, and ever multiplying its infirmities without alleviation or remedy, it is more than a mystery. It evokes the most considerate inquiry as to its nature, its constitutional diathesis, its inherited bias, its proclivities to evil and good; and especially does it suggest an inquiry into its origin, whether it is resting on a right basis, and whether it possesses the power of recuperation or the power of adequate recovery to an ideal. History speaks with no uncertain voice of the infirmities of the social structure, of collapses of governments, religions, and nations from inherent corruption, and of the

inability of society to correct its evils. As a natural organism or the product of the instincts of human beings, it has been on trial long enough. For relief from its infirmities it has resorted to naturalistic remedies, but always without avail. In other words, it has sought to restore itself by the very means that destroyed it.

The world has tried pagan sociology long enough. Neither by Plato and Socrates, nor by Seneca and Marcus Aurelius, has the race advanced beyond the boundary lines of its infirmities or overcome the friction of its activities. Under the influence of pagan philosophy social degeneracy ensued, and the mighty civil structures of Greece and Rome perished. Equally futile in modern times have been the naturalistic theories of reformers, socialists, and economic teachers, all of whom, in their shortsightedness, have failed to apprehend the situation and provided inadequately for its improvement. Wise and learned they may have been, but society has reveled in corruption while they proclaimed their theories. Treatises on political economy, lectures on social science, criticisms on social laws and phenomena, have not availed to check impending ruin nor to limit the range of destructive tendencies in the natural system of things. We might as well abandon John Stuart Mill, Hegel, Jevons, Bastiat, Malthus, Buckle, Adam Smith, Spencer, Schmoller, Roscher, Ricardo, Fawcett, Bonamy Price, Tolstoi, Henry George, and Edward Bellamy; for, while they expose the accumulated errors of the social condition and enounce facts, laws, and principles necessary to progress, they settle nothing, they check nothing, they do not save society from disintegration. We need to know just what these political economists teach; we need to observe all the laws of nature, brotherhood, trade, and international sympathy they proclaim; we need to adopt many of their suggestions in order to strengthen the fourfold institutions of society; we need to build up the social structure with due regard to these naturalistic principles and processes; but it is patent that they provide in no way for the reduction of the frictions of the social state, and leave it as helpless as they found it. The explanation of the failure of the political economist is not in his want of wisdom, but in his naturalistic conception of society and in his theory of the adequacy of naturalistic forces and processes for its preservation and restoration. He needs to learn a new lesson without forgetting the old.

The more violent methods of reform proposed by anarchist and socialist, which, instead of conserving, disrupt the bonds of life and offer for the substantial elements overthrown nothing of any value, are the products of the naturalistic conception of society; that is to say, presuming that the social structure is a natural condition, the theorist insists that improvement, repairs, modification, or temporary suspension of its ordinary functions must be by naturalistic methods, whether orderly or revolutionary, slowly or suddenly. He does not imagine that his theory or conception is an error, and, therefore, does not perceive that his methods are inefficient and unsatisfactory. He may accomplish something by a resort to dynamite, gunpowder, the dagger; he may inaugurate seditions, discontent, tumult; he may liberate legislation from tyranny and public

sentiment from heartlessness; he may increase wages and flood the country with worthless money; he also may revolutionize existing customs, opinions, laws, and prerogatives, and claim that his aims have been gained; but in the end it will be observed that he has not changed the spirit of the race, the selfishness of man, or the naturalistic ideas, methods, and principles that existed prior to his high-handed revenge on civil institutions. As the philosophic reformer failed to introduce a new state of things, so the radical anarchical reformer has failed to establish civic institutions on stronger foundations or to secure greater and more enduring liberties for the masses or the individual.

In this crisis, with evident helplessness in all naturalistic schemes, with failure in philosophy, science, evolutionary agencies, anarchism, socialism, and all the heterodox theories of brain-disturbed agitators, we must look to another source for right ideas, true conceptions, and the best methods and instruments of reform and progress. Is there any other sociology than that of Spencer, Malthus, Bellamy, and the Haymarket bomb-throwers? Who shall teach us the more excellent way? Fortunately—aye, providentially—the sociology of the New Testament is at hand, and is now offered as a substitute for all theories, maxims, suggestions, and fundamental political principles that have been in operation as naturalistic social principles from the beginning of time, but without efficacy in extinguishing the blemishes and infirmities of civilization. The remedy proposed is not a new one, nor do we announce it as though it were a recent discovery, for the New Testament has been open to the ages with its instructions on this subject. It is lamentable, however, that of all its teachings respecting man none have been so neglected or misunderstood as its sociological suggestions and principles. Theologians have been so absorbed with systems of theology, exegetes have lingered so patiently over the grammatical text, and the Christian Church have considered the religious spirit as so pre-eminent that the study of the ethical relations of social life and of the interpretation that belongs to the humanitarian conflict with its own drawbacks have been practically ignored, so that New Testament sociology is an unexplored field. Yet it is as distinct a sphere of study, with as definitive laws and teachings, and intended under Providence to be developed and applied, as the apparently richer field of exegesis or the broader realm of theology.

It is a striking illustration of the fatuity of the human intellect in dealing with great problems that in its incipient struggles to understand them it usually misunderstands them, and perverts them into errors or fallacious theories. A most noted example is the misinterpretation of the incidental communistic practice of the apostles, which was not intended as a model, or as a suggestion of the form of the social state. It was not repeated in their subsequent history, and did not modify the general teachings of Christianity on the subject. Thus liable to mistaken interpretation, it is necessary carefully to inquire for the New Testament conception of society, ascertaining, if possible, wherein it differs with the pagan, classical, naturalistic conceptions, and whether organic institu-

tions, with their inherent tendencies, are at all possible on the new basis. For, whatever merit there may be in the old forms and the old principles, it must be conceded that the New Testament introduces new ideas, such as Plato, Seneca, Spencer, and Tolstoï never entertained, and which are still new and inoperative. To learn what the new social system is, in its spirit, laws, methods, and purposes, is imposed upon us as investigators, reformers, and Christian students.

Evidently the Master, at whose feet reformers must sit, did not organize as to its form a new society, for it remained in his hands entirely unchanged. He did not interfere with its ineradicable tendencies to home, government, industry, and religion. Had he intended to promote a revolution in social science he did not manifest the purpose by overturning, checking, or to any degree interfering with, the fourfold naturalistic products. As born of human instincts, he recognized the natural state of man, building upon naturalistic principles so far as they were useful, and appropriated all the resources of existing human condition for its regeneration. While, however, he recognized society in its naturalness as a product, and in its wholeness as a human necessity, he saw the impossibility of reconstruction, repair, and progress through human and naturalistic agencies, and provided for its necessities as no philosopher or reformer had conceived or understood.

He must be credited with holding such a view of the race as would allow the introduction of a new spirit, new principles, and new purposes, and of forces non-naturalistic and non-human. As man cannot regenerate himself, so society cannot regenerate itself. The one as well as the other must be born from above. Whether this be called an idealistic conception or the purest philosophy, it differs from all naturalistic ideas, and is the key to all reform and progress. Yet the change proposed by the Master was not a change in constitutional form, but of essence, of spirit, of principles, of laws, of methods of life, and of relation to divine ideas and agencies. Going deeper into the problem than all others, he distinguished between naturalistic forms and idealistic principles, preferring to state the latter while the forms might be left to care for themselves. The mistake of ancient and modern theorists has been the too intense examination of sociological forms and their inability to comprehend or discover the germs of a true sociological life. We are indebted to the divine Teacher and his apostles for the true philosophy of life, which, if applied to our social difficulties, will secure the extinction of human ills and the resurrection of the state to purity and progress.

That Christianity is the solvent for our woes we can believe if we reconsider the products of society and apply the remedy. In respect to one class of social infirmities mentioned in this article, such as crime, heredity, selfishness, intemperance, disease, and ignorance, it is evident that the spiritual regeneration of the race will remove nearly all of them, or greatly lessen their frequency and power.

Without its spiritual forces, Christianity in its ethical teachings concerning brotherhood (1 John iv, 7-21) will destroy selfishness, and unite

the race in loving bonds. With this teaching in force, slavery, war, oppression, and crime will pass into history and be forgotten. Under the inspiration of Christianity the human intellect will be quickened, and discoveries of remedial agents for disease and suffering will be multiplied, introducing a period when men shall be free of physical ills and enjoy long life on earth. With the help of the imagination we foresee the time when the ordinary evils of life will have passed away under the operation of the benevolent teachings of Christianity; but in such a case society will not even then have attained its ideal. For the aim of Christianity in its social work is not the mere mitigation of inherited diseases, crimes, sufferings, misfortunes, and the evils of proletarianism, but rather the purification of society through the fourfold institutions of home, government, industry, and religion, accomplishing which the other evils, which are the incidental products of the machine, will disappear altogether. Respecting the family, Christianity does not destroy, but sanctifies its character and ennobles its mission. Left to the rationalistic theory of marriage, it is uncertain whether monogamy or polygamy is the primal order; and also whether divorce for any of many reasons is not justifiable. We must remember that the theorists, guarded by the naturalistic spirit, do not agree concerning the origin, sanctity, and indissolubility of the marriage contract; and society has always suffered from unstable and accommodating theories and laws on this question. Christianity prescribes monogamy as the proper order, and allows divorce for one cause only. On this New Testament basis, which is commended to statesmen, economists, and publicists, the family institution is impregnable and family evils impossible.

In like manner Christianity insures the best type of government, and in its suggestion of legislation adapted to the various conditions of the people promotes unity, order, civil liberty, and the general welfare. Bodin, a French writer, says government has always originated in usurpation; but if this were so it makes not against the necessity or the existence of government. Distinguishing between the ideal of government and an act of usurpation by which one raises himself to rulership, we may approve the former and condemn the latter. Christianity sanctions civil government, but condemns usurpation. It sanctions obedience to law, taxation, equity, and the administration of justice; but it is opposed to discrimination in favor of classes, severe and cruel punishments, oppression of the poor, and the promotion of selfish ends.

The individual is not for the State, as the Greeks and Romans taught, but the State is for the individual. According to Christianity there should be laws in the republic not only against crimes, but for the promotion of the observance of the Sabbath, in favor of temperance, frugality, honesty, and fraternity. These are within the province of government, because they are within the province of Christianity.

In these days the industrial problem is chief with reformers and statesmen, but it is no more important than the preceding, and less important than the succeeding. It has assumed proportions beyond warrant, given

rise to theories without number, and produced a horde of speculators and theorists who are as incompetent to deal with it and to guide the State toward its ideal as Hottentots are to solve theological questions. Not in agrarian socialism, nor in state socialism, nor in so-called Christian socialism, but in Christianity, the whole system of New Testament sociology, is to be found the solvent for the industrial crises of the world. In the equity, comity, fraternity, and brotherhood of the New Testament are the forces of social regeneration, and the attempt to rescue industrial society from thralldom without these instruments will be in vain.

In its widest reach the sociology of the New Testament embraces the ethical and religious in society, and here its work is pre-eminently superior to that of philosophy, science, and speculation. Matthew Arnold says conduct is three fourths of life; but we must apply New Testament principles to conduct if it shall accord with equity and righteousness. To ignore the ethical standards of the Master and his apostles will result in the collapse of society and the destruction of its best institutions. Here, if anywhere, the New Testament is indispensable; and as it is wrought into the constitution of society and the life of man will its worst evils gradually subside and a higher order of life be attained. Society needs to-day, more than ever, the Sermon on the Mount, the twenty-fifth chapter of Matthew, John's first epistle, the epistle of James, and Paul's letter to the Romans, the sociological sections of the New Testament. If these will not induce religion in the life, they will conserve private ethics; if they will not conduct one to Jesus Christ as the Saviour, they will present the Saviour as the Lawgiver greater than all lawgivers, as the Philosopher superior to all philosophers, as the Sociologist wiser than all sociologists, as the Reformer putting in eclipse all the vanities, pretensions, and mysterious naturalisms of modern economists. Whatever the issue of the naturalistic and idealistic systems, whatever the conflict between upper and lower classes of men, the world at last will hear the Master in social life as it inclines to hear him in the realm of supernaturalism and religion, and in this faith we can live, toil, and anticipate the complete social as well as religious regeneration of the world.

THE GROUND OF WOMAN'S ELIGIBILITY.

In further execution of our purpose to separate the question of woman's right to membership in the General Conference from certain extraneous and illogical issues which have been introduced into the controversy, and which have apparently been deemed of more importance than the original question itself, we think it necessary to promulgate the true ground of her eligibility, and to afford the Church an argument for affirmative action on the subject. The reader will take notice, however, that neither in our article in the preceding number nor in this article does the *Review* advocate the admission of women into the General Conference, or attempt to furnish *reasons* for voting for her admission. We have not aimed to sup-

port the one side and oppose the other side; but we have sought to state the principle involved and to clear it of restrictions, unbearable meanings, and fallacious interpretations. As a preliminary thought, we insist that eligibility cannot be determined by church history in general, nor by the consensus of Calvinistic writers, nor by an antiquated exegesis of the New Testament, nor by what some well-respected modern scholars may conclude, nor by any alleged ulterior results that some alarmists may imagine or invent. Plainly, as Methodists, Calvinistic writers cannot decide this question for us; as Methodists we cannot resort to the Roman Catholic Church or to the churches of the Reformation for instruction on how to conduct our affairs; as Methodists we are not in bondage to any scholar in Methodism at this point, for not all are on one side, and if they were Methodism is greater than its greatest scholars. It is imperative upon us to say that *the root of the whole matter is in Methodism itself*, and in nothing else. It is a *Methodist* question, within the domain of our law, to be decided without external influence, without reference to the past, except to the history of Methodism itself, and without reference to the future, except to the welfare and development of Methodism.

The ground of woman's eligibility is in her *membership* in the Church. She may claim by virtue of membership all that man may claim on that basis. It should not mean one thing in his case and another in her case. He is not eligible to the General Conference because he is a man, but because he is a member. As sex is not involved in membership—that is to say, is not a condition of membership, so sex should not be a condition of eligibility unless woman voluntarily surrenders one of her inherent rights of membership. For membership implies more than a privilege to attend religious services, or liberty on her part to become a public worshiper; it implies the right of participation in the government of the body to which she belongs. We strenuously hold, on *prima facie* grounds, that except when deprived of such right, or it is surrendered, membership of a body confers upon the member the right of participation in the government of the body. Woman is eligible, therefore, not because she is a woman, but because she is a member. As the *Discipline* requires that a man shall be twenty-five years of age and shall have been a member of the Church for the five consecutive years preceding the election of delegates as conditions of his eligibility, so it may impose conditions and restrictions, but not prohibition, respecting woman's eligibility, recognizing in her membership all that it confers upon man when he becomes a member.

Though eligibility is a constituent fact of membership, and is defensible on that basis alone, it derives support from the nature, spirit, and purposes of church government, particularly the government and polity of the Methodist Episcopal Church. In our article in the March-April *Review* on this subject, we stated that our Church holds that no form of church government was prescribed by our Lord or his apostles, justifying the conclusion that the form of government may be determined by the churches themselves. If a Church may prescribe its own form of government, it may be Papal, Presbyterial, Congregational, Episcopal, or assume

any other type or no type at all, according to its choice. Neither the Lord nor the apostles are in the way. If, then, one Church may decide that it shall be ruled by bishops, another by elders, and another exclusively by men, then another Church may decide that it will rule itself through men and women, or through its entire membership; or still another, through fanaticism, may decide that it shall be ruled only by women, as our own Church up to date, through perhaps a wise conservatism, has decided that it shall be ruled by men. The point we make is that there is perfect liberty in the matter, and that the admission of woman into the General Conference will be perfectly compatible with the genius, spirit, and ends of church government.

Believing these principles to be invulnerable from the Methodist viewpoint, it has surprised us that an exception has been taken to our statement of the Methodist position respecting the form of church government by the very active and overburdened editor of *The Christian Advocate.* Fully reciprocating his excellent words of fellowship, he astounded us by declaring, March 5, 1891, that our position involves a "fundamental error;" but we were more than astounded when we examined the alleged proof of the declaration. He commences by admitting the correctness of our position, because he says, "What it (our Church) holds is, that no particular *form* of government, as Congregational, Presbyterian, Episcopal, or Papal, is set forth in the Scriptures." This is what we declared; nothing more, nothing less. Why does not the astute editor stop with his own admission? It requires no metaphysical mind to see that, admitting the Methodist position as we have stated it, and correctly, too, he must cease his warfare, and convert his ever-visible sword into a useful pruning-hook. Seeing that eligibility is the logical result of the position, he undertakes to undermine it in the elegant style of an elegant sophist, presenting the curious spectacle of a brother admitting a fact because he must, and then hiding it or denying it because it is ruinous to his projects.

To neutralize the force of his own admissions is the problem before him. To say that no *form* of government is prescribed in the Scriptures, and at the same time covertly, dexterously, sophistically, to say that there is a form prescribed in the Scriptures, requires skill in the use of language and expertness in the use of fallacy; but our beloved brother is equal to the demand. Methodism requires him to say the first; exigency, distress, logical tribulations, compel him to say the second, and he says it in a transparent way. "But Methodism," he says, "does not teach there are no principles regulating the relations of ministers and laymen, and the administration of church authority." Again, "If no principles of church government are revealed in the Bible authoritatively, then a Church might be formed in which one man or woman should be the sole despot," etc. We quite agree with his conclusion, that "Methodism has never taught any such doctrine." Does he mean to affirm that we taught it when we declared the Methodist position, which he admits to be correct? The meaning of the two sentences quoted is that certain "principles" prevailed

at the time of the organization of the primitive Church, and that they substantially regulated the form; or, relieved of obscurity, the Editor means to say that a form *is* prescribed in the New Testament, because government is impossible without principles. Here is an attempt to say that because certain principles were involved in the "administration of church authority" they were involved in the form of government, and controlled the original *form* as they controlled the subsequent administration or legislation.

The error of this position is insidious, but the logic of it is too faulty for refutation. It should have weight with careful non-partisan minds that if a form of church government had been considered important by our Lord and the apostles they would have suggested one; and, further, that if certain principles were indispensable to form a government they would have laid them down; but it is incontrovertible that neither a form of government nor the "principles" of government are suggested in the Scriptures. Our neighbor named none of the "principles," but used the word to help him out of a grave difficulty.

Had it been the plan of the apostles to establish church government on certain principles, or to give the Church a legislative constitution, to be operative throughout the ages, they would have at once settled certain questions that not only perplexed their own times, but are still the sources of discussion because they failed to resolve them. They ought primarily to have settled the Gentile question—that is, whether the Gentile is eligible to the kingdom of God. Peter was temporarily cured of his bigotry by the vision at Joppa; but he was generally uncertain, and frequently relapsed into a Judaic view of religion. Paul was really the champion of the rights of the Gentiles, and succeeded in winning the Church to his conception; but in the minds of many it was an open question whether the Gentiles should partake of the things of God. Surely, if the Christian Church was organized in that day on "principles," it would have discussed as a *first* principle the conditions of membership and the rights of the Gentiles; but it overlooked them until forced to consider them. If "principles" controlled in the organization of the Christian Church they would have related to such other matters as baptism, the Christian Sabbath, the distinctive rights of laymen, the restricted privileges of women, and the general relation of men and women in the Church; but instead of settled principles it seems that on such matters, all vital to Church organization, the apostles acted indifferently, independently, or not at all, or, to write more exactly, they did not transmit such principles to us. As to baptism, or ceremonial entrance into the Church, what controversies over the mode and the subjects have ensued because the New Testament settles neither the one nor the other! As to the Christian Sabbath, in what incompleteness is the evidence upon which the Church relies! If women were inhibited from participation in the government of the Church where is the inhibition? Inhibition is inferred, just as immersion is inferred, but without proof. As the form of the church government was left with the churches, so the principles of church legislation under the voluntary form

were not ordained in advance, but left also to the decision of the churches, according to their methods of work, the necessities of enlargement, and the triumph of the kingdom of God. According to the apostles it seems that none of these "principles" were important enough to be enunciated, but the Church was commissioned to save the world, not by a restricted organic form, but by an unlimited use of all its resources and an employment of all opportunities as they should arise. A restricted Church, restricted by law of its own making in its activities, does not correspond to the apostolic idea, nor can such a Church hope to conquer the world. Thus liberating the Church in the beginning from conservatism and restrictions, and endowing it with unlimited privileges and resources, it commenced its career of conquest. The chief concern of the Saviour and the apostles was not government, but the ministry and the doctrines they should preach. Touching ministerial qualifications, ministerial functions, ministerial methods, and the subject-matter of their proclamation, we are not left in doubt. Church government is too unimportant to be the subject of apostolic teaching; but in the ministry is the solution of the mystery and mission of the Church. Doctrines are clearly defined; orders in the ministry are clearly indicated; and who the preacher shall be and what he shall be are as fully and satisfactorily made known.

In view of these self-evident distinctions, based upon the New Testament, our recusant brother again astonishes us by quoting a *part* of Article XXII of our Articles of Religion to show that our statement of the Methodist position is incorrect, though admitting that it is correct. He quotes the article as follows: "Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, *which are not repugnant to the word of God*, . . . ought to be rebuked." From this excerpt the editor concludes that the word of God prescribes a form of church government, contradicting himself and the Methodist position. To this we reply: (*a*) Nothing is said in the article on government; (*b*) "rites and ceremonies" do not relate to a form of government, but to church methods for the promotion of the Christian life or in the interest of propagandism; (*c*) the rites and ceremonies here referred to are not the essentials either of church government or of church life, but are the prudential choice of the particular Church for its own purposes; (*d*) these "rites and ceremonies" are unimportant, because they do not include the Lord's Supper and Baptism, which are named in Article XVI; (*e*) the "rites and ceremonies" adopted by a Church should not be repugnant to the word of God—a negative prohibition—but it does not enjoin that they shall be in harmony with the word of God. They may be independent, and yet not be contradictory of all divine teaching. Thus far the article has no reference to the subject of church government, and we wonder that it was quoted. We wonder still more as we read the whole article. Did the editor imagine his readers could not read? Did he presume that the *Discipline* was inaccessible? What saith the first sentence of the article? "It is not necessary that rites and ceremonies should in all places be the same or

exactly alike; *for they have been always different*, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word." Why was this omitted? Because it fails to provide even fixed rites and ceremonies for the Church, and, therefore, did not serve the editor's purpose. The last sentence is a thunder-bolt into the sophistry of our friend. "*Every particular Church may ordain, change, or* ABOLISH *rites and ceremonies*," so that "all things may be done to edification." Here it is declared that rites and ceremonies are so unimportant that a "particular" Church may not only "change" them, but "ABOLISH" them. What becomes of the excerpt? The article itself demolishes the whole structure of our brother's reasoning.

Having most signally failed to correct our statement of the Methodist position; having confounded principles of government or methods of legislation with *forms* of government, and having as a last herculean effort identified unimportant "rites and ceremonies" with our form of church government, he concludes to disguise his failure by pronouncing our position a "fundamental error," and even accuses us of leaping a chasm which he himself made, and over which no one less expert than himself in leaping chasms could expect safely to pass. O, Sophistry, the most transparent! thou hast failed, for the New Testament, our Discipline, and Methodism confront thee! The fundamental fact is, that the Church, while regulated by the New Testament as to the ministry, is unregulated as to government; and in this fact lies woman's eligibility.

In particular, eligibility has one of its roots in the *polity* of the Methodist Episcopal Church. The twelfth question propounded by our bishops at the time of receiving traveling preachers into full connection is, "Do you approve our church government and polity?" What does polity, as here used, mean? Is the word a blunder? Does it mean the same as government? Nay. The polity of the Church signifies the spontaneous and unforbidden, and sometimes the legally authorized, movements and changes of Methodism which, vital and important, are not exactly sanctioned by organic law, being distinct from the more settled or orderly movements according to constitutional law. According to the "polity" of the Church woman is an important factor in the movements of Methodism. The origin of the Woman's Foreign Missionary Society and of the Woman's Home Missionary Society was not in the legislative enactment or the organic law or "government" of the Church, but it was in harmony with our "polity," which allows freedom of movement. The chief act of the General Conference was to *recognize*, not antecedently authorize, the existence of the organized movements among the women. In these instances the Methodist women chiefly govern themselves, and our government approves their acts of self-government. The Church permits woman to hold membership in the Quarterly Conference, showing that membership implies the right of participation in the government of the local Church; and if of the local Church why not of the general Church? It is said that the Quarterly Conference is not a legislative body, but it is a department of the government of the Church, and our polity

approves woman's participation in it. President Harrison is without legislative authority, but he possesses executive rights and powers, and is a part of the government. The judges of the Supreme Court of the United States are without legislative functions, but they exercise the highest powers of government—the interpretation of law. It is not necessary to belong to the legislative department to be in possession of governmental powers, for they exist outside of that department. By virtue of her right to membership in the Quarterly Conference woman already participates in the government of Methodism, and it only remains to complete her governmental relations by admitting her into the legislative department of the Church. The ground of her eligibility is in the polity of Methodism.

It may not be amiss to suggest, at this point, that the principle of lay delegation, already accepted by the Church, is implicit with woman's eligibility. Those who hold that its adoption was a concession to the laity, but is unscriptural as a principle, may consistently oppose the claim of woman; but those who favor lay delegation are under logical bonds to concede to woman all that, as a principle, man claims in its name. The distinction made in some quarters between the laity and laymen is fustian. It is said that the word "laymen" refers to men, but the word "laity" to men and women, and that "lay delegation" has reference to laymen, but not to the laity of the Church. This is playing with words, and for a purpose. The editor of *The Christian Advocate* admits that "laymen" shared with apostles and elders in the government of the Church, but infers that women did not, when the passages that prove the co-operation of men prove the co-operation of women. On his admission it is apparent that lay delegation is a scriptural principle, and, as it implies the representation of the membership in the government of the Church, it implies the right of woman as well as of man to represent the membership, provided she is chosen in a lawful way for that purpose.

The final ground is the absence of all apostolic inhibition. Calvinists dispute this statement, and it is observable that our Methodist brethren who dispute it occupy Calvinistic premises and resort to Calvinistic methods of exegesis. We do not criticise this un-Methodistic system of interpretation, but suggest that if the Calvinistic exegesis shall now decide this question then we shall go the full length and accept the Calvinistic conclusion of a fixed and revealed form of church government in the Scriptures. The exegesis implies the conclusion. We should remember, too, that the exegesis of the Calvinist is so explicit that he refuses to establish an order of deaconesses because it is *contrary to the word of God*. Beginning in this way, the conclusion may be destructive of more things than the doctrine of woman's eligibility.

Of all the Scriptures perverted against woman's claim none has been more violently and exegetically misused than 1 Tim. ii, 11, 12: Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. 1. There is not a word in the chapter on church government. 2. The chapter relates to the household, in which the wife is not permitted to exercise dominancy over the husband. 3. She

is not to "usurp authority over the man" in the family. The word "usurp," *αὐθεντεῖν*, means to displace, and to displace by unlawful and improper means. Woman must not be a usurper, a displacer, in the family. Giving it, however, the broader application to church government, which it does not sustain, it would mean that woman should not displace the authority of man—that is, expel him, so that he would not occupy a place in the government, but she would become the sole and triumphant ruler. As a usurper in this sense the apostle would condemn her. Evidently, if she shall finally go into the General Conference she will not go as a usurper, and therefore will not fall under apostolic condemnation. Instead of going as a *usurper* she will go as a *sharer* in the rights and functions of government, usurping nothing. Again, she will not attain her position as a legislator by unlawful methods, as the usurper does, but by constitutional means prescribed by the Church, and will be elected in the usual disciplinary way, having her rights just as man has his and in no other way. The passage does not refer to church government, but if it must be used in the discussion then it decides for woman and not against her.

In conclusion, we hold that the ground of woman's eligibility is ample in the fact of her membership, in the spirit and nature of church government, in the polity of Methodism, in the principle of lay delegation, and in the absence of apostolic inhibition. We further hold that, notwithstanding opposition to the movement, its success is guaranteed. It may yet require years of persistent education before conservatism, honest and sincere as it may be, will yield, but the triumph is a providential inevitability, and the Church will be wise to adjust itself to the certainty. We hold also that woman's admission into the General Conference in no wise involves her admission into the ministry, though many antagonists are in self-torture over the prospect of woman's preaching the Gospel. We do not believe that woman's destiny is the ministry. She may be an evangelist, a teacher, a deaconess, sustaining sub-pastoral relations, but the New Testament raises barriers to her admission into the ministry which the Church will respect. With her introduction into the General Conference she should be satisfied, and if not satisfied then the Church should teach her the New Testament. For this single reason the editor of *The Christian Advocate* should have approved our position, as it would have led him out of the wilderness; but his accredited sagacity failed him, and he continues to fight specters. In his issue of March 12 he confesses that he is opposing the present movement because of that to which he thinks it will lead, implying that perhaps in itself it is all proper enough, but as it will lead to something else it is improper. Here is his error—the nightmare of his soul. He will live, we trust, to see that the position of the *Review* will be the position of the Methodist Episcopal Church—*women in the General Conference, but not in the ministry.*

PROGRESS OF CIVILIZATION.

THE historian is a central figure among the world's investigators. His province is accurately defined; and his work, as measured by all fit standards of judgment, is valuable and far-reaching in its application. The liberal student must deplore any tendency, if such there be, to identify the historic pursuit with retrogression, or to relegate the study of the past to the musty alcoves of the antiquarian as something apart from modern life and progress. No work, on the contrary, is more closely related to the vitalized present than that of the historian; and none is perhaps more influential upon human thought and action. Some of the benefits that follow the historic pursuit are not undeserving of enumeration. Herein, for instance, is a recognition of the instinct for orderly arrangement. The chronological impulse must be regarded as a component part of the mental constitution, so that out of the isolated fragments of former epochs and centuries the inquirer seeks to construct the perfect edifice of human existence. It is at this point that we discover the value of historiography. The calling of the historian seems far from an accident. Rather is he the magician among the disjointed reminiscences and the oral traditions of the past. Under his skillful hand the authentic is distinguished from the legendary and is given the stamp of genuineness, while the relative importance of the genuine is also pointed out. Such a recognition of the inherent tendency to group the past in philosophic arrangement must be regarded as one of the prime benefits of historiography.

But the historic pursuit also fosters the sentiment of loyalty to national institutions, and tends to the development of the highest type of patriotism. It is not in advance of the truth to assume that Xenophon and Thucydides among the Greeks; Livy and Tacitus, as chroniclers of the Roman prowess; Macaulay, Green, and Lecky, as setters forth of British deeds, have thus left their lasting impress upon the generations following. It was such influence on the part of historic study that led the Grecian pilot to say to a modern traveler near Tenedos, "'Twas there our fleet lay!" and when asked, "What fleet?" to answer testily, "Why, our Grecian fleet at the siege of Troy!" The introduction of historic primers into the public schools of a nation, the use of more advanced historic works in its academies, and the incorporation of historic courses into the curricula of its universities, cannot be without a definite influence on the development of the patriotic sentiment. To the extent that a nation is instructed upon the hardships suffered by its founders, the warfares wherein its ancestry were slain, and the wise measures of legislation through which its statesmen led it on to pre-eminence—to this extent are warriors, statesmen, and patriots raised up for the emergencies of the future. The influence of history upon national character is thus established and irresistible. But still another resultant from the labors of the historian is the registration

of the succeeding civilizations of the world, and the possibility of their philosophical comparison. Under the grouping of the annalist, the nations, like individuals, pass in their separateness of life, in their virtues, and in their vices, before the reviewer. So critical also has been the analysis of human character, so discriminating has been the pointing out of the greed, the cruelty, and the baser passions of men, and so wise has been the estimate of the great social movements of the past on the part of the historian that the investigator may easily estimate antiquity at its exact value. Thus to trace the progress of social movements, and to follow the development of the nobler Christian civilization, from the advent of the Messiah, is a hundred-fold recompense for all the incalculable labors involved in the pursuit of history.

It is ground for satisfaction, also, to note the present progress of the historiographer's work. Since Herodotus, "the father of history," composed his immortal chapters, and since the Assyrians, Egyptians, or Chaldeans wrote their hieroglyphics on brick and stone, a long step in advance has been taken by the annalist of human life. Archæology, ethnology, philosophy are contributing, like tributaries which pour their waters into a central river, rich funds of information to the stream of history. European historical societies are alert. The recent meeting of the American Historical Association, whose important deliberations were worthy of minute remark, keeps the step set by such American historians as Prescott, Sparks, and Bancroft. The results and the aspirations of the historic movement must receive their full meed of praise. Herein is help for men. If, unaided, the perplexed inquirer might wander as in a labyrinth among the multitudinous and dislocated traditions of the past, it is the historian who shall wisely guide him through the mazes into the liberty of historic truth.

Grave instances of human unrest are visible as one looks over the world's horizon. On both the Western and the Eastern continents processes of disintegration and of new formation are taking place, in whose outcome large bodies of population are vitally concerned. The causes of such national restlessness are in many instances clear; the results, if for the present uncertain, must nevertheless contribute to the instruction and the material interests of the nations concerned. The observer, as an illustration of this present flux, will be impressed by the indefinite results of the republican experiment which has been attempted in Brazil. It may be too early to trace the reasons for the small fruitage of this experiment. Perhaps the movement suffers through the direction of prominent leaders, whose purposes, if patriotic, are yet ambitious; possibly there are limitations in the tropic character of the Brazilian nation which will militate against the lasting application of the principles of republican rule; clearly the adoption of the new Constitution and the election of General Da Fonseca as President are events too recent to bear beneficial results, since republics are not like fruits that easily ripen under the first touch of dew and sun. The recent labor agitation in Australia is the ominous sight which the

observer sees upon the far-eastern horizon. With variations of detail we there discover the familiar disagreement on the employment of non-union labor, in this instance for the shearing of wool, and involving as the final result a protracted and bitter war between capital and labor. Nor are the accompaniments of the struggle materially different amid the Australian settings. The same relations of distrust between employer and employed, the same federation for mutual protection, and the like struggle for the accomplishment of class interests are visible here as in the European and American labor agitations. The Australian movement is therefore of the first magnitude as showing the increasing organization of the labor forces of the world and the enlarging problem that is upon the Church and State for adjustment. Still further the restlessness of the Russian peasantry under the heavy monetary burdens imposed upon them by M. Vyshnegradsky, the present Minister of Finances, must be added to these notices of the world's discontent. Illustrations of this Russian suffering are manifest in the statement that many of the peasantry have worked like galley-slaves for fifteen hours per day, receiving the insignificant wages of three farthings daily, or tenpence half-penny per week; also in the late verdict of the Russian agricultural societies, when questioned as to the advisability of raising the duty on implements of field labor, that Russian agriculture is in its last gasp! It will not be possible to further open this vivid chapter of Muscovite life, so crowded with patient endurance of wrongs, with insults to serfdom, and with horrors that are unspeakable. But the existence of such a despotism in this last century of enfranchisement, versatility, and progress seems one of the anomalies of federative life. It is surely but a transitional stage between the worse and the better. On three continents does the observer thus find evidences of discontent and wish for change. Yet he is not to entertain the pessimistic dream of national disaster and dismemberment. Out of seeming evil large good shall come. To exchange an empire for a republic, but not to bend the neck prematurely to the untried yoke of republicanism; to stand for the respective rights of employer and workman; to defy the iron heel that would tread serfdom into the dust, is but the struggle of humanity toward its ideal. With firm heart and confident spirit the world moves on to win the ultimate good.

Crime is steadily increasing in the United States. It would be easy to write the grewsome catalogue of evils that operate to the detriment of social peace and public order. Yet without attempt to so particularize, in the search after fundamental principles, we may remind ourselves of the unpalatable yet evident truth herein announced. The summaries furnished by the eleventh census, to the effect that the total number of convicts in the land is 45,233, their ratio to the whole population 722 in each million, and their increase within the last decade 9,695, or 27.28 per cent., are not only suggestive in their totality, but are fraught with forcible lessons if minutely scrutinized. The color of this great body of criminals is

among the details that are fortunately available. That 14,687 of the total are Negroes, Chinese, Japanese, and Indians indicates the possibilities of evil which are lodged in these subordinate divisions of our population, and suggests the duty of the nation in their education and religious instruction. The claims, particularly, of the Negro and the Indian, for the best that the government may give them were never more imperative upon the attention of our statesmen and philanthropists. To ignore these demands is recreancy to our national interests. The nativity of this great mass of criminals also challenges notice and invites comment. The discovery that of the 30,546 white convicts already mentioned 23,094 are native-born would seem to show an overwhelming preponderance of American criminals in our penitentiaries and prisons. Yet this inference is greatly modified by the consideration that many native-born convicts of foreign parentage are included in the total given. In other words, it is officially announced that the foreign population of the nation directly or indirectly contributes "considerably more material for our state prisons and penitentiaries than the entire native population, the difference being represented by 1,009." Such an official pronouncement, which is evidently made without national or political bias, is confirmatory of all that has been written in warning on the promiscuous and profuse immigration to the United States that has prevailed within the last few decades; is suggestive of those legal restrictions which should be put upon the incoming of foreigners; and emphasizes the pressing duty of assimilating, repressing, and reforming the thousands that are already in our midst. The geographical distribution of the criminal classes is still another fundamental fact that is pertinent to this notice. While there has been in some States an absolute and a relative decrease in the number of penitentiary convicts, through whatever cause, yet throughout all the geographical sections of the land has law been infringed, judicial sentence spoken, and punishment undergone. That there is no state prison or penitentiary existing in the District of Columbia, Delaware, the Indian Territory, Alaska, or Oklahoma, and that in Florida and Georgia there are only nominal penitentiaries, but no grounds or buildings owned by either State for punitive purposes, is not a proof of the invariable good citizenship of these sections, but only an accident in the State construction and practice. In all the portions of the land, whether older or newer, crime has been constantly operative and the law vigilant. Nor should we be unmindful of the great moral which these generalizations teach. Besides all other lessons, there is shown the apparent inadequacy of the reformatory forces that are in the field and seeking the elevation of the nation. Notwithstanding the consecration, the heroism, the magnificent equipment, and the measurable degree of success on the part of these philanthropic and Christian agencies, their full mission is yet unrealized. Without talking the language of discouragement, but with large confidence in these reformatory forces, we may realize the new obligations that the times impose upon them. The trumpet calls every agency to war; the regeneration of the criminal classes is the spoil of successful battle.

THE ARENA.

DR. SPENCE'S ARTICLE.

WILL the editor of the *Review* allow, not a bit of "higher criticism," but a little modest correction and exposure of the many fallacies contained in the article entitled "The Great Southern Problem," and published in the January-February number of the *Review*?

1. That "Anglo-Saxons never amalgamate." This is a new historical fact, in the sole possession of the writer. If Anglo-Saxons never amalgamated from whence did the white blood of the "lady with but one drop of Negro blood in her veins" come? Two thirds of the American Negroes betray the evidence of mixed blood, and if the non-amalgamating Anglo-Saxon could have retained the good old patriarchal institution of slavery another half-century, specimens of the original African type would have been as extinct as the dodo.

2. "Race distinction and race purity is equally strong with both whites and blacks in the South." Let me ask, Since when? Before emancipation, despite the fact that the Negro had no power to force amalgamation upon the Anglo-Saxon, "race distinction and race purity" went down before the lust of the slave-owners. If freedom has changed this shameful showing is the credit due to the black race or to the white? Certainly the natural aversion implanted by "the eternal laws of nature's God" had a chance to display itself in the Anglo-Saxon breast in *ante bellum* days, when one race lay helplessly in the power of the other. But how strangely it acted!

3. "Negroes of mixed blood are regarded as inferiors among the race to which they belong." If by "the race to which they belong" J. F. Spence means the white race, I agree with him, but if he refers to the Negroes generally, the statement is absurd in view of the fact that a large proportion of the leading colored men in America are of mixed blood.

4. "The blacks are preferred as servants." This sentence embodies the whole logic of color prejudice. Comment is unnecessary.

5. "There is against the African an arbitrary prejudice with every Anglo-Saxon." If this be true it is strange that a residence on American soil is absolutely necessary to bring it out. American prejudice against the Negro is as unique as it is illogical and inhuman.

6. "They [the Negroes] demand, with a bitter earnestness, that their representatives in Church and State, *regardless of qualification, shall be black instead of white.*" This statement is so far from the truth, both in the political and ecclesiastical history of the Negro, that it suggests some personal grievance on the part of the writer. Is it possible that his colored constituents have failed to see his superior qualifications as their representative in official position? In no General Conference of the Methodist Episcopal Church have the colored delegates in a body voted for a bishop of their own color "regardless of qualifications," while in political

life colored candidates have stood but little show when unobjectionable white candidates of *superior qualifications* have been available.

Finally, if "the admission of the letterless freedmen to the elective franchise" was "positively wicked," how was it that these same ignorant black men, having "no more intelligent idea of the responsibilities of citizenship than a horse," cast their ballots invariably on the side of loyalty? Ignorant suffrage, black or white, is an evil; but when it came to a choice between a ballot in the hands of loyal ignorance and the same power in the hands of unreconstructed rebels every lover of the Union as it is will thank God that the lesser evil overbalanced the greater.

New York City. HENRY A. MONROE.

OUR SOUTHERN WORK AND ITS SUPPORT.

A RECENT trip through certain portions of the South leads to a reflection or two in regard to the work of our "Freedmen's Aid and Southern Education Society," and its support by the Church.

1. The Church is doing a great work in lifting a race from the awful bondage of a blighting ignorance into the sunlit freedom of a commanding intelligence by means of the schools planted and maintained by the Freedmen's Aid and Southern Education Society.

2. The buildings, in most instances, where the school-work is done are overcrowded, and the accommodations are far from being sufficient to meet the pressing demands of the work. The Church should remedy this matter and give our schools the needed facilities for larger and better work.

3. Many of the teachers in these schools are poorly compensated for their work, while at the same time, in many instances, they suffer a complete social ostracism from the Southern people.

They are real heroes and heroines for Christ's sake. An inquiry: Why does the Church not respond more heartily to the demands of this great work, and multiply the beneficent result of the Freedmen's Aid and Southern Education Society? An answer to that great question may be found in a few stubborn facts.

1. The lack of an intelligent comprehension on the part of many in the ministry of the nature and work of this Society in the great South-land.

Some are willfully ignorant. Facts are within easy reach which, if mastered and given a welcome in the hearts of the preachers, would incite the whole Church to an intelligent, practical benevolence toward this work such as has not been manifest heretofore.

2. A false estimate is put upon men in their Conference standing, which in itself helps one cause frequently to the detriment of other sequally worthy. Men are often graded by the amount of money they report for missions.

A great stir would be made in some Conferences if a man reported $800 for the Freedmen's Aid and Southern Education Society and only $10 for missions. That brother would be called upon to explain at once why he

reported so small a collection for missions. And that possibly would be the proper thing to do. But when a charge reports $250 for missions and less than $5 for the Freedmen's Aid and Southern Education Society, nothing is said except to applaud him for doing so well for missions.

I would not disparage the missionary collection; far be it from me to do that; but I would exalt to their proper place the other agencies of the Church and accord to them their proportionate support.

When the bishops and presiding elders give the same recognition to *all* the benevolent agencies of the Church that is now accorded by them to missions, then the evil of neglect of these benevolent enterprises will soon find its rebuke and accompanying cure.

The Church must have the facts in reference to our work in the South. The ministry is expected to furnish them, and when it is not done the responsibility of small collections must rest upon all whose business it is to instruct and lead the people in these things.

No greater or grander work is being done by the Church to-day than the educational work being accomplished by the Freedmen's Aid and Southern Education Society.

The Church should hear the cry of these dark-browed brothers of the South and send to them the gospel of intelligence as well as the gospel of the Book.

W. H. W. Rees.

Des Moines, Ia.

NON-RESIDENT MEMBERS.

The Methodist Episcopal Church is still in the van in successful efforts to save sinners and to give the resident members an inheritance among the sanctified; but I would humbly inquire, Are our non-resident members properly cared for?

Prior to 1884 the practice had become general in the Conferences lying within the range of my observation of *dropping* non-residents from the roll of reported members, it being understood that this entry was not a bar to certificate of dismission *if requested.* A member of the Maine Conference thus dropped seventy members at one time.

We discovered by the action of the General Conference of 1884 that other parts of our beloved Methodism were troubled by this class and wished to be quietly relieved of them. The following clause was adopted authorizing this treatment, and establishing uniformity in the method of dropping them: "To send certificates for all members moving without them to the pastors of the charge within whose bounds they have removed. And if said address cannot be ascertained within one year the person shall be marked, 'Removed without certificate.'"

The duty of ascertaining the address of non-residents is *implied;* but, to judge by the practice in some Conferences, something more than an inference is needed to save this class to the Church.

Modestly assuming that this practice is general, I venture to outline a plan which may lead to the adoption of a practical remedy by the next General Conference:

1. Expunge from the Discipline every thing that directs or permits the preacher in charge to reduce the reported membership except on account of death, expulsion, withdrawal, or dismission. 2. Let Paragraph 8 of the section defining the duties of the preacher in charge read: To build up the Church in the most holy faith through constant watch-care over the entire membership of the charge to which he is appointed, by pastorally visiting the resident members and faithfully following the non-resident members with pastoral letters until they are dismissed by certificate. 3. Insert in Statistical Blank No. 1 a second column under "Full Members," denominating the first column "resident" and the second "non-resident."

This plan, properly developed, will not only save non-resident members to Christ and to the Church, but will give the relative strength of the denomination, as other denominations include non-residents in their statistics.

G. C. ANDREWS.

Waterville, Me.

A WARNING NEEDED IN METHODISM.

THERE is ever need that the Methodist ministry include in their preaching of a sound theology appropriate warnings against running into fanaticism. Our doctrine of holiness is the glory of Methodism. Let no jot nor tittle of all that is scriptural on that subject ever be abated. But let it also be remembered that no thought or theme tends more to fanaticism, unless carefully guarded. This is only natural. The mind is transferred to a higher region of thought and feeling when it leaves rudimentary principles in religion for the doctrine of heart purity and its cognate themes. As in nature fantastic growths, abnormal developments, and monstrous fungi do not spring up in polar colds nor in desert heats, but in the rich soil and salubrious atmosphere of the temperate zone, so in grace the conditions most favorable for spiritual development are those which also are most liable to obnoxious perversions.

It is not a pleasant admission, but doubtless correct, that Methodism is afflicted with more *cranks* than any other denomination; and from the cause above stated. Young converts, and all who are of a specially ardent temperament, need kindly caution blended with inspiring exhortation against following impressions, special revelations, faith-healings, and other vagaries of mysticism. They need systematic warning against growing wise above what is written, condemning indiscriminately things indifferent with things positively evil; fostering self-conceit and obstinacy under the garb of spirituality; assuming a holiness superior to the need of ordinary pulpit instruction; mistaking narrowness, sourness, and denunciation for perfect love; rejecting counsel, however kindly given, as emanating from blindness or malevolence. For the want of proper caution at the proper time hosts of well-meaning Methodists have become extremists, exclusionists, and "come-outers." They are lost to the Church and lost to themselves. Sincere and commendably zealous, they have no influence for good, but only afford scoffers a target and believers a grief.

Among numerous examples known to the writer were two most promising young ministers who began excoriating the Church for its supposed coldness and worldliness, and went on till they lost reason as well as religion, and are now confirmed fanatics, if not lunatics. Numbers among the laity have driven themselves out of the churches for which they felt too holy by their censoriousness and lack of charity—all in the name of perfect love. That they truly feel called of God to such a course they strongly claim, but there is reason to doubt.

This evil is not modern. It antedates Methodism. With the revival of evangelical truth, and the breaking of the shackles of papal formalism, it sprang up in the wake of the Reformation in Germany. A band of fanatics appeared in the streets of Amsterdam, men and women, naked, styling themselves "the naked truth," and claiming that "as clothes came in consequence of sin, so they, being free from sin, needed none." Such were its grossest forms. More dangerous were its refined forms and its subtler teachings. In 1736 John Wesley wrote, "I think the rock on which I had the nearest made shipwreck of the faith was the writings of the mystics."

Soon enough was he called to meet its opposition in his own work. He could not at first fully believe its evil. He dealt with it too indulgently. For thirty years his work suffered obloquy in consequence. George Bell and Thomas Maxfield drew off hundreds of his converts with them. Driven at last to oppose them publicly, Mr. Wesley's reasons for so doing so clearly identify these prototypes with their modern followers that his words seem written for to-day. He disliked, "(1) Their appearance of pride, of overvaluing themselves and undervaluing others; (2) their over-dependence on feelings and impressions, mistaking the mere work of the imagination for the voice of the Spirit, and undervaluing reason, knowledge, and wisdom in general; (3) their littleness of love to their brethren, their want of union with them, their lack of meekness, their impatience of contradiction, their counting every man an enemy who reproved or admonished them in love, their bigotry or proneness to think hardly of all who did not agree with them, their appointing meetings which hindered people attending public preaching, their extolling themselves rather than God."

Maxfield lost his usefulness. Bell became an infidel and led an evil life. Their followers came to naught. Human nature remains the same, and wise cautions against bigotry and rant and cant, against heat without light, and zeal without love, are as much needed to-day as ever before.

Columbus, O. J. C. JACKSON.

HOSPITAL HISTORY—A CORRECTION.

IN the *Review* for January and February, 1891, Rev. J. S. Breckinridge has a very interesting and timely article on "Hospitals, Ancient and Modern." One statement made by the writer will, no doubt, astonish many of your readers, and I cannot conceive how it escaped the watchful eye of

the able editor of the *Review*. It will be found on page 83, and reads as follows: "The Methodist Episcopal Church has been singularly backward in undertaking charitable work of this general nature. Up to 1881 it had no orphanage, except the beginning, of one in Baltimore."

That our Church has been singularly backward in undertaking charitable work is only too true; but that it had "no orphanages until 1881, and then only the beginnings of one," will be news to many who have been *working* and *giving* and *praying* for our orphanage in Berea, O., founded in 1868, and the other one in Warrenton, Mo., called into existence in 1864.

What would those noble men of God, gone to receive their reward, say to such statements published throughout the Church and world, that they had accomplished nothing? What will those who are still among us, and helped to plan and erect these homes for the fatherless and motherless think, should they eye the above statement? These two institutions have been a benediction to many. No cause of our dear Church is nearer the heart of German Methodism to-day than the orphans. As far as I know, on every annual Thanksgiving day, in every Church of German Methodism, contributions are received for the orphan home. Let the writers make a note of it, that Methodism built her first orphan home in 1868, and her second in 1864. J. C. MARTING.

Indianapolis, Ind.

THE SACREDNESS OF THE BALLOT.

I CHOOSE this heading, under which a writer gives us an excellent article in the January-February number of the *Review*, in order that I may suggest something further along the same line.

If it is true—and no one will doubt it—that "the sacred ballot will not be cast for evil men or measures because they are less evil than others asking our support," does not the responsibility of citizenship extend to and comprehend the duty of setting up men and measures for which such votes may be cast?

The refusal to support a bad man or a bad measure is good so far as it goes. But, on the supposition that there is no choice but between voting for some degree of evil or not voting at all, how much real good would be accomplished by simply refusing to vote?

"Overcome evil with good" is the New Testament doctrine. I believe if a Christian man cannot conscientiously support evil men and measures he should be prepared to unite with other men of conscience in organizing a movement founded in righteousness.

As it is my firm conviction that each voter should vote, so I believe each man should have something to do with politics. We shall never have good men and measures with any degree of certainty if we allow unprincipled political leaders to dictate to us. J. A. LONG.

Castle Rock, Col.

THE ITINERANTS' CLUB.

USES OF PERSONAL RELIGIOUS EXPERIENCE.

So great is the diversity of opinion as to the use to be made of personal experience in the pulpit that the young preacher is often much perplexed. Bishop Simpson, for instance, lays considerable stress upon the importance of fully introducing into the sermon this class of materials.

Dr. John Hall is equally emphatic. "A preacher," he says, "ought to avoid every falsetto note. When he can say, 'I know this, from experience, to be true,' let him say it."

John Bunyan is a practical example of the excellent results of giving personal experience. He told the story of his conversion with a vividness which forms a striking commentary on the saving power of the Gospel, and by this means led hundreds to accept Christ as their Saviour.

But, on the other hand, Bishop Janes held a different opinion. Before a conference of ministers he once said, "I rarely refer to myself; I never did until I had been a superintendent [bishop] for twenty-five years." Certainly, in the settlement of this question, the opinion and practice of a man of such rare sensibilities and tact should not be overlooked.

Martin Luther did not deal with his experience. "I myself," he says, "know nothing of Luther; will know nothing of him. I preach nothing of him; only Christ. The devil may take Luther (if he can)."

The methods of Bible-men are various. The Psalms, for instance, are largely a record of personal experience. Paul wove into several of his discourses quite fully the circumstances of his conversion, his joys, his trials, and his conflicts. He did this in presence of both monarchs and of mobs. But, on the other hand, some of the grandest of the Old Testament prophets as well as the apostles never hint at their mode of life, their private thoughts, nor do they tell us any thing of their religious doubts, faith, or joy.

What, therefore, shall be our conclusion as to the use the preacher may make of his personal religious experience?

1. If personal experience is brought into the sermon, especially by a young man, there must be marked modesty—a modesty based upon true Christian humility. If this is not the case the tastes of hearers, who sometimes may be far too fastidious, will be repelled, perhaps shocked.

2. Only so much of the experience should be given as is necessary at the time to illustrate or establish the matter under consideration.

It should be remembered that even Paul kept back for fourteen years a very important item in his religious experience. He waited until it was very opportune; and even then hesitated, and sought a kind of retreat under the phrase, "I speak as a fool."

3. The details of one's past sinful life would better not be recounted. In his advice to preachers Dr. Tyng uses these words: "You need not describe the errors and failings of your life." Another equally wise writer

on this subject speaks thus: "We raise the question whether many of our modern methods of presenting the Gospel and urging young, unfledged converts to tell their experience be not tending to so familiarize men's minds with sin that they lose their horror of it; whether we are not through such experiences losing in our churches the sense of the abominable character of sin."

4. It would seem to be as well, or better, therefore, all things considered, when employing matters of personal experience in a sermon, not to label them "personal," *unless there seems to be something especially demanding it.* One can preach his own experience without seeming to do so.

Phillips Brooks, speaking of F. W. Robertson, writes: "I think that in all the best qualities of preaching Robertson's sermons stand supreme among the sermons of our time. And one of the most remarkable things about them is the way in which the personal force of the preacher and the essential power of the truth are blended into one strong impressiveness.

"The personality never muddles the thought. I do not remember one allusion to his own history, one anecdote of his own life; but they are *his* sermons. The thought is stronger for us because he has thought it. The feeling is more vivid because he has felt it. And always he leads us to God by a way along which he has gone himself. It is interesting to read, along with his sermons, the story of his life, to see what he was passing through at the date when this sermon or that was preached, and to watch, as you often may, without any suspicion of mere fancifulness, how the experience shed its power into the sermon, but left its form of facts outside; how his sermons were like the heaven of his life, in which the spirit of his life lived after it had cast away its body."

The preacher should not overlook the fact that there is a great difference between speaking of one's self and speaking out of one's self. Each of these methods employs personal religious experience; but the speaking of one's self, to put the case in its mildest form, is egoism, and is very liable, especially in a young man, to be looked on as egotism. The speaking out of one's self unveils the heart, gives voice to the most sacred experiences, without saying they are personal. The people listen; for they are in a community of acquaintances, and they wonder that the preacher knows their unspoken thoughts so well.

Our last suggestion is that the preacher should not attempt to preach on any phase of religious experience of which he is not acquainted. The types of religious experiences are several—such as penitence, conversion (turning about), regeneration, consecration, and sanctification.

The preacher who attempts to explain, for instance, the higher phases of the Christian life without having climbed, in his own experience, beyond the foot-hills, will make but sorry work. "Let no shoe-maker go beyond his last" is a suggestive remark of Horace. That is, there are conditions to be complied with if one would stand on the ordained mount of vision (Psa. xxiv, 3, 4).

QUESTION-ASKING.

Says Sadi, "They asked Iman Mursheed Mohammed Ben Mohammed Ghezaly (on whom be the mercy of God!) by what means he had attained to such a degree of knowledge. He replied, 'In this manner; whatever I did not know I was not ashamed to inquire about.' Inquire about every thing that you do not know: since, for the small trouble of asking, you will be guided in the respectable road to knowledge."

An Arab saying reads thus: "You must not be ashamed to ask what you do not know." Says Rochefoucauld, "The desire to seem learned prevents many from becoming such."

"There are two points about learning," says Mr. Beecher. "In the first place, never ask a question if you can help it; and, secondly, never let a thing go unknown for the lack of asking a question." "Courage to ask questions and courage to expose our ignorance" are prime qualities in Mr. Emerson's philosophy.

In view of such opinions is not the young man justified in exercising the utmost, or at least very great, freedom in asking questions? The question is as a signal at the door or window of a store-house. A few questions will easily coax the man in charge to talk on the subject he knows and likes best; and it is on that subject you need to hear him speak. One reason why the child learns with such surprising rapidity is because of its question-asking passion.

For a young man this is a wise rule: Listen patiently, earnestly, and pleasantly to the one, whoever he is, that addresses you, even when you find nothing in the discourse that is startlingly or especially new or entertaining, provided there is nothing said that is vulgar or profane. The listening habit is what makes the questioning habit of value.

"I AM GOOD FOR NOTHING IN CONVERSATION."

This is the complaint of some of our readers. The young man can preach, but in company he is tongue-tied. Others of half his wit outshine him at every turn. Is that young man yourself?

If so, despond not; but study the art of conversation, and practice, remembering that nothing is well done except what one is accustomed to do. "Gentlemen are surprised," writes Margaret Fuller, "that I write no better, because I talk so well. But I have served a long apprenticeship to the one, none to the other."

If you are not ready conversers, or if occasionally mortified because those who know far less can easily out-talk you, say, "The day is coming when I can talk." Keep on. The conversational power is with some natural, but with most acquired; and all acquisitions cost labor and take time. Cowper's words are wise:

> "Though conversation in its better part
> May be esteemed a gift, and not an art,
> Yet much depends, as in the tiller's toil,
> On culture and the sowing of the soil."

As a matter of fact, the highest conversational powers come in one's later years. "At thirty the conversation of superior men is endurable, at forty it becomes attractive, and at fifty it is irresistible." Not until the great conversers had talked on or read on nearly every thing could they command admiration.

Meantime what shall one do? Keep storing the mind as best one can with information on what is uppermost in men's minds; hence, on current literature, recent art, modern science, the movements in politics, religion, and social life; in a word, the aim should be to put one's self in position to respond to popular inquiries, and to add somewhat to the general fund of knowledge.

And further, just before going into company a bit of premeditation will be of service. Let one ask one's self, What is the gathering for? Whom shall I meet there? What will be fitting things to say? This preliminary mental visit to the company one is to meet will suggest things that may with propriety be said.

"Old men of experience, who know the value of words," says Sadi, "reflect, and then speak. Expend not your breath in talking idly; speak to the purpose, and mind not if your delivery be slow. First think, and then speak, but stop before they say, 'It is enough.'"

IMPROVEMENT OF "THE ITINERANTS' CLUB."*

THERE is a tendency at present to make the work of these "Itinerant Clubs" too general and vague. They are not confined sufficiently to definite and systematic lines of work. Especially does this seem to be true in regard to help given to young ministers.

There is no doubt that these clubs, if properly conducted and supplemented by hard and diligent study at home, may be of inestimable value to those who have not been able to take a regular course at some one of our theological schools. But if this is to be accomplished they must be carried forward in a way which differs greatly from their present management.

Students pursuing these studies by themselves can never get the help they greatly need at a meeting of ten days or two weeks in which they listen to lectures on a variety of topics from men from abroad, who speak on topics of *general* interest to ministers. Such lectures are pre-

* The suggestions contained in this paper of Brother Edwards are well worthy the attention of those who are forming and conducting "Itinerant Clubs."

We are in doubt whether the work done by the clubs, as Brother Edwards points out, should be restricted to the Conference Course of Study, as the brother seems to urge. Why not embrace all matters involved in pulpit and parish work, allowing the "Conference College Faculty" considerable latitude outside the Conference Course?

We add this suggestion, that the professors, while lecturing or after their lectures, shall allow free questioning. They will thus the better learn the specific needs of the students, and be less "general and vague." The restoration of this Socratic method of instruction is more and more called for.

We hope our readers will not forget that in this department of the *Review* we welcome suggestions.

pared to reach the ears of an audience that perhaps may be uninterested in the subjects discussed; but students of the Conference Course are already interested in these subjects, and what they need is not something to arouse interest but something that will make clear the truth contained in the books which they have been studying. Lectures prepared for ordinary audiences are not adapted in style, language, or in the general direction of the thought to meet the wants of a body of students who have been studying definite text-books on definite subjects, and who have met together to have the truths of these books brought out before their minds in a brighter light.

Again, we cannot turn to our Conference examiners for instruction on these Conference studies; for many of the examiners, in accordance with the method adopted by most of our Conferences, are untried men who have traversed these subjects in no more comprehensive ways than have the text-books used by the student. These men may have a fair knowledge of the text-books; but a man, to be an instructor, needs to have a mind broadened by pursuing these same studies in extended fields. He needs to have a mind stored with facts and truths gathered through years of exhaustive study along these lines, so that he may be able to present to the students who have been pursuing these subjects unaided by an instructor in the clearest light possible the fundamental truths and principles of these books.

But how can we obtain such instruction? In this way: We have in all our Conferences, especially the older ones, a few men who have pursued the subjects laid down in our Conference Course extensively. Many of them have had all the advantages of instruction which can be obtained in our best colleges and theological schools—men who compare favorably with the best theological teachers of the day.

There should be, therefore, a Conference College Faculty, organized from this class of men, under whose tuition the young men shall pursue their studies. There should be a professor of biblical theology, a professor of systematic theology, a professor of history, and so on, instead of the existing examining committees. The members of this faculty should be appointed because of their ability to give instruction on the course of study, not because they need themselves to be brightened up on these things. They should be appointed for a term of years, at least five, nothing standing in the way of their re-appointment. We should have the best instructors possible.

Then let the young ministers come together every year, at least two weeks, if possible four weeks, and sit at the feet of these modern Gamaliels, and every preacher within the bounds of Methodism may have, before a long time, something of a theological training.

Grafton, O. L. A. EDWARDS.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

PROFESSOR ERNEST NAVILLE.

THE recent celebration, in Geneva, of Naville's seventy-fifth birthday affords a suitable occasion for a brief statement of his principal works and methods of thought. His career was at first stormy, but he has lived to be highly honored in his native land. His first works were written to oppose the atheistic and materialistic tendencies of Switzerland. They were *La Vie Éternelle* (1852), *Le Père Céleste* (1863), and *Le Problème du Mal* (1867). The latter, *The Problem of Evil*, is well known in America. In later years he has published *La Logique de l'hypotèse* (1880), *Le Physique Moderne* (1882), and during the past year, *Le Libre Arbitre*. In this last work he gives a compendious view of his philosophical system. The cap-stone of his system is the doctrine of the freedom of the will. He undertakes to prove this to be a fact, and not a mere illusion. But to the human will he grants only a relative freedom. Naville cannot be called an original thinker. He adheres to the Christian view of the world, and there is nothing new in that. He undertakes to prove that the hypothesis of the God of Moses is necessary for the explanation of the world, and therefore becomes a scientific fact, and there is nothing new in that. But it is not given to many men to set forth with such marvelous clearness the most intricate objects of thought, so that they can be understood even by the uneducated. And in so doing he does not fail to see and contemplate every side of a subject. That he stands abreast of the foremost in the world of thought is evident from the encomiums and honors showered upon him by scholars and rulers at the recent celebration. This man, who is acknowledged to be a master in the departments of philosophy and Christian apologetics, whose mind is comprehensive enough to take in and clear enough to see through every aspect of a subject, differs from many of his contemporaries exactly in this clearness of thought and comprehensiveness of vision. It is the man who sees "through a glass darkly" that gets into the quicksands of doubt and leads others there. The man of thorough comprehensiveness of thought and clearness of mental vision is the one who can preserve his simple faith in God, and at the same time be abreast of the thought and learning of the day.

THE LATE ARCHBISHOP OF YORK.

ALTHOUGH the death of Dr. William Thompson, late Archbishop of York, has been widely announced in America, a few words must be accorded him here. He was the leader of the evangelical party in England, and had archiepiscopal control of all northern England. His loss to the evangelicals is very great. As an illustration of the differences between him and his High-Church opponents their accusation may be mentioned, that he would hold the Church to reformation principles of government

and doctrine, and that as a consequence the doctrine of apostolic succession must fall to the ground. He was a positive theologian in the strictest sense of the word. He placed Christ at the center of his theological thinking, and built up his own system of doctrine about the doctrine of the person of Christ. Yet he always submitted his reflections to the authority, not of man but of the word of God. Here is another scholar of first rank who did not deem it necessary to deny the authority of Scripture; in other words, a man of well-balanced mind who did not let the difficulties of God's word so get possession of his mind as to cloud his vision to the internal arguments it furnishes for the genuineness and integrity of the books of the Old and New Testament canon.

A CELEBRATED CHURCH HISTORIAN.

Professor Adolph Harnack, of Berlin, at the age of forty, is famous throughout the theological world. Originally a disciple of Ritschl, he has in a large measure cut loose from the traditions of his master and entered upon a new course of investigation. Yet he really differs more from Ritschl in the arrangement of his work than in principle. He has taken Ritschl's abhorrence of philosophy in theology as a guide for his investigations in the history of Christian doctrine. At the same time, denying the inspiration of the New Testament, he finds in the religious condition of the world at the time of Christ the explanation of the different, and to his mind divergent, elements in the New Testament books. Beginning with Paul and John, he traces the influence of philosophy upon Christian thought through all the writings of the Christians from the apostolic Fathers, through the Apologists, old Catholic Fathers, and the Alexandrian school, to the year 300, and thence on to the Reformation in Germany, in which, with Ritschl, he still finds striking evidence of the influence of philosophy. Furnished with every implement of theological study, as philology, philosophy, and history, in each of which departments he is a master, he is an antagonist whom one might well hesitate to face. He cannot be called a negative theologian, for an historian is not, when he confines himself to history, either negative or positive. He is supposed merely to state the facts as he finds them. Yet if, for purposes of illustration, we take his point of view for a moment, he may be described as a sort of theological Schliemann, digging down through the rubbish which has accumulated about and above primitive Christianity during the ages, and laying bare the Christianity of Christ. In doing this he affirms that he is merely carrying out the principles upon which Luther at first proceeded. And that he is sincere in believing that the Christianity of Christ is that which the world needs, none can doubt who have read his great *History of Dogmas* without prejudice. Passing by his discussion of the extra and post-New Testament theology, we may look at his views of Scripture. Denying the inspiration, he cannot, of course, admit the absolute trustworthiness of the gospel records, but feels at liberty to find imperfections in the same, and even to reject large portions

of them. They are the imperfect records of the life and words of Jesus, from which we must extract the truth as well as we can. This conclusion is perfectly logical, once the premises are admitted, and the battle-ground once more becomes the trustworthiness of the gospel record. Deny inspiration and admit the human element in the New Testament writings, and Harnack has as good a right as any one else to judge what is human and what Christ originally said and did. A fundamental fault of Harnack seems to be that he tries to shut out from Christ's teaching and work every thing which is not directly and exclusively religious. But taking religion in this narrowest sense (broad enough, however, with him to include the devotional and ethical elements), much which we might suppose a being like Christ would do and say falls away. Now, since these external elements are also found in the thought of the day, Harnack concludes that they do not belong to the Gospel of Christ. Again, if we admit the human element in Paul's or John's teachings, we must admit the possibility of the influence of philosophy even in the New Testament. Thus far there is certainly nothing wrong in his principles on the supposition made. But to assert or imply, as Harnack seems to do, that traces of philosophy found in Paul or John must of necessity be unchristian, not to say antichristian, is gratuitous. Such an assumption could only be supported on the further supposition that the heathen had no truth which revelation could independently give to the world. But further discussion is impossible here.

RECENT THEOLOGICAL LITERATURE.

HAND COMMENTARY ON THE NEW TESTAMENT.

Among the many critical commentaries on the New Testament which have appeared and are appearing in Germany this is one of the most valuable. It is edited by Holtzmann (of Strasburg), Lipsius and Schmiedel (of Jena), and von Soden (of Berlin). The volume on the *Synoptics* and the *Acts of the Apostles* has recently been given to the public, and is the work of Holtzmann. He has contented himself in the introductory portion with an almost verbal transfer of his utterances on the same portions of Scripture in his *Introduction to the New Testament.* In the commentary we are, however, able to trace the influence of his views more in detail, as to their results. He does not comment upon the gospels one after the other in the usual manner, but treats the parallel sections in connection in such a manner as to bring out their peculiarities. The advantages of this method are very great. It contributes to brevity by avoiding repetition. At the same time it exhibits very clearly the commentator's conception of the relation of the synoptists to each other. It is impossible here to discuss the principles of the entire work, and we confine ourselves to a few remarks on his view of the Acts. This book, he thinks, was written, not by Luke, but about the beginning of the second century by some one who was under the influence of heathen Christianity. Here is the old

principle of the Tübingen school, which, though often "cast down," is hard to "destroy." It was written to make the preceding history of the Church comprehensible. On the other hand, he finds in the Acts no description of the progress of Christianity except a geographical spread of the Gospel. Just how a book having no peculiarity except that of describing the spread of the Gospel from land to land could aid in making the preceding history of Christianity understandable is not evident. In fact, the critics are having a hard struggle with the Acts. If it were not in the way they could get on so much more smoothly! But, alas! it gives them rough sailing. Paley's *Horæ Paulinæ* is a very old and old-fashioned book. But it rightly proceeds upon the modern critical supposition that the Acts in its relation to the other parts of the New Testament must be explained. We commend Paley to the critics.

DEUTERONOMY, BY DR. ADOLPH ZAHN.

NOT all the scholarship of Germany is on the side of the higher critics in their wild theories concerning the Pentateuch. Dr. Zahn has come out in a little work in which he attacks and satisfactorily answers the positions of the destructive critics, especially with reference to the Mosaic authorship of Deuteronomy. He is a fearless writer, unsurpassed in his scholarship, and vindicates the orthodox position with a gravity, learning, and force that will give the rationalists more trouble than they have anticipated. As the arguments have been ably presented on Old Testament questions in the *Review* we shall content ourselves with a few citations from Zahn's work. They will be seen to be far more radical than the utterances of the *Review;* but as they come from Germany they will doubtless not be accused of prejudice and ignorance. "Criticism has a demoniacal character." "Unfaith [the critics] would be glad if there were no Deuteronomy." "To designate the prophecies of the God of truth as interpolations is a crime [Frevel]." "The malice of the human heart, which rules the entire domain of criticism, here shows itself." "Criticism and churchly poverty are the equally wretched sons of the general defection from God and his word." "Criticism is born of the same spirit as social democracy. There is no longer any authority. Indeed, the critical theologians are more dangerous than the socialists, since they destroy the highest authority of the earth—the Holy Scriptures." These are, indeed, bitter words: but they are written by a man of learning and high position in Germany, whose writings are considered standard. He has seen the evil effects of the critical method as pursued by the extreme party in Germany, and designates the source from which the movement sprang. The less American theology has to do with such methods the better for morals and religion among us.

THE BOOK OF JOB.

A NEW book on *Job* is added to the already long list of recent German productions on that interesting portion of Scripture. This time it is by Professor Dr. Jul. Grill, of Tübingen, who proposes to reconstruct the

book in a wholly gratuitous manner. To say nothing of the fact that he neglects or is unaware of the existence of some of the ablest works on Job, which, had he studied them, might have changed his opinion in some respects, he is open to grave criticism in other particulars. He has made the new discovery that chapter xii, 4, *ff.*, xiii, 1, *ff.*, is an interpolation. The section of his work devoted to this discovery is the best in the book in point of critical ability. Verses 7–15 offer some difficulties, but Grill magnifies them by his interpretation, in order to give ground for their rejection. In chapter xi, verse 12 appears to Grill as a disturbing element between verses 11 and 13. He is in some respects pleased with Studer's discovery, that chapter xxxi properly joins on to chapter xxvii, 6; but because he is not disposed to transfer chapters xxix, xxx, to the beginning of the book, as Studer does, he simply declares them to be spurious, although he recognizes them as pearls equally with chapters xxvi, xxviii. An act of greater critical violence it would be difficult to imagine, although its like can be found in almost any of the critical works on the Old or New Testament. But the critics are making progress. Prior to Grill sixteen chapters had been disputed. He raises the number to twenty, or almost half the entire book of Job. In his wisdom he has discovered that one part of the book was written to justify Job in opposition to his friends. This made necessary a revision of the book from a theological point of view, in order to justify God in relation to Job.

TENDENCIES IN GERMAN LITERATURE.

Many of the peculiarities of English literature, as exhibited in preceding numbers of the *Review*, characterize equally the literature of Germany. Here, as there, we find little originality, and much criticism in every department. The theological world might be prone to think that only the Bible and the creeds are the subject of critical investigation; but such is not the fact. It is a time, not of production, but of investigation of the productions of the past. As the naturalist investigates external nature, so the theologian investigates the creeds. In both cases the process leads back to the past; and history to-day is but the unearthing and study of past events, with every thing which could possibly have had any bearing upon them; just as geology is not content with an examination of the surface of the earth. If the truth is worth having, the labors of the present day are as valuable as any that have preceded. The only caution necessary is in the spirit and methods upon which the investigation is conducted. Whatever the subject—history, theology, science, or biblical literature—the method of inquiry is too limited, and ends in results that, logical in form, are narrow and incomplete. Objection is raised not to the inquiring spirit, but solely to the inquiring method, which the investigator himself confesses is insufficient for broad and comprehensive work. It is evident that the historical method is applicable only to history, and that the scientific method is applicable to science; but critics combine the methods, and it is not surprising that the results are as confusing as they

are startling. Decided progress in investigation, however, is visible, when compared with former periods. Bad as it seems to-day, it was worse years ago. Men study more for the sake of finding the truth, and less for the sake of supporting an individual conception. The consequence is, far more satisfactory results, not only in theology, but in every department. With all the defects of the German theology of to-day it is far superior to that of fifty years ago. The old, hard rationalism of the past is about dead. The new rationalism, however, though less distinct in form and purpose, should be observed with the same caution as the old rationalism, because in effect it is as destructive of fundamental principles. Our age would not tolerate Semler, but, inconsistently enough, it listens to Wellhausen; yet the latter is more to be feared than the former. What we mean is, that the old method promoted infidelity, while the new method disguises the end it has in view. Scholars are allowing themselves not only a more minute, but also a more comprehensive method. But this is making specialization an absolute necessity. And just here is one of the marked tendencies, and at the same time one of the grave faults, of German thought and literature. Each department feels it necessary to maintain an independent position, and to explain itself by itself. Philosophy long ago cut loose from theology, and has endeavored to construct a system of thought for itself. One who will read the philosophical works of Germany thoughtfully cannot but see that just here is the source of its weakness. Now theology is demanding release from theology, and we predict a similar failure along that line. This whole tendency to specialization conflicts with the fact that all truth is a unit. Philosophy in Germany to-day admits that it has no field which it can call its own. It has run out upon many lines, and found the results unsatisfactory. Divided against itself, and its hand against every man, against theology, against science, it has fallen. German scientific literature is liable to the same criticism. But many German scientists are ready now to admit the mistake of making their specialty the sum total of thought and truth. But as all these independent branches of investigation have their special literature it is evident that the Germans are a reading people. Books, pamphlets and periodical literature are exhibited for sale every few rods along the streets in the cities of Germany. Let it be remembered, however, that more and more a literature on practical subjects, prepared for practical use, is making itself a necessity in the Fatherland. Further tendencies must be reserved for a future number.

RELIGIOUS.

THE "PROTESTANT ASSOCIATION" AND THE GENERAL SYNOD.

THE fight for the faith in Germany goes forward against all opposition. One of the most recent conflicts arose in the meeting of the Brandenburg Provincial Synod, when the election of representatives to the approaching General Synod came up. This election occurs every six years, and upon every occasion the same questions arise. The Provincial Synod is

composed of one hundred and forty-one delegates, of whom forty-nine belong to the confessional party, fifty-three to the party of positive union, twenty-nine to the middle party, and ten to the party of the left. These are ecclesiastical parties, but in some cases they represent also special theological tendencies. To the party of the left belong the adherents of the "Protestant Association," which represents the extreme rationalistic remnant in Germany. The confessional party and the party of positive union represent the orthodoxy of the German State Church. The middle party naturally looks both to the right and the left, and tries to be friendly with both. Hence they have favored the election of at least one delegate to the General Synod from the party of the left. When in the recent session of the Provincial Synod the question came up whether in the apportionment of delegates to the various parties one should be included from the left, the middle party favored as usual, and the positive unionists, led by Court Preacher Stoecker, took the same view. The confessionals declined. The positive unionists would not break with the confessionals, hence no delegate was chosen from the "Protestant Association." Of course the confessionals are accused of bigotry. Yet the positive unionists could have joined with the middle party, and then a delegate from the left would have been chosen. But they exhibited their theological preferences by voting, contrary to their convictions of policy, with the confessionals. The confessionals opposed on principle. They asserted that to elect a delegate from the Protestant Association would be to sanction their doctrine, which is as far from orthodoxy as possible. In fact, they asserted that to elect a delegate from the left would be to justify in the State Church the doctrine that "Jesus is the natural son of Joseph," held by the "Protestant Association." The confessionals, believing that Jesus is the Christ, the Son of the living God, could not justify the contrary view.

GERMAN VIEWS OF BOOTH'S "IN DARKEST ENGLAND."

It is very difficult for the German to find any thing of value in any religious movement in Germany which does not spring from a German source. The Salvation Army in Germany meets with no favor among the theologians. But Booth's plans for the benefit of London meet with favor in some quarters. The *Christliche Welt* recently contained an article in which it admitted that Booth is no enthusiast, and that he does not even appear to be a sentimentalist; and, after giving a full description of Booth's plans and Huxley's views (as if it made any difference what Huxley thinks about any movement inside of Christianity), says that only time can reveal their practicability. The article also proceeds upon the supposition that henceforth the Salvation Army will have to be counted in as a factor in the social forces of the world. The Salvation Army is precisely the antipodes of the highly cultured clergy of Germany. But notwithstanding the earnestness of many of the pastors in choosing between the two, one merely has to choose between "propriety" and "order," or "effectiveness."

ROMAN CATHOLIC AGGRESSION AGAIN.

In preceding numbers we have given specimens of the methods of attack upon Protestantism employed by Roman Catholics. The story of Rome's falsifications of history is a long one, and it will never end while the Roman Church and the Roman Pope have existence. Reformation we hold to be impossible. The whole fabric rests upon a falsehood, and it is well known that every lie demands another to sustain it. In the March-April number of the *Review* a Roman Catholic book was cited which attributed Luther's death to gluttony and drunkenness. This book was published by the sanction of the infallible Pope. Since then another lying story of Luther's suicide has been revived by Majunka, a Roman Catholic writer. Perhaps the Pope will sanction this story too. He most certainly will if the Jesuits think it for the interests of "Holy Church." But these things are not allowed to pass unchallenged by the Protestants of Germany, who are the superiors of the Roman priests and authors in scholarship, as in honor. A number of recent writers have exposed the falsification upon which Majunka bases the assertion of Luther's suicide, and openly calls him a "falsifier of citations." The refutation will probably reach many Protestants, but no Romanists, while Majunka's falsification will unfortunately reach all Romanists and many Protestants who will not see the refutation. If libel against the living is punishable by law, should not the law set up some kind of barrier against the defamation of the fair fame of the dead by those whose decency has been exchanged for a cowardice which will "war with cold unconscious clay?"

GERMAN EVANGELICAL LEAGUE.

Against the aggressions of Rome this organization has been called into existence, and is doing heroic and noble service. It has branches in all the universities and throughout the country generally. They avoid the methods of their opponents as far as possible, even apologizing when it is necessary to seem a little severe. But they are publishing small pamphlets, which can be read easily at a sitting, on all the phases of the issues at stake between Protestantism and Romanism. These tracts are written by the ablest theologians of all parties; for, however divided among themselves, the German Protestants are one in their opposition to ultramontanism. Large and enthusiastic meetings are held by the branch leagues, addressed by the ablest speakers to be obtained. The amount of information thus disseminated, and the spirit of watchfulness they excite, may be counted upon as very effective checks to the progress of Roman Catholicism. The Protestants, ground between the upper and nether millstones of Romanism and Socialism, are still trying to preach repentance and salvation to the people, and their task is a difficult one. This Evangelical League is a right arm of power in the performance of their duty. It is too early to predict whether the Jesuits shall be re-admitted to Germany, as the Romanists demand, but this league is joining with all patriots to prevent it.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE English Reviews are giving expression to opposite opinions concerning the demand made on Mr. Parnell by the moral sense of Christian people in England to retire from the political leadership of the Home Rule party. The rationalistic *Westminster Review* censures Parnell, not for his gross violations of the seventh and ninth commandments, but because his personal ambition, by moving him to trample on every consideration of prudence, honor, or patriotism, has made him "something less than the meanest of his subjects who love their country." But its heaviest censures fall upon the public conscience of England, which made his leadership no longer possible. But for this, despite his vices, his leadership might have continued and "all have been well." Evidently there is a great gulf between the moral sense of Christian England and that of the *Westminster Review*. A *Nineteenth Century* article discussing this Parnell scandal approves of "the interweaving of morality with national politics as a sign of progress toward a higher civilization." But with singular inconsistency it condemns those Englishmen who "closely connect personal morality with individual politicians." Yet it fails to show how a man who is personally immoral can be politically moral. Arguing on Parnell's adultery, it minifies that social vice by affirming it to be, not a *crime*, but only a breach of a civil contract. It further declares that claiming domestic virtue to be a necessary attribute of beneficent statesmanship is to maintain "a superstition susceptible of scientific disproof;" although this "superstition is ennobling to those who cling to it." On this contradictory assumption it grounds a protest against the social ostracism of the political adulterers as being "grotesque persecution!" Moral reprehension, it says, should be the limit of his punishment! The *Fortnightly Review* has a paper which breathes a still lower moral tone. It also minifies the crimes of adultery and lying, sneers at the popular condemnation of Parnell's vices, ignores the authority of the decalogue as a standard by which to estimate the quality of his offenses, and designates the outcry against him "a demoralizing outburst, unreal, if not consciously insincere, and unworthy of consideration." In dignified contrast with these immoral apologies for an impure deed is a morally high-toned and noble letter in this same *Review* from the pen of Newman Hall. Speaking for his Non-conformist brethren as well as for himself, he says, "The moral law is at the basis of government, the function of which is to protect all alike in their property, reputation, personal security, and the sanctity of home. Those who notoriously disregard these obligations are obviously unfit to make and execute laws for upholding them. Morality is therefore an essential qualification. They who undermine the founda-

tion should never be trusted to erect the superstructure." These are golden words. The flippant protests of the above-named papers against the condemnation of morally rotten politicians called out by the impurities of Dilke and Parnell shrink into insignificance at the touch of Dr. Hall's pregnant syllogism, which—may we not fitly add?—is as applicable to our politicians in America as it is to the members of the British House of Commons. Good legislation cannot be expected to proceed from corrupt men. It is only the good tree that produces good fruit. Therefore all good citizens should resolutely refuse to vote for any man whose life is in deadly opposition to the decalogue and to the law of love.

THE *Christian Thought* for February treats of: 1. "Primitive Theism;" 2. "Life and Teachings of Krishna;" 3. "The Spiritual Man;" 4. "The Three Theories of Human Origin;" 5. "Philosophic Views of the Trinity;" 6. "Bearing of the Study of Natural Science on our Religious Ideas;" 7. "Heredity and Christian Doctrine." The first of these papers summarizes the evidence contained in the sacred books and traditions of ancient nations which justifies the belief that all races of men were originally monotheists, and became such through a universally diffused revelation. In the second paper the contention of infidels that the Hindu Vedas were of vastly higher antiquity than the Old Testament is conclusively disposed of, as is also the pretense that the character and teaching of Jesus were derived from Krishna, a Hindu god. The third article is a lucid comparison of the Egyptian, Hindu, Greek, and Roman ideal man with the Christian man as portrayed in the New Testament. Holiness, through regeneration, consummated in the resurrection, and finding "its ultimate term in the restoration of a whole humanity," is the gospel concept of the ideal man. The fifth paper is metaphysical and acutely discriminative; but the mystery of the trinity, being inexplicable by finite minds, is scarcely illuminated, much less solved, by this well-meant endeavor to explain it. In the sixth paper the writer curiously speculates on the problem whether the present order of things is, or is not, operating toward such a transmutation of forces as will bring about a gradual production of higher forms, including man himself. A curious speculation, truly, yet by no means skeptical in spirit and aim. In the seventh paper Dr. Deems discourses ably, practically, plainly, and religiously on the varied forms and effects of heredity.

THE *Andover Review* for March contains: 1. "The Proximate Causes of the Crucifixion;" 2. "University Extension in England;" 3. "Some Philosophical Aspects of the School of 1880;" 4. "What is Reality?" 5. "Editorial." In the first of these papers certain texts are cited to show that Christ, aware of the purpose of his Pharisaic enemies to kill him, so arranged his movements as to make that public entry into Jerusalem on which his foes grounded their charge of his aspiration to kingship, which determined Pilate to condemn him to a mode of death which fulfilled the prophecies and created the conditions needed to fur-

nish proofs of his resurrection. This unique article is exceedingly interesting. The second paper is a succinct account of the origin, growth, and methods of the movement, begun in England thirty years since, for the extension of university teaching among the people by means of local lectures by university men to organized classes of students in all parts of the country. There are over 41,000 persons now in such classes, which, like our Chautauqua circles, are adding much to the intelligence of the people. The leading editorial offers testimony from the writings of Canon Luckock, Canon Liddon, and Dr. Delitzsch to prove that these distinguished men may be reckoned among the supporters of its pet theory concerning Christ's "preaching of the Gospel to the dead." It objects, with Dr. Luckock, to the opinion of "a second probation" as "inconsistent with Scripture;" but holds to one "universal Christian probation," in consistency with which Christ descended into the region of the dead and offered them salvation as "a part of the redemptive process." Yet it holds this opinion, as Dr. Liddon did, not *de fide*, but as a speculation resting on a basis of theological probability, though "not clearly revealed." It further rejoices that "the tendency of modern theology is to widen its apprehension of the scope and method of Christ's redeeming work." Perhaps it is justified in Christians—this self-satisfaction—albeit until "the great gulf" which Jesus affirmed Abraham saw between the unbelieving and the believing dead is bridged we can see no reason for joyousness in the growth of a speculation which has its root, not in revelation, but only in a sentiment.

The *Presbyterian Quarterly* for January discusses: 1. "St. John's Argument from Miracles;" 2. "A Recently Proposed Test of Canonicity;" 3. "The Fatherhood of God;" 4. "The Spoiling of Dr. Dryasdust;" 5. "The Union for which Jesus Prays;" 6. "New Testament Terms Descriptive of the Great Change." This Quarterly aims to represent the Presbyterians of the South. It is edited with spirit and ability. The first of the above papers shows that the miracles recorded by John were "wrought in the domain of matter, discernible by the physical senses, and could not be accounted for by the operation of the forces of nature without special divine intervention." This latter point is sustained by a skillful analysis of the miracles in the light of modern science. It is a unique article. In the second paper the theory of Dr. Briggs, that the inspiration of a writing is determined by the testimony of the Holy Spirit in the heart of the individual believer, is drastically reviewed and clearly shown to be mystical, radical, and revolutionary. Its writer is correct when he says that it saps the foundations of the Christian system by questioning the validity of the historical and miraculous testimony upon which it partly rests. The third paper defends the doctrine of the original common Fatherhood of God to the human race against the theory that unfallen Adam was not a son, but only a servant. The merit of this well-written article is seriously lessened and its arguments blunted by its hard conclusion, that the non-elect are in no sense God's children, but

"the children of the devil." The doctrine of election, it says, saves theology from universalism. Of the fifth and sixth papers we have only space to say that they contain sentiments upon which John Calvin and St. Augustine would have indorsed *placet* in capital letters.

THE *Contemporary Review* for February treats of: 1. "Popular Movements in India;" 2. "The Ethics of Wine-drinking and Tobacco-smoking;" 3. "Ancient Church Endowments;" 4. "Romance Realisticized;" 5. "Anglo-Catholicism and the Church;" 6. "Persian Civilization;" 7. "Lord John Russell;" 8. "The Realities of Christianity;" 9. "Aristotle as a Naturalist;" 10. "Athens Revisited." The first of these papers shows that India is waking up from its long intellectual sleep and exhibiting signs of inspiration begotten by the influences of modern Christian civilization. Its native leaders, never so loyal to England as now, are about to send a deputation to London to ask for important social and political reforms. The second paper, by Count Leo Tolstoi, will interest thoughtful temperance men and women. It treats of the mental and moral effects of alcoholic drinks, opium, tobacco, and other brain-poisoning stimulants. The Count deals very trenchant blows upon the habit of using tobacco, which, he says, "is probably the most wide-spread and baneful of all." Perhaps Tolstoi exaggerates in saying this. Yet his paper merits the serious consideration of all who admit that no man can innocently indulge in any thing that is injurious to the brain or conscience. In the fifth paper Principal Fairbairn subjects modern Anglo-Catholicism to searching examination in the light of the New Testament, and finds it essentially different from that ideal Church of apostolic times which was constituted, not of priests and ceremonials, but of the people of God. "Wherever they are he [God] is, and the Church through him in them; and as God's are a free people, he allows them to organize." This is a brilliant paper, but to High Churchmen it will be as snuff to sensitive nostrils.

THE *Canadian Methodist Quarterly* for January has: 1. "Messianic Prophecy;" 2. "Law and Love;" 3. "Mosaic and Mosaic;" 4. "Methodist Liturgy;" 5. "Some Elements of Pulpit Power;" 6. "A Plan of Bible Study for Sunday-Schools;" 7. "A Brief Examination of Professor Workman's Teaching and Methods." We note only the first and seventh of these papers, which critically and ably expose the palpable fallacy of Professor Workman's unscriptural theory concerning Messianic prophecy in the Old Testament—to wit, that though there are Messianic passages in that Testament, yet not one of them "refers directly and predictively" to the historic Christ. In the first of the above-named articles J. M. Hirschfelder, after contrasting the ambiguity, obscurity, and conventionality of heathen oracles with the clearness, perspicuity, and decisiveness of Scripture prophecy, exegetically demolishes Workman's definition and context of the Hebrew word for prophecy, and proves that its etymological signification is, "the foretelling of future events." He then examines several passages generally recognized as predictive of the historic

Christ, and shows the impossibility of their reasonable interpretation on Dr. Workman's theory. In the seventh article Dr. E. H. Dewart demonstrates, with logical accuracy, that Dr. Workman's unorthodox theory, by placing Scripture prophecy on the same level with heathen prophecy, robs it of its specially divine character, disparages its predictive element, excludes the Christ of history from the Old Testament prophecy, and undermines belief in the miraculous prediction.

THE *Universalist Quarterly* for January has: 1. "Higher Uses of the Imagination;" 2. "Some Aspects of the Miraculous in the New Testament;" 3. "Christianity not a Development but a Revelation;" 4. "The Making of a Nation;" 5. "Some Aspects of Modern College Life;" 6. "John Henry Newman." The first of these papers is a pleasing essay on the relations of the imagination to our ideals of life, to our faith in God, and to our interpretation of biblical revelations concerning the realm of the spiritual. The second dwells somewhat vaguely on the purpose of the "miraculous in the New Testament" as not chiefly intended to be a demonstration of Christ's Messiahship, but "rather a fundamental process of the divine Being," whatever that may mean. The third paper very clearly proves that paganism could not have produced Christianity; but in its argument on the inadequacy of Judaism to effect it it overlooks the many points which establish the identity of the Jewish and Christian Church in that the germs of the latter were in the former. The fifth article reflects sharply on the inefficiency of the modern college, emphasizing the evil influence of college athletics and college clubs on its discipline and on the moral and intellectual development of students. Perhaps its writer is too sweeping in his charges; nevertheless his facts call for the serious consideration of educators. In the sixth article the late Cardinal Newman is briefly sketched and warmly eulogized.

THE *Theological Monthly* for February has: 1. "Messianic Prophecy;" 2. "Ecce Christianus;" 3. "Later Life of St. Bernard;" 4. "The New Apologetic;" 5. "Οὐ μή in the Gospels;" 6. "Indian Ghost Dance;" 7. "Nature and Amount of the Scriptural Evidence for Episcopacy." The first of these papers, by Prebendary Reynolds, is of value to the preacher who seeks a well-considered *résumé* of texts which may be accepted as Messianic. In the second paper, J. P. Lilley begins a series on the primary elements of Christianity and on the Christian life. He purposes to show what points of Christian belief shall be held as vital and permanent. In this first paper he sketches "the historic origin of the name." The third paper treats principally of St. Bernard's controversy with the rationalistic Abelard, of that good monk's concept of faith, and of his deep spirituality. The fourth paper warmly commends a recent volume, entitled *The New Apologetic*, by Dr. Watts, of Belfast, who strikes with an iron hand the "cant" of the higher criticism, which it designates "a word to conjure with." The fifth paper shows by citations that Christ in his frequent use of Οὐ μή, which, says its author, is the

"strongest negative of which the Greek language is capable," always gave it its greatest strength. In his lips it means *certainty*. The sixth paper graphically pictures the ghost dance of our Indians, notices its resemblance to the dance of the Australian aborigines, and briefly describes the supernatural concepts associated with it.

THE *Quarterly Review of the United Brethren in Christ* for January treats of: 1. "The College and the University;" 2. "Rights and Duties of the Laity;" 3. "Some American Problems;" 4. "Bible Natural History;" 5. "Probation After Death." In the first of these papers Professor I. A. Loos objects to the prevailing American practice of designating preparatory institutions of learning universities. The college, he insists, is for higher preparation and training; the university is for advanced inquiry and for specialized investigation. He urges the leaders of his Church to raise their institutions to a high grade, and to give them a name which fairly represents their quality and actual work. The second paper discusses the "drink question" and the "race problem." For the final solution of the former it demands legal prohibition; to settle the latter it looks to Christian influence teaching men to be just, and to the blessing of Providence for the efficiency of that teaching.

THE *Fortnightly Review* for February discusses "Russian Finance," especially noting the sufferings of the peasantry caused by the state taxes. It has a paper on "Public Life and Private Morals," which is ethically unsound. An article on "The Road to Peace" favors trades-union organizations, but counsels social reformers to depend for success not on physical but on moral force, gradually and wisely applied. A charmingly written paper on "The Celt in English Art" claims that modern decorative art, painting, handicrafts, and literature are all Celtic. To the Celt also, says this article, we owe our current radicalism, socialism, and secularism. In the term Celt he includes the Highland Scotch, the Welsh, the Irish, and the Celtic portions of England. But this writer fails to note the historic fact that the best qualities of Celtic character were undeveloped until it was modified and improved by amalgamation with Teutonic solidity and endurance. "The Soul of Man Under Socialism" is the title of a nebulous, illogical, unethical, and fanciful paper by Oscar Wilde, which may be described as the gospel of the impossible.

THE *Westminster Review* for February opens with a scathing protest against the government of India for its sufferance of the Hindu abomination of "Child Marriage in India," and for its failure to mitigate the misery of widows by enacting laws favorable to their re-marriage. The deplorable condition of women in India is a dark blot, not only on the scutcheon of Hinduism, but also on humanity. In a second article this *Review* discusses "The Ethics of Copyright," claims that an author's copyright ought to be perpetual, and condemns our recent copyright act as being more in the interest of American publishers than of authors. In

a third paper "The Labor Battle in Australia" is graphically described, and the violent measures of its "trades-union organizations" deservedly condemned. The fourth paper reviews Mr. Reid's *Life of Lord Houghton*, which it esteems valuable, not because its subject was "a really great man," but because, being a social favorite, his biography is a picture of European society as he saw it for nearly three quarters of a century. The fifth paper reviews *Baillon's Medical Botany*, pronouncing it a valuable contribution to botanical science.

THE *Nineteenth Century* for February treats of "Cardinal Newman's Skepticism." Its thoughtful readers will be inclined, by its dissection of Newman's mental history, to conclude that his morbid habits of self-introspection led him into a maze of religious doubt from which he vainly sought to escape through blind submission to the pretended authority of the papal Church. In a judicious article on "Trades-Unionism in Australia" it is shown how a very formidable strike, embracing all of the principal labor organisations in that country, miserably failed because of its violent and unlawful measures. A paper entitled "A Japanese View of New Japan" points out the causes which have recently begotten popular dislike of England, and a growth of popular favor for Germany among the Japanese. English merchants and land-holders persist in holding on to certain exemptions from taxation, originally forced from the Japanese government, which give them advantages over natives. The latter strongly and properly object. They demand equal taxation. Hence the conflict, and hence also a decrease in trade with the British. In the closing paper of this *Review* Mr. Gladstone demolishes Professor Huxley's contention that in the "swine miracle" our Lord did injustice to the owners of the swine, because keeping them "was a lawful occupation."

THE *Methodist Magazine* (Canadian) for March is mostly filled with interesting articles on Wesleyan Methodism pertinent to the centennial of our founder's death.——*Seventy-second Annual Report of the Missionary Society of the Methodist Episcopal Church for* 1890. This portly volume must convince every candid mind that Christianity is a real force in the human heart. It states that during 1890 our Church gave $1,135,271 82 for its missions in every part of the globe, and that since 1820 its aggregate receipts have been $24,623,042 66.——The *Chautauquan* for March combines with rare skill the entertaining and the instructive in literature. The *Missionary Review of the World* for March holds its high position in the van of modern missionary literature. It has strength, breadth, depth, and enlightened enthusiasm.——The *Gospel in all Lands* for March is characterized by more than its usual variety of topics and by the value of its missionary statistics.——The *Wesleyan Magazine* (London) for February is characterized by the variety and ability of its papers on historical, biographical, scientific, missionary, and spiritual topics.——*Harper's New Monthly* for March is very attractive. Its illustrations of "The Argentine Capital" and "The Literary Landmarks of Edinburgh" are very fine.

BOOKS: CRITIQUES AND NOTICES.

THE RULERSHIP OF THE WORLD.

THE sovereignty of the world is man himself. Hitherto, he has been in subjection to outward or mechanical force; to nature; to civil government; to institutions; to customs. Hereafter, he is to rule himself by the power of self-culture and the regulative instincts and influences of religion. It is a significant remark of an eminent philologist that "the library is yet to rule the world." The book enlightens, invigorates, commands, and exercises dominion over the race. This is the supreme force—*library-culture*. The following books will contribute to self-mastery and self-development: *Biblical Commentary on the Prophecies of Isaiah*, by Franz Delitzsch; *Veni Creator*, by H. C. G. Moule; *The Living Christ and the Four Gospels*, by R. W. Dale; *The Writers of the New Testament*, by W. H. Simcox; and *A History of Greek Literature*, by T. S. Perry.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Biblical Commentary on the Prophecies of Isaiah. By FRANZ DELITZSCH, D.D. Translated from the fourth edition. With an Introduction by Professor S. R. DRIVER, D.D., Oxford. Vol. II. 8vo, pp. 473. New York: Scribner & Welford. Price, cloth, per vol., $3.

Of the scholarly commentaries on Old Testament books written by German critics none occupies a higher place in the esteem of Christians, or is consulted oftener by the more advanced students of biblical literature with expectation of reward, than the different works of the late Professor Franz Delitzsch, of Leipsic. The general deference to his teachings arises, in part, from a recognition of his critical judgment, his abundant exegetical resources, his adroitness and patience in the execution of his tasks, and, in part, because of his pronounced Christian faith, and his known reluctance to depart from historic conceptions and conclusions respecting the literary questions of the Bible and the interpretation of its revelations. He has, therefore, the advantage that accrues from acknowledged sincerity of purpose, nobility of character, and the splendid equipment of a disciplined and well-informed mind. Familiar as scholars may be with his works, the present volume, containing the latest revision of the author, will be esteemed the more highly because it contributes to the settlement of the perplexed "Isaian question," respecting which Delitzsch has held either a suspended or divided judgment. Resuming his expositions with the twenty-seventh chapter of Isaiah, he continues with carefulness, throwing light upon obscure passages, giving force to certain phrases hitherto considered unimportant, and bringing out the full meaning of the discourses of the prophet until he arrives at the fortieth chapter, where his readers pause to hear his words of introduction to the second part of the wonderful book. In his ordinary study of the first

part, whether it is of a prophecy directed against a city or nation or a rebuke of Israel for its idolatries and general spiritual supineness, the author maintains himself at the high level of dignified research, and shows a most intimate fellowship with the spirit and designs of the prophet. He writes as if Isaiah had privately communicated to him the force and significance of his most ambiguous announcements, and also the strength and beauty of those more fundamental principles of the Israelitish religion always manifest in the Isaian undertone and development of the divine messages. Hence the exposition is marked for clearness, conciseness, penetration into the hidden sense, vigor of expression, and a warmth of feeling that had its origin in a refreshing communion with the truth.

The greatest value of the work lies in the writer's treatment of the critical question of the authorship of the second part—chapters xl–lxvi. Understood or misunderstood, Delitzsch may be employed by conservative critics in their task of supporting the theory of the single authorship of the entire prophecy; for while he is fair enough to give due weight and validity to objections of scholars whom he considers as competent to investigate the subject as himself, and while he at times hesitates to decide for or against the theory, the arguments and suggestions he urges in favor of it countervail against the specious theorizings and plausible conjectures of those who satisfy themselves that the second part is the product of a prophet of the exile. As respects certain portions of the prophecy, he is inclined to attribute them to other than Isaiah's hands; but in such cases he regards them as Isaian in tone, and the development of the germs of the prophet's teachings. Allowing that later prophets added their discourses to those of the original Isaiah, and that they were bound together, constituting the book bearing his name, Delitzsch still maintains that the greater portion of the second part is strictly Isaian, so that in general terms he may be understood, notwithstanding his concessions and perplexities, to favor, even if he cannot definitely prove, the theory of the single authorship of the prophecy. On page 209, in his discussion of verses 15–17 of chapter xlv, he accepts their Isaianic feature, and elsewhere detecting, as he believes, an un-Isaianic element, he wonders if it is an interpolation or the honest work of a later prophet. With his slight wavering now to one side and then to the other he is generally governed in his conclusions by the view, as expressed on page 128, that the first part of Isaiah is the "staircase" that leads to the second part, and that the author of one could be the author of the other. One must carefully read pages 122–125 to discover not only the majesty of the great prophecy, but also its Christological character, and to enable him to judge of the possibilities of Isaiah's being the author of the second part. Delitzsch admits that its writer seems to occupy a different view-point from that of the writer of the first part; but this is not conclusive argument against single authorship. Supposing that the deuter-Isaiah is not pre-exilian in his view-point, it does not prove that he actually lived in the period of the exile. If he were an exilian writer, it is strange that his name was lost to the world, especially since, as Delitzsch holds, nothing more splendid can be

found in the Old Testament than these discourses. That so eminent a prophet should vanish, and never be known in history, requires explanation. To this must be added that the prophets of the captivity are known, but to none of these—as Ezekiel—is the second part attributed. Besides, it is equally remarkable that if the second writer was a different person from the first he should have written in the Isaian style, recorded the Isaian teachings, and exhibited the Isaian spirit in his superior production. Evidently he sunk his individuality in that of Isaiah in order to gain currency for his prophecies, but this kind of self-obscuration is a difficult feat even if inspiration should lend its aid. As usual with commentators, Delitzsch appropriates the suggestion of Ruckert of the trilogical arrangement of the prophetical discourses, and develops them with surpassing beauty according to this general idea. We lay down the volume with satisfaction because of its erudition, its exegetical expositions, its rich unfoldings of truth, and, above all, its suggestive defenses for the theory of the Isaian authorship of the collection.

System of Christian Theology. By HENRY B. SMITH, D.D., LL.D. Edited by WILLIAM S. KARR, D.D., Professor of Theology in Hartford Theological Seminary. Fourth edition, revised. With an Introduction by THOMAS S. HASTINGS, D.D., LL.D. 8vo, pp. 641. New York: A. C. Armstrong & Son. Price, cloth, $2.

System is unavoidable; it is a necessity in theology. Discovering the doctrinal germs in the biblical revelations, it is incumbent on the theologian to develop them according to their meaning, and impose a true and exact interpretation upon every suggestion, every incident, every teaching that in any way and to any degree will serve to make clearer the message of God to man. This work he cannot do without ample knowledge of the Scriptures, nor without a reverent and conscientious study of Providence in human history, which, as a revelation both of the divine character and the divine purposes, is quite as instructive and significant to one competent to discern its manifestations as is the verbal record of the Bible. The chief danger to the theological interpretation of the divine character, government, and the mysteries of redemption is the spirit of prepossession, or the overshadowing influence of the scholastic *régime* to which nearly all biblical students are subjected. The demand for free and independent inquiry is crippled by an inherited bias that pollutes, paralyzes, and degrades the activities of the intellect, and as a consequence infects the final result of sober investigation. Dr. Smith, able in every sense for his task, and producing, with the aid of friends who acted as redactors, a most excellent volume, was a subject of the bondage of which we write, though there is a certain freedom of thought and expression, a certain *abandon* of belief and yet a compactness and directness of intention, that relieves the work to some extent of the *odium theologicum* that usually attaches to systematic theologies. In characterizing the author as a writer in bonds we do not mean any specific criticism, for he was on a level with his contemporaries, and freer than many of them. He wrote as it is customary to write theology. It is for this reason that

the general trend of his work is not unlike that of his predecessors, embracing the same subjects with their divisions and subdivisions, elaborating the common doctrines with the usual forms of logic, and supporting the whole system by a resort, with the necessary amplifications, to those Scriptures that have always been employed by men of his school in their dilemmas and emergencies. Hence, an air of familiarity broods over the pages of the work; old-time pictures re-appear with new luster and in modern frames, beautiful though antique; and the impression of the whole is that though the writer was progressive the conclusions are of the old sort, and theology is the same yesterday, to-day, and forever.

Another view of this masterly treatise is possible—we may now say necessary—because with marks of bondage in his constructive task the author was a profound scholar, and gave to theology a broader meaning, if he did not originate a bolder type of thought, than it has received at the hands of others. In many respects—as in illustration, definition, modification of conservative ideas, and recognition of the limits of thought—he was a model, and ventured further toward a radical reconstruction of the old system than some would approve. If in the treatment of the divine nature and attributes he followed the usual course—if he is not distinctively strong in the department of Christian anthropology, and if he writes with an unsteady hand respecting sin, being biased by education—it must be allowed that in the discussion of redemption, with Christ as the great figure in the scheme and the powerful influence of all history, he rises to the sublimity of the theme, and both masters and is mastered by its greatness and divinity. It is not Puritan theology that is wanted, nor Calvinistic theories, nor an Arminian system exactly, but a theology that rests chiefly on the Christological elements of prophecy and the New Testament. Christ is theology itself. To this view the lamented author was committed, and in spite of dogmatic restrictions, inevitable in these times, he elaborated it with scholarly fairness and a conciseness of expression and form that contrasts with the sloshy and wordy intellectualities of old-time theologians. We cannot agree with him in all his preliminary teachings, nor do we accept all his conclusions on fundamental points; but so far as he aims to set forth theological ideas in their true light, contrasting theories and systems, and weighing all things according to the Scriptures, we have no reason for taking exception to his work. The volume reaches us in an unrevised state, the author having left his material so unfinished as to require editorial supervision before publication. In its present form it will be useful because it will open the door not only to the life of a thinker, but also to the larger realm of biblical truth, without a knowledge of which theology itself will be vain.

The Living Christ and the Four Gospels. By R. W. DALE, LL.D., Birmingham [England]. 12mo, pp. 299. New York: A. C. Armstrong & Son. Cloth, $1 50.

Dr. Dale, in writing for the average reader, employs enough of critical evidence to support the general propositions he has in view, but does not burden his work with technicalities or the scaffolding of metaphysical

thought. He aims to show not only the authorship of the four gospels—that is, that they are the products of the four evangelists, but also the truthfulness of the account of Christ's life, in order to stimulate faith in the teachings of the Christian religion. Strauss contested the history of Christ; Baur and his disciples disputed the authorship of the books containing the history. The former is an historical question, the latter a literary question. The author recognizes the distinction, and proceeds with his argument, basing it primarily upon the historical and secondarily upon the literary question. He attaches great weight to Christian experience in proof of the truthfulness of the story of Christ, discussing its origin and validity, and showing that it is impossible without the Christ of the gospels. To Christian men experience must vindicate the gospel story. In the presentation of this truth the author is not unmindful of apparent weaknesses and objections that may be charged against it; hence, he considers them at length, showing that, after all, the truth of Christianity has its strongest verification in experience. He expends most of his thinking and investigating on the literary question, chiefly because the battles of criticism are over this question. In addition to strong and irrefutable arguments of his own in favor of the historical authorship of the four gospels he quotes liberally from, and comments with vigor upon, the testimony of several Christian Fathers, among them Eusebius, Irenæus, Tatian, Justin Martyr, Papias, and Polycarp, riveting his conclusions by indisputable historical facts such as the reasonable critic must accept. If the author does not contribute much that is essentially new, he so states the order of proofs and gives such value and dignity to history as to silence skeptical presumption and answer the querulous spirit of criticism.

A History of the Jewish People in the Time of Jesus Christ. By EMIL SCHÜRER, Professor of Theology at the University of Giessen. Being a Second and Revised Edition of a *Manual of the History of New Testament Times.* First Division: Political History of Palestine from B. C. 175 to A. D. 135. Translated by Rev. JOHN MACPHERSON, M.A. Vol. II. 8vo, pp. 407. New York: Scribner & Welford. Price, cloth, $3.

Professor Schürer, in whatever he writes, gives evidence of vast learning and careful preparation for his task. He is a voluminous reader, searching all literature, especially the German, for facts, opinions, and general information of the subject he discusses, and bringing forth things new and old from the great store-houses of human thought. He readily absorbs all that he discovers, and assimilates the whole into his own intellectual life, from which view-point he proceeds with the development of his theme. Discovering this to be his method of preparation, we cannot resist the impression that he is wanting in original force, being over-dependent on the trend of scholarship in the department he is investigating, and that he surrenders independent inquiry to the literary or historical judgment of predecessors and contemporaries. He is deliberate in style, but not fruitful of ideas; he is compact in form, but not always precise and clear; showing, not the decadence of intellectual powers but the slow drift and

the mechanical process of too great contact with other minds. Notwithstanding this mental characteristic of the author, his work is masterly in its exposition of the Jewish period from B. C. 175 to A. D. 135; but its masterly character is due to his absorbing and assimilating, rather than his original and independent, methods of investigation and study. In the second volume he has in view, and discusses with rare historic discrimination, the Herodian epoch, including the provincial governorships in Palestine, the great war with Rome, A. D. 66–73, and the period from the destruction of Jerusalem to the overthrow of Bar-Cochba, depending upon a multitude of modern writers for his facts, and drawing his inferences with a generous regard to the latest results of historic criticism. As an example of style, mental dependence, and liberal tendency, we refer (pp. 105–143) to his protracted discussion of Luke xi, 1–5, in which the valuation census of Quirinus is historically considered, the opinions and arguments of Wieseler, Gumpach, Huschke, Hilgenfeld, Ebrard, Keim, Schenkel, Ewald, Zumpt, Josephus, and many others being turned over in his mind, and set one against another, with the resultant conclusion that Luke was in error in his statement, because history knows nothing of the imperial census of which he writes. Whatever the difficulties in the vindication of Luke, it is apparent that Dr. Schürer relies more upon the antagonistic than confirmatory arguments of others for his final opinion. Based as the latter is upon the alleged silence of history, it is not conclusive against Luke, for all the history of that early period was not written, or if written it has been lost. It is too soon to declare errors in Luke when Roman history, through archæological channels, may yet reveal unwritten accounts of the days of the Son of man. We therefore read the author without accepting his conclusion. Valuable in some respects as foot-notes are, this work is burdened with them. The author seems unable to say any thing without referring to some writer as the source of what he says, but this is in keeping with the law of his mind and the process of his preparation. With its mass of learning, its circumspective survey of the whole field, and a compact adjustment of abundant materials to its purpose, the book is clearly of great value; but no reader who wishes to be an expert in Jewish history will be satisfied with this work. It will stimulate him to further research, and point to sources which he will investigate for himself, doing in this respect what many other books fail to do, and are therefore barren of result.

Veni Creator: Thoughts on the Person and Work of the Holy Spirit of Promise. By the Rev. H. C. G. Moule, M.A., Principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge. Second edition. 12mo, pp. 252. New York: Thomas Whittaker. Price, cloth, $1 50.

We would not eschew a technical treatise on the functions of the Holy Spirit in the economy of redemption; but so long as works embodying practical discussions of his personality and influence in the kingdom of God are issued from the press we shall seldom need the more formal and theological amplification of the subject. Principal Moule has contrib-

uted a helpful discussion in his *Veni Creator* to the literature in this department of study. In the beginning he evinces a theological bias, but he is so scriptural in the development of the main points that the reader is quite as inclined to accept the theology as the Scriptures. However, it is in the delineation of the detailed work or office of the Spirit that the author exhibits, not only the resources of the student, but the hallowed influence of a spiritual mind, imparting to his readers a measure of the inspiration and exaltation that animated him in the preparation of his book. It is not a cold, passionless discussion, or the residuum of a narrow speculation that is offered in this volume; but rather we find a warm and regenerating spirit in its teachings and doctrines, and such familiarity with their power in the life as can come only from their experience in the heart. He traces briefly the relation of the Spirit to the Scriptures, finding them authoritative because the Spirit was given to the writers thereof; but he advances no theory of inspiration, and merely suggests, without solving, some critical questions that the strict theologian could not overlook. In dealing with the Spirit's functional processes, such as convincing of sin, glorifying Christ to the soul, producing fruit in the life, and working according to faith and love, he depends largely for information upon John and Paul, passages from whom he interprets in an exegetical way, and supports thereby the general proposition of the power of the Holy Ghost in human experience. The value of these expositions is not that they are unique or new, but that, taken together, they represent the Holy Spirit as the Enlightener and Helper in our struggles with sin. Reading this book, we feel that there is a power that makes for righteousness, and that with its help we may master the situation in this world. We urge ourselves, as we contemplate the ever-present Spirit, to rise to the opportunities that are before us in the Gospel, and become truly, what we are called to be, the saints of God.

The Sibylline Oracles. Translated from the Greek into English Blank Verse. By MILTON S. TERRY, Professor in Garrett Biblical Institute. 12mo, pp. 267. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

The history of the ancient Sibylline Oracles is interesting from the light it throws upon the literary character of peoples who lived prior to the Christian era. Of the truthfulness of the presumption that there were ten prophetic women residing in various countries who revealed the destinies of individuals and nations, and so were authoritative expounders of duty both to senates and rulers, there is now no proof; but tradition mentions the belief, and endows it with the force of fact. Whether by ordinary processes, such as the destruction of their books by fire, as in the burning of Rome, or otherwise, the original oracles disappeared, and, as was common to the ancient period, a number of pseudographical books, written chiefly by Jewish and Christian writers, appeared as substitutes, and have been transmitted, with many modifications, emendations, and imperfect redactorships, to the present time. It is in particular the twelve books largely impregnated with Christian ideas, and constituting the substance of the

surviving oracles, that Dr. Terry has translated and now offers to the reading public. Antecedent to translation, and in preparation for it, he was compelled to examine both the Latin and Greek versions, with the opinions of specialists in that department, that he might properly choose a text which exhibited the fewest imperfections and represented most obviously the spirit and design of the writers. In this preliminary work of selection he was as fortunate as in the more mechanical and painstaking work of passing from Greek into English. Observing the hexameter style of the Christian poets, and conforming to their religious conceptions, however errant or satisfactory, he has produced a very faithful translation, but he also reveals the "sluttish" character of their literary habits, and the absence of true literary culture in the best of them. With the aid of foot-notes, explanatory and otherwise, we are able to read prophecies of teachings with some understanding of their sense, and to discover the utility of the unique messages of the unknown authors. Without a knowledge of the uses to which the oracles were devoted—themselves not forgeries, but substitutes for the originals—one would question the wisdom of writing them and the utility of their publication. It must be kept in mind that in the period of the establishment of Christianity, when heresies were multiplying, when Hellenistic errors and false Judaic glosses were introduced into the religious problems, its apologists and defenders employed all literature, poetic, historical, and prophetical, in resisting the influence of the foes of religion. Among other weapons of defense the Sibylline Oracles served their purpose, and were rewritten, modified, and adapted to the exigencies of the controversy. Hence, though of little advantage now, they reflected the principal ideas of the new faith, such as the Trinity, the resurrection of Jesus Christ, and the judgment-day, besides vindicating the Mosaic authorship of the Pentateuch and the minor questions of criticism, all of which, clothed with the authority of a Sibylline utterance, they turned with great force against the enemies of the faith. We cannot appreciate the value of these Oracles in those early strifes, but many of the Christian Fathers, such as Jerome, Lactantius, Theophilus, and Justin Martyr, quoted them with reverence, and apparently classed them with the Hebrew Scriptures. It is because of this historic service in defense of the faith that students of poetry, prophecy, and criticism will delight in the publication of the Oracles; and Dr. Terry deserves the thanks of scholars for giving the whole an outlet in English, with such accompanying explanations as render them intelligible and every way useful.

The Writers of the New Testament. Their Style and Characteristics. By the late Rev. WILLIAM HENRY SIMCOX, M.A., Rector of Harlaxton. The Second Part of the Language of the New Testament. 16mo, pp. 190. New York: Thomas Whittaker.

Taken in connection with the author's first volume this is a valuable little work. It illuminates the grammar, the vocabulary, the style, and the characteristics of all the writers of the New Testament, besides open-

ing paths to the hidden sense of their teachings. It is of some consequence to know the linguistic peculiarities, differences, and resemblances of these writers, who have transformed literature and have given a new direction to human history. Naturally, the Hebraistic element pervades their writings, for their authors were Jews; but as they wrote in Greek —a composite Greek, possibly—they observed the Greek idiom and the Hellenistic modes of thought. Hence, whether it is imperfect Greek, as in Mark's gospel, or the most classical, as in James's epistle, we confront the Hellenistic type of expression and thought. Of course a knowledge of Greek and of Hebrew will enable the student to interpret the New Testament more readily and correctly than a knowledge of the English into which it is translated. Studying each writer separately, one sees not only what were his grammatical habits and tendencies, but also the view-point from which he delivered his message, which is necessary to a thorough understanding of what he means. Especially must St. Paul's view-points be kept in mind, or his instructions will be perverted. Mr. Simcox discusses many of the vexed questions of criticism, contributing something to their elucidation by his clear and cogent expositions of the style of the writers. He may not settle for us the priority of a particular synoptic gospel or the authorship of the Epistle to the Hebrews, but he furnishes some facts that neutralize the theories of some critics, and leave the questions open to more rational inquiry. His tables, illustrating affinities in vocabulary between Luke and John, Paul, Luke, and Peter, and others, are of great value to the student of language and of style. We certainly commend this book to the study of those who understand the Greek, and even to those who are limited in their knowledge to the English.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

The Philosophical Works of Leibnitz. Translated from the original Latin and French, with Notes. By GEORGE MARTIN DUNCAN, Instructor in Mental and Moral Philosophy, Yale University. 8vo, pp. 392. New Haven: Tuttle, Morehouse & Taylor. Price, cloth, $2 50.

In considering this work we pass at once from the translator, whose task has been well performed, to the opinions and speculations of the modern philosopher who has influenced metaphysical thought quite as positively as any of his contemporaries, and more effectively than some of his successors. Allowing that he was original in his thinking, one of his peculiarities was to point out the weaknesses of other thinkers, as Spinoza, Descartes, and Locke, and upon these ruins build his newer and perhaps safer conceptions of truth. At any rate, prior to the discovery of any tendency to system in his ideas, it is patent that he revels in attacks upon other men's principles and systems, preparing the way for a freer assertion and vindication of his own. He specifically objects to the Cartesian philosophy, declaring that it leads to atheism; but he forgets that the same objection lies against his system of monadology, though it neither affirms the atheistic sentiment nor contributes any thing to its support. In

metaphysical discussion, however, we must always distinguish between the logical results of a system and the personal sentiments and beliefs of its author. Sir William Hamilton's philosophy conducts us to nescience respecting the unconditioned, but he held to a firm faith in a personal God. At the same time, in weighing metaphysical teachings, we cannot be influenced by a knowledge of the private judgments of the teacher. He is not the measure of the system, but the system is the measure of his mind. We therefore start with the system and judge him accordingly. By this rule Leibnitz, just as Descartes, Locke, and others, takes his chances, and stands or falls with what he enounces as the result of his thinking. It is interesting to note his mental processes in the development of what he calls a new system of nature, from the time that he threw off the "yoke of Aristotle" until he consummated his somewhat paradoxical, if not obscure, interpretation of the phenomena and laws of the universal world. His conclusions were not reached *per saltum*, but rather by slow and tedious inquiries after his own mind became dissatisfied with the mathematical or other theories of teachers and scholastics. To objections to his system he replied with vigor and enthusiasm, explaining its more ambiguous features, and applying it to the solution of the problems of transcendentalism and of the ordinary social and religious conditions of the race. With all his laborious efforts, however, to construct a system; with his acute analysis of other philosophies, exposing their infelicities and illogical limitations; with his able refutation of atheistic and pantheistic interpretations; and with his skill, patience, erudition, and consecutive labor in the study of his own system, it was reared only in time to fall by its own weight or to yield to the pressure of those who did not agree with him. For no one now holds that the final teaching of Leibnitz was any thing more than a theoretical achievement, whose chief value was its connection with the philosophical theories of his times. His doctrine of monadology is obsolete, though he is quite suggestive as to the intraction of substances and the interplay of body and soul. By this we mean that his philosophy was not an inert or worthless result, for it evinced the most careful research, and for himself a philosophical mind of no mean power. Perhaps the chief result of all his speculations was of that negative cast which consisted in refuting current errors rather than of that positive character which discovers and enthrones truth. In any event, or whatever the uses to which his inquiries may be devoted, it is necessary to separate the true from the false, the net from the gross, and the purely speculative from the absolute forms of truth that appear in combination in all his writings. The book stimulates thought and sobers and enlarges the mind by the elevated tone of its inquiries.

Civil and Religious Forces. By WILLIAM RILEY HALSTEAD, Author of *Future Religious Policy of America.* 12mo, pp. 198. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

This book rises to the grade of an historical and philosophical inquiry into the conservative forces of human society as illustrated in Babylon,

France, Germany, Italy, and Mexico, and with particular application of certain sociological and religious principles to the United States. It is therefore of more than momentary interest to the Christian and citizen. In its preparation the author, though confined to a single thought, is influenced by wide reading of sociological studies, and seeks to ascertain what were the governing forces of civilization in its more liberal and potent manifestations as well as in its inferior and retrograding forms, that he may announce the true sources of safety and prosperity for the republic. For though the essentials of civilization may appear among all peoples to be the same, yet there is enough difference or variation in the local and internal spirit according to which development proceeds to gravitate one people toward barbarism and to lift another out of the disorders that would subvert their institutional life. In tracing the operation of the causes of governmental stability and decline the author finds the social impulse as prominent as the religious idea, and that in all progress especially civil and religious forces are correlated. Distinguishing between these ever-present factors, he also found that the secular, political, civil, or whatever term may express the social factor, was in the ascendency, exercising an unwarrantable dominancy over the spiritual uncivilizations that ultimately tended to decay, while the secret of the integrity of Christian governments became manifest in the superiority of the religious elements over the secular and civil. Mr. Halstead appreciates the delicacy of the task to preserve the equilibrium of these contesting forces, so as to allow to each its proportion of influence in the progress of republican government. The crisis of civilization always occurs with the struggle between the religious and the civil for dominancy, but such a crisis will be impossible where the relations of these forces to society shall be understood. It is the aim of the author to placate the causes of controversy, settle the question of priority and superiority in government, and open the way for an harmonious adjustment of differences between the secular and religious elements. That he has stated the question fully and fairly will not be doubted, and that he has solved the problem satisfactorily, rationally, and according to the teachings of history as well as the Scriptures, is as certain as that he attempted the solution at all. He has written carefully, judiciously, without extravagance of sentiment, with excellent mental equipoise, and in a style that reflects a superb literary tone and taste. The book is an instrument that may be used in the social and religious reformation of our civil life, and appeals alike to the statesman, the politician, and the average citizen.

Elements of Science, Moral and Religious. A Text-book for Schools and General Use. By S. A. JEWETT, M.A. 12mo, pp. 310. New York: Fleming H. Revel. Price, cloth, $1.

In many particulars, especially the broad treatment of political ethics and the natural sanction the author finds for moral institutions, this is a valuable work. It does not cover essentially any new ground, nor does it support psychic and moral principles which enter into the problems of

moral science with new arguments, but it revivifies the whole subject and gives it an air of newness by the fresh manner in which it is presented. Failing properly to distinguish between science and philosophy, the author occasionally confuses his material, sometimes writing in a purely scientific way when philosophical reflection alone would be in place, and at other times reversing this habit quite unconsciously, and with some disadvantage in the result. This, however, is a minor point, and does not compromise the general value of the discussions. The author has devoted time and research to the subject, and arranged the book in the best possible manner, so that the student will have little trouble in mastering it. While his treatment of the ethical side of life is admirable, candor compels us not so much to question the method he has adopted in the exposition of moral principles as to take exception to the ground-view of the source of these principles, or the origin of the moral idea. It is well enough to discard the usual theories of philosophers who attribute the moral idea to utility, pleasure, law, etc., but it does not strike us that the author, in tracing it to the disposition to do right or in the love of right, has offered any better solution. Whence the disposition to do right? How does it happen that there is a love of right in man? This the author does not answer. It is always safe to attribute the idea of right to God and in no sense to man. God gives it, man develops it. This is history, this is science, this is philosophy. While, therefore, the work will not stand all the tests that either history or science may apply to it, such is the grasp of the subject, the elegant style in which it is written, and the general validity of the conclusions of the author stimulating research and a love of truth, that it deserves careful consideration on the part of those who profess to use it for themselves or for the instruction of others.

Social Aspects of Christianity, and Other Essays. By RICHARD T. ELY, Ph.D., Associate Professor of Political Economy in the Johns Hopkins University. 12mo, pp. 132. New York: Thomas Y. Crowell & Co. Price, cloth, 90 cents.

The gravamen of these essays is most weighty. That the Church has done almost nothing, since the Protestant Reformation, in the application of the principles of social science, and has consequently made slow progress, is the startling charge of Professor Ely. As a natural method of establishing such an accusation an appeal is taken to historic facts. Upon all the practical workings of Christianity, such as its commercial transactions, its treatment of the working-man, and its general round of ethical performances, the author turns his searching scrutiny only to discover proofs that the Christian Church has been remiss in moral practices and violative of the commandment to love one's neighbor as himself. The compass and the vigor of such citations from Christian practice go far to establish the truthfulness of the strictures made by Professor Ely. He does not, however, write in a hostile spirit, but with a recognition of the prominent part which Christianity should take in the solution of the socialistic problems that are upon the age for settlement, and with a

desire that she should thus rise to her great possibilities in leadership. For the monitions which these essays contain, and the remedy which they propose, they are altogether timely.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

A History of Greek Literature. By THOMAS SERGEANT PERRY, Author of *English Literature in the Eighteenth Century, From Opitz to Lessing*, etc. 8vo, pp. 877. New York: Henry Holt & Co.

The most renowned literary people of antiquity, to whom modern nations owe most for their models of speech, laws of thought, and philosophic and historic acquisitions, were the Greeks. As perhaps no other people, they were original in their literary instincts, and developed themselves according to no outside standards, but independently of all ancestral bias. Their epic writers, their orators, their philosophers, their statesmen, and their historians were men of genius, great leaders in their spheres, teaching, long after they had passed away, other nations how to think, how to speak, how to write, and how to achieve success either in prose or poetry. To make known the spirit of this people; to discover the traits of the individual leader; to trace the development of their literature and its influence upon themselves; to discuss some of the critical problems that their literature, such especially as the *Iliad* and the *Odyssey* have suggested, and at least incidentally to reflect the inferiority of modern achievements in the same field, are some of the aims of the author in this pretentious and well-executed volume. Deserving of special mention is the fact that he was able, with so much material at hand, to compress the history of Greek literature into a work of this compass; for it is exceedingly difficult to take the literature of any people at all worth considering and elaborate its origin, design, method of growth, and influence in a single volume. Much greater is the difficulty when the literature is vast in itself, diversified in its character, and original in its instincts and developments. From the first, therefore, the author had on hand a problem of no small dimensions, which did not diminish either in form or significance as he proceeded in his investigation. It must be allowed that, compelled to omit much extraneous though apparently co-related material, and to sift what really remained of genuine and legitimate resources, and also to discriminate between the comparative merits of the great teachers of antiquity, he has exhibited a literary taste, a circumspection of details, and an adjustment of the results of his wide reading to the one purpose that entitle him to the praise of being himself an original worker. After briefly referring to the artistic qualities of Greek literature he considers the epics of Homer and Hesiod, more particularly the *Iliad* and *Odyssey*, with the literary difficulties of authorship which, though bruited in ancient times, have engaged the critical study of the Germans in these days, and led to some startling, though as we believe unnecessary and unverifiable, conclusions. While he fairly represents the spirit of German criticism

concerning the date of the composition of these poems, and their conglomerate character, we are amazed that he makes no reference to Professor Kirchhoff, of Berlin, whose acute analysis of the *Odyssey* has provoked wide discussion and able dissent. However, the whole Homeric question is laid bare in these pages, giving the reader a comprehensive view of the books involved and of their literary probabilities. With perhaps less vividness and finish he sketches the eminent lyric poets, giving more attention to Greek tragedy, which played so important a part in the literary development of Greece. One cannot study Æschylus, Sophocles, and Euripides, as they are portrayed here, without having a better understanding of these poets and a higher appreciative regard of the Greek drama. The most conspicuous scholars of the Greeks were the historians, such as Herodotus and Xenophon, and the philosophers, Plato and Aristotle, into a knowledge of whose works, methods, and results the author has penetrated with an industry that conferred its own reward. In short, he has gone over the field and gathered from its more conspicuous as well as its less noted sources the facts, phenomena, and researches of Greek literature, embodying the whole in a volume at once beautiful, usable, and every way profitable. It is enough to say that as the work is not of a miscellaneous character, but proceeds in proper historical order from prose to poetry, from epic to drama, and from philosophy to history, it will be of great value to those who desire a knowledge of the Greeks and have not the time to pursue elaborate treatises or histories in order to obtain it. In itself it is a monument of labor, and will save the reader years of toil if he have any taste or inquiry for literature.

A Concise Cyclopedia of Religious Knowledge. Biblical, Biographical, Theological, Historical, and Practical. Edited by ELIAS BENJAMIN SANFORD, M.A. 8vo, pp. 985. New York: Charles L. Webster & Co. Price, half morocco, $6.

Within its limitations this cyclopedia in many respects is meritorious, and in particular as an abbreviated work is above the average of similar attempts in the religious or other departments of knowledge. In no sense is it a rival of the larger cyclopedias of literature which, to the incipient or mature scholar, are indispensable; nor does it challenge comparison with specific theological treatises which, more elaborate on certain lines but restricted on others, are equally important to the Christian minister. This work stands for itself as a cyclopedia of knowledge on biblical, biographical, theological, and historical subjects, all of which are treated in as condensed a style as is consistent with information, and so arranged as to satisfy inquiry immediately. Embracing so many subjects, the marvel is that the author, though observing the necessities of condensation, succeeded in reducing the whole to a volume of less than one thousand pages. In this respect it is a great success. In a cyclopedia of whatever nature, the chief characteristic must be the reliability of its contents, the correctness of its data, and the preservation of special themes, or the biographical notice of leaders, without prejudice or partisanship of any kind. The cyclopedist must not be under the influence of his education, taste,

political opinion, or religious tendency and faith. None of these does the reader want in his cyclopedia; and it is another mark of the value of this work that, so far as its leading articles represent its spirit and the treatment of the subjects selected, in which the author might at least disguisedly inject his personal predilections, it seems entirely impartial and exempt from criticism. The critic will have occasional reason for taking exceptions to the work, as it certainly omits notices of many distinguished thinkers who are entitled to recognition in such a galaxy of names as the cyclopedia furnishes, and without which it must be regarded as deficient and unsatisfactory. He will also suspect that the author has not been careful enough in the use of abbreviations, and may be impressed that the entire work exhibits too much haste in preparation and too little sober inquiry for some subjects that properly belong to a work of this character. On the whole, however, he will appreciate the intricate task of the author, which, perhaps, involved more labor in excluding extraneous matter than in arranging that which he deemed essential to his purpose. It is a book that should be at one's elbow when the most ordinary literary duty is to be performed, and if it should not avail in the greatest literary emergencies it will be valuable in suggesting sources of information that will answer the demands of the most thorough student. We therefore give it the indorsement to which earnest, conscientious research is always entitled.

What I Remember. By THOMAS ADOLPHUS TROLLOPE, Author of *Lindisfarn Chase*, *Durnton Abbey*, etc. Vol. II. 12mo, pp. 337. New York: Harper & Brothers.

The second volume of reminiscences from the pen of so accomplished a writer as Mr. Trollope equals in fascination, variety, and instruction the first volume, which was received so enthusiastically by the reading public. He speaks of the time covered by this volume as the second period of his life, which commences with the death of his wife. After the sad event he spends much time in Italy, seeking relief from sorrow in its art galleries, in conversations with musical teachers, in conferences with political leaders, and in communion with the ever-beautiful forms of nature. To many souls Florence, Milan, Venice, Naples, and Rome offer inspirations, reliefs, and the comforts and resources of a worldly paradise. Here he abides or roams just as the mood takes him, and of what he sees and hears he writes an elegant but simple account. He is an acute observer, and interprets customs, languages, habits, and institutions with a disciplined and delicate mind. He mentions friends as well as lordly statesmen; writes of figs and grapes as well as of rivers and marble monuments; of malaria around Rome as well as of the stupendous machinery of the Italian government. Intending to be autobiographical, he carries the reader beyond his own observations and reflections, furnishing a picturesque account of Italian life and manners, and indirectly exhibiting the social conditions of the people, all of which is intensely interesting. Writing of his past life, he is less garrulous, less egotistical, and less self-centered than some other writers of his class. The absence of the selfish element, though the book is marked throughout by the personality of

the author, is one of its charms. No one will read it without being impressed with its sincerity, artlessness, and the genial flow of the spirit of the author.

The Tsar and His People; or, Social Life in Russia. Illustrated. 8vo, pp. 435. New York: Harper & Brothers. Price, cloth, $3.

Works on Russia multiply, and are of absorbing interest; but the present volume is of exceptional value, because it details the social life of the people, with such incidental allusions to governmental policies and methods as to give a fair outline of the Russian idea of things. Four writers contribute papers on such subjects as travel in the Caucasus, descriptive scenes in Moscow and St. Petersburg, Russian art, and the peculiarities of village life. The book is not a connected history of the condition of the people, nor, in fact, a history of any sort, but rather a picture of life as it now is, with such lights and shadows from the past as serve to make the present condition intelligible to the reader. Wanting in unity, it is not lacking in information, in picturesqueness of representation, in striking details, or in those touches and glimpses so necessary to relish accounts of a people. The illustrations are as helpful as they are superb, and relieve the text at times of dullness or obscurity. Familiar as readers may be with Russian history, we are introduced in this volume to new ideas, new habits, new customs, and new systems, and all in striking contrast with the natural development of Occidental civilization.

MISCELLANEOUS.

The Epic of Saul. By WILLIAM CLEAVER WILKINSON. 12mo, pp. 386. New York: Funk & Wagnalls.

Speaking of the *Epic* in a prosaic way, we say that it treats of Saul not as the Christian apostle but as a Jewish rabbi, taught by Gamaliel, and inspired by the Sanhedrin with hatred for Christianity. It traces his career from his educational period, through his preliminary relation to Judaism to his more public attitude as an antagonist of Stephen and a violent opponent of the apostolic movement. The design of the poet is evidently to set forth the least known period and work of the arch-defender of the old faith, that we may the more appreciate the value of his renouncement of it, and his glorious induction into the new life he formerly abhorred. Of this transformation we have a glimpse in the last chapter, which, in spirit and poetic worth, is in contrast with the earlier chapters of the book. As to the poetic value of the *Epic*, it speaks for itself. The subject is grand, the course of thought is progressive, the aim is heightened by the known *denouement*, and the style is as dignified as the spirit is penetrating and devout. With the accorded scholarship and special qualifications of the author the book has the advantage of antecedent favor before it is read; and, after reading it, one feels that he has been in the company of men in high places, and is reluctant to descend to the haunts of common people.

Chips and Chunks for Every Fireside. Wit, Wisdom, and Pathos. By CHARLES F. DEEMS, D.D., LL.D., Pastor of the Church of the Strangers, New York. With an Introduction by Hon. CHAUNCEY M. DEPEW. Large 8vo, pp. 640. New York: Hunt & Eaton. Sold by subscription only.

The character of this volume is indicated in its expressive title. It is not a connected treatise of any sort, but rather a series of miscellaneous articles, whether longer or shorter, on home and business life. The helping of humanity upward to the realization of some of its better ideals seems a characteristic of Dr. Deems's many publications, and is surely a mark of this present voluminous work. To his task he brings a wide observation, a full scholarship, and personal experience in the things of the kingdom. All of the marks of his well-known authorship are upon the volume. It is practical, sententious, graphic, instructive, Christian. Many homes need its words of wisdom. We could wish it might be read at "every fireside."

A Study in Pedagogy. For People who are Not Professional Teachers. By Bishop JOHN H. VINCENT. 12mo, pp. 73. New York: Wilbur B. Ketcham. Price, cloth, 60 cents.

Bishop Vincent discusses education in this monograph both as a science and an art; and, according to his method of writing, he crowds much wisdom, learning, and the fruits of self-discipline into this discussion. Intended for non-professional teachers, he says many things that graduates might well re-ponder if they are familiar with them, and not a few things which must be new to the oldest and wisest of teachers. It is a classic in its spirit, style, and ethical purpose.

Studies in Old Testament History. By Rev. JESSE L. HURLBUT, D.D., Author of *A Manual of Bible Geography, Studies in the Four Gospels*, etc. 12mo, pp. 98. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, paper, 25 cents; cloth, 40 cents.

Into ten studies, with the aid of maps and chronological tables, Dr. Hurlbut compresses much of the Old Testament history, enabling the reader by a little diligence to master it, and to understand the historic Scriptures as he never could understand them without grasping them in their wholeness and as a part of the system of revelation. Definitions, explanatory notes, dates, and Scripture references, with glimpses of contemporaneous history, are numerous, while the arrangement is progressive and systematic. It is a very useful compilation.

Select Psalms. Arranged for the Use of the Methodist Episcopal Church. By JOHN WESLEY. With Other Selections and the Order for the Sacraments and Occasional Services of the Church. 12mo, pp. 284. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 35 cents; $25 per hundred.

Mr. Wesley's *Sunday Service*, published in 1784, was never adopted by the Methodists of America, chiefly because of its affinity with the ritualism of the Church of England and the greater tendency to spontaneity in public worship in the New World. In recent years a desire for responsive readings, or more general participation in the public services on the part of the laity, has made itself manifest in many of our churches, and has

led to the publication of the present volume. Its editor, the Rev. C. S. Harrower, D.D., of the New York Conference, has performed the work of modification, of excision, retention, and addition of the *Select Psalms* of Mr. Wesley with excellent taste and a careful judgment. As arranged, with its tables of reference, its divisions and subdivisions, and containing the various rituals of the Church, the volume is adapted to the needs of any of our societies that prefer an advanced system or form of worship to that of the simple modes always allowable and always effective when employed in the proper spirit. As this volume is not intended to supersede the Disciplinary order of worship, but to co-operate with it and stimulate a more fervent devotion, it cannot be regarded as an innovation or a committal of the Church to ritualism. It, therefore, is issued in the hope of promoting a deeper interest in the public devotions of the Church.

The Epworth League: Its Place in Methodism. A Manual. By Rev. J. B. ROBINSON, D.D., Ph.D., Author of *Infidelity Answered*, etc. With an Introduction by Rev. M. D. CARREL, Superintendent Epworth League Department, Western Book Concern. 16mo, pp. 122. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 40 cents.

The Epworth League is a subordinate part of the great system of Methodism. To show its place in the economy of the Church is the purpose of Dr. Robinson. The adherence of his manual to historic facts, and its spirit of loyalty to the denomination, make it a useful book of reference for the many Chapters of the Epworth League, and for all well-wishers of the great movement.

Boston Homilies. Short Sermons on the International Sunday-School Lessons for 1891. By Members of the Alpha Chapter of the Convocation of Boston University. First Series. 8vo, pp. 408. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

The general rather than the exegetical and minute treatment of the successive Sunday-school lessons of 1891 is observed in the present series of discourses. It is certainly not intended that they should supersede the various journals and lesson commentaries that are prepared for the special use of Sunday-school workers. As a supplement to these helps they are, however, timely and valuable. To speak in detail of the forty-eight sermons included in this initial volume of homilies is not permitted; yet the representative positions held by various of its contributors, their doctrinal accuracy, and the high quality of their several contributions combine to emphasize the value of this experimental volume.

Scripture Selections for Daily Reading. A Portion of the Bible for Every Day in the Year. Compiled by Rev. JESSE L. HURLBUT, D.D., Author of *Outline Normal Lessons*, *A Manual of Biblical Geography*, etc. 8vo, pp. 433. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

These selections are designed to foster the practice of daily household worship. For their adaptability, their uniformity of length, their diversity of selection, and their legibility, words of sincere commendation might be spoken. Dr. Hurlbut has performed a difficult task with much good judgment.

Prayer as a Theory and a Fact. The Fletcher Prize Essay, 1889. By Rev. D. W. FAUNCE, D.D. 12mo, pp. 250. New York: American Tract Society. Price, cloth, $1.

Treatises on prayer have their allotted place in Christian literature. While the subject has already been so exhaustively treated that little which is new may be added to the discussion, its occasional notice nevertheless maintains the place of prayer in the Christian system, and is suggestive to believers of their close alliance to the omnipotent Source of help. Dr. Faunce thus puts old truths in new and profitable settings as he discusses the possibilities of prayer, its relation to natural law, its limitations, and cognate matters. We may commend its representation of the scriptural teaching on prayer, its general soundness of reasoning, and its thoroughly practical and devotional spirit. Christian trust cannot but be strengthened by its perusal.

The Gospel in All Lands. Illustrated. 1890. Rev. EUGENE R. SMITH, D.D., Editor. Published for the Missionary Society of the Methodist Episcopal Church. 4to, pp. 572. New York: Hunt & Eaton. Price, cloth, $1 50.

The need of promulgating missionary intelligence is the basis for the issue of such periodicals as the *Gospel in All Lands.* The bound volume of this publication for 1890 is broad in its comprehension of the principles underlying the missionary movement, and varied in its portrayal of facts from foreign fields. Its illustrations enforce its words. Altogether this publication is maintaining a high efficiency under the present editorial management.

My Journey to Jerusalem. Including Travels in England, Scotland, Ireland, France, Belgium, Germany, Holland, Switzerland, Italy, Greece, Turkey, Palestine, and Egypt. By Rev. NATHAN HUBBELL. With 64 Illustrations. 12mo, pp. 311. New York: Printed by Hunt & Eaton. Price, cloth, $1.

This book makes no claim more pretentious than to be the record of a tourist's impressions and adventures, serious or amusing, in the countries indicated. With keen vision Mr. Hubbell has prosecuted his itinerary, and with ready pen helps others to see clearly the scenes of the Old World. Within its self-chosen limitations the volume will be found instructive to the young and to the family circle, and for this we particularly commend it.

Another Comforter; or, The Person and Mission of the Holy Spirit. By Rev. W. MCDONALD, Author of *New Testament Standard of Piety*, etc. 16mo, pp. 201. Boston: McDonald, Gill & Co.

In his previous publications the author has already pointed out the way to the deeper experiences of the Christian life. The present hand-book seems accurate in its quotation of proof-texts, scriptural in its representation of the functions of the Spirit, and practical in its instructions on the divine guidance, the laying on of hands, and the fruits of the indwelling Comforter. It should inspire in the reader a deeper personal experience.

METHODIST REVIEW.

JULY, 1891.

ART. I.—THE EPISTLE TO THE EPHESIANS AND THE HIGHER CRITICISM.*

QUESTIONS of the higher criticism from German, British, and native sources press themselves more and more upon the attention of our American Churches. That these inquiries involve the gravest issues will become more apparent if, as seems probable, the public interest now so much absorbed by the startling claims of certain Old Testament critics shall turn soon again to the New Testament field, where the most practical and vital problems are to be solved. In discussing these matters upon their merits, it is often necessary to enter into minute particulars of historical and literary criticism, and, to a certain extent, to meet those who deny the generally received views concerning the New Testament writings upon hostile grounds. Minute details need not discredit biblical criticism any more than they do bacteriology. In both cases they sometimes involve wide-reaching results. A willingness to test negative conclusions upon neutral ground is, on the part of a defender of the faith, a proof of confidence in his cause, for which he finds high precedent in the early Church, as well as in later times. The believer's protest is not against higher criticism, as such, which, when sober and conscious of its own limitations, has been most helpful in determining and defending the truth, but rather against a *kind* of higher criticism which has inserted

* The fourth article on New Testament books is here presented. No reader of the *Review* will omit it.—EDITOR.

radical negation in its very premises, and arrogantly proclaimed itself as alone scientific.

It is difficult to characterize summarily the parties in a debate which has lasted more than half a century, involved many changes of position and of leaders, and produced thick volumes by the score. It will, perhaps, serve the purposes of the present paper to indicate the diverse stand-points occupied by a typical evangelical pastor in America and a radical German New Testament critic of this negative type. Such an American pastor regards the New Testament as an organic whole, written by men supernaturally inspired, who were divinely guided in their work and preserved from substantial error. He accepts the miracles therein recorded, and believes in the resurrection of Jesus Christ as an objective and fundamentally important fact. He receives the canonical books as providentially collected and preserved and satisfactorily attested by honest men who had sufficient evidence for their decisions. These conclusions are finally confirmed for him by the unique excellence of their writings and his personal experience of the truth of their most vital statements.

The radical German critic takes an entirely different view of the case. To him the New Testament consists of miscellaneous writings whose origin was entirely natural, and whose association in one collection was an after-thought, due to the necessities of later times, and accomplished by uncritical, ill-informed, not to say designing, men. He finds these writings full of errors and discrepancies. He regards all miracles as unhistorical, and attributes the early belief in the resurrection to subjective visions induced by religious excitement. He attempts to reconstruct primitive Christian history on the principles of natural development, and devotes vast learning and untiring energy to explaining this assumed evolution. He accepts the four great epistles of Paul* as unquestionably genuine, and perhaps three or four of the minor epistles. But at least two of the first three gospels he considers dependent and secondary, and no one of them is for him, in its present form, an apostolic writing. The fourth gospel, he thinks, was not written by John; the Acts he deems historically unreliable, while the pastoral and catholic epistles, and Second Thessalonians and Ephesians, he

* Romans, Galatians, First and Second Corinthians.

regards as spurious. His definite task is to give a natural explanation of the events and records of early Christianity. That this negative critic is a true son of his age is evident from the fact that he appears first in connection with deistic rationalism, and has flourished under the influence of pantheistic and skeptical philosophies, and especially Hegelianism.

A few quotations and illustrations will justify the portrait we have sketched. The famous Tübingen critic Baur declared his principles in the following unmistakable language:* "Above all things we must insist upon an entirely untrammeled judgment, a freedom from dogmatic presuppositions, and the rejection of miracles as impossible. He who sees a miracle at the beginning of Christianity steps at once thereby out of all historical connections. The historical view is even concerned in resolving the miracle of the absolute beginning into its natural elements." That is to say, to be *free* from presupposition one must *presuppose* that miracles are impossible! That alone *can* be historical which is natural! This cool assumption, this outright begging of the question, which Baur made the chief corner-stone of his system, has been adopted by many of his successors. But since Baur held to the genuineness of the four chief Pauline epistles, and these contain emphatic testimony to the supernatural resurrection of Jesus, we need not be surprised to find later representatives of the negative criticism strenuously laboring to break the force of this testimony. Hausrath† seeks to explain the conversion of Paul by a merely subjective vision resulting from a traceable psychological process. Weizsäcker‡ pretends to solve the difficulty which criticism meets in the still earlier belief of the original apostles. This belief he supposes to have originated in a subjective vision of Peter, and to have been extended by similar visions of others.§ There was a veritable epidemic of visions. Pfleiderer, though differing widely from Baur in many things, agrees with him in the emphatic rejection of miracles. It is further significant that from among the most distinguished of Baur's successors not less than three have

* Quoted by Schulze in Zöckler's *Handbuch der theologischen Wissenschaften*, 1889, I², p. 15. See Baur's *Das Christenthum der drei ersten Jahrhunderten*, p. 1.

† *Der Apostel Paulus*, 1865, 1869. ‡ *Das Apostolische Zeitalter*, 1886.

§ Schwegler to history, Köstlin to æsthetics, and Zeller to philosophy.

turned from theology to other branches of science. The new campaign * against the chief Pauline epistles is an extreme manifestation of the same spirit of hostility to miracles. The English work entitled *Supernatural Religion*, which Lightfoot has shown to be an unscholarly compilation from German sources, is a further illustration of this radical position. These extreme critics accordingly assume that Christianity is the result of a natural development, whose basis is the natural religion of the Jews and the purely human life, teachings, and death of Jesus. These elements were developed and modified successively by the prejudices and delusions of the original disciples; by Paul's visions and rabbinic reasonings; and by Greek, Alexandrian, and other contemporary philosophies and culture. This evolution was at once accompanied and assisted by a literary activity of which fragments remain; but its course was an obscure one from the time of the crucifixion until, in the latter half of the second century, there emerged into historical light together the old Catholic Church and a collection of Christian Scriptures. That the Church did not understand its own history is proved, according to this view, by its faith in its supernatural origin. To reconstruct the history of this evolution, and re-adjust the New Testament writings in harmony with it, is the definite aim of this extreme criticism.

To state this case is to prove that an evangelical pastor of the type described cannot accept the premises of these radical critics without self-stultification. Still further, such conclusions of these critics as rely for their support upon these presuppositions lose their force for those who repudiate these assumptions.

The relative indifference of the radical critics to the external evidence adduced for any New Testament writing is a necessary corollary to their main position. The facts of this evidence, however, remain, and will continue to have great weight for unprejudiced minds. The external attestation of the Epistle to the Ephesians is abundant. In the latter half of the second century great representatives of the Church in centers as widely separated as Lyons, Alexandria, and Carthage—namely, Irenæus,† Clement of Alexandria,‡ and Tertullian §—speak of

* Loman, *Questiones Paulinæ*, 1882; Pierson and Naber, *Verisimilia*, 1886; Steck, *Galaterbrief*, etc., 1888; Völter, *Komposition der paulinischen Hauptbriefe*, 1890.

† C. *Hær.*, v, 2, 3; i, 8, 5. ‡ *Strom.*, iv, 8; iii, 4, 28. § *Ad Marcion*, v, 11, 17.

Ephesians as unquestioningly accepted by Christians as an epistle of Paul. It is given in the Muratorian Fragment.* It was unquestionably contained in the canon of the heretical Marcion as the Epistle to the Laodiceans. It was often quoted by the Valentinians. It is clearly quoted in the Epistle of Polycarp to the Philippians,† and is probably alluded to in the Ignatian Epistles.‡ Justin Martyr knew and used it.§ It is possibly referred to in the *Shepherd of Hermas*,‖ in the *Teaching of the Twelve Apostles*,¶ and by Clement of Rome.** So clear and abundant is this testimony that Mangold admits that "already, in the early decades of the second century, it must have been universally recognized as the work of the apostle Paul;"†† and Renan says that "it is, perhaps, the epistle from which there are most early quotations as the composition of the Apostle to the Gentiles."‡‡

In direct opposition to this external evidence, the genuineness of the epistle is challenged on internal grounds. Pfleiderer says§§ that in his judgment "the spuriousness of the Epistle to the Ephesians and the Pastoral Epistles belongs to the most certain results of biblical criticism." The history of this opposition to Ephesians extends from about 1825 to the present.‖‖ Most of those who in Germany call themselves the Unbiased Critics now reject it. Of these some repudiate Colossians also, while others contend that Colossians was originally written by Paul,

* P. 10, b, line 20. See Westcott *On the Canon*, 1881, p. 525.

† *Ad Phil.*, i, 3. Comp. Eph. ii, 8. ‡ Ig. *ad Eph.*, xii, 2. Comp. Eph. iii, 4.

§ *Dial*, 39, 87, 120. Comp. Eph. iv, 8, and i, 21.

‖ *Mandat.*, iii, 4, and x, 1, 2. Comp. Eph. iv, 30.

¶ *Didache*, xi, 3, 11, and xiii, 1, *f.*

** 1 Clem. *ad Cor.*, xlvi, 6. Comp. Eph. iv, 4, and Salmon's *Introd.*, 1885, p. 475.

†† Bleek's *Einleitung in das Neue Testament*, 1886, p. 588.

‡‡ Quoted by Salmon, p. 475. §§ *Der Paulinismus*, 2te Aufl., 1890, p. 45.

‖‖ Usteri expressed doubts in 1824. De Wette's *N. T. Introduction* in 1826 presented grounds for doubt in a striking manner. Later he rejects the epistle. About the same time Schleiermacher, in his University Lectures, conjectured that it was prepared by Tychicus on the model of Colossians at the request of Paul. See Holtzmann's *Kritik der Epheser- und Kolosserbriefe*, 1872, p. 2, *ff.* Prominent among rejecters of the epistle are De Wette, Baur, Schwegler, Zeller, Hilgenfeld, Hausrath, Hitzig, Holtzmann, Ewald, Pfleiderer, Weizsäcker, Schmiedel, Hönig, and Von Soden, in Germany; Hoekstra, in Holland; Renan, in France; and Davidson, in England. Among its defenders are numbered Neander, Meyer, Bleek, Reuss, Hoffmann, Klöpper, and Schenkel, in Germany; Salmon, Lightfoot, Farrar, Beet, and Ellicott, in England; and Koster, in Holland.

but has been more or less interpolated.* The conclusions of the objectors to Ephesians vary greatly from each other, as will become more evident as we proceed. They have put its date at various points between 70 and 140.† But the objections they urge may be classified as historical and literary. They are drawn from the contents of the epistle as these are related to the life of Paul and the history of the Church; as they are related to the other Pauline epistles, especially Colossians; and to other New Testament writings. It is claimed that the epistle contains clear marks of a stage of development in church life and in doctrine which was not reached until after the death of Paul; that it is manifestly dependent upon Colossians and other Pauline epistles; and yet differs widely from the acknowledged letters in style and vocabulary.

Preparatory to considering the strongest arguments of the opposition, I present in parallel columns summaries of Colossians and Ephesians, in which an attempt is made to represent graphically their chief correspondences and diversities. Capitalized words call attention to similarities, and italicized to differences.

COLOSSIANS.	EPHESIANS.
Chapter I. Paul and Timothy salute the saints at Colossæ.	Chapter I. Paul salutes the saints which are [at Ephesus].
We thank God, the Father of our Lord Jesus Christ, for your faith in Christ and love toward the saints, of which we have heard from *Epaphras*, who first preached the gospel to you.	Blessed be the God and Father of our Lord Jesus Christ for all our blessings in the *heavenly places* in Christ, according as he *foreordained* us unto adoption through Jesus Christ.
Hence we pray that ye may be filled with the KNOWLEDGE of his will and may WALK WORTHILY, giving thanks to him who translated us from darkness to LIGHT, even unto the kingdom of the *Son of his love;* in whom we have REDEMPTION, the forgiveness of our sins, who is the *image of the invisible God*, the first-born of	In whom we have our REDEMPTION through his blood, the forgiveness of our trespasses, having made known unto us the MYSTERY of his will to SUM UP ALL THINGS in Christ, the things in the heavens and the things on the earth, in whom we were made a heritage, both WE [Jews] who had before hoped in Christ and YE

* Holtzmann finds only about one third of Colossians genuine. The rest was interpolated by the forger of Ephesians. Von Soden regards all as genuine excepting i, 15–20, and ii, 10, 15, 18, which are the interpolations of a third hand.

† Ewald 75; Scholten 80; Von Soden 70–90; Holtzmann and Mangold about 100; Baur, Volkmar, Hausrath, Hilgenfeld, and Davidson about 140.

all creation, for *in him* were *all things created*, visible or invisible, thrones, DOMINIONS, PRINCIPALITIES, or POWERS. He is the HEAD of the BODY, the Church. God willed that all the FULLNESS should dwell in him, and to RECONCILE through the BLOOD of his CROSS ALL THINGS on the earth and in the heavens. And you, who were once ALIENATED and enemies, hath he reconciled to present you holy before him if ye continue steadfast.

I rejoice in my sufferings for the Church, of which I became a minister according to the STEWARDSHIP given me for you, to fulfill the word of God, even the MYSTERY hid from all ages but now manifested to the saints, which is CHRIST IN YOU [GENTILES], the hope of glory.

Chapter II. I wrestle in prayer for you and the believers at *Laodicea* and all who have not seen my face in the flesh, that they may be united in love and may know the MYSTERY of God *which is Christ*, in whom all treasures of wisdom and KNOWLEDGE are hidden. This I say that no one may DELUDE you with persuasive speech or philosophy. In Christ dwells all the FULLNESS of the *Godhead bodily*, in him were ye spiritually circumcised, with him were ye, in baptism, buried and raised again. He cancelled the bond of ORDINANCES which was against us, nailing it to his CROSS. Let no man therefore judge you in *meat, drink, feast day*, or *sabbath day*. Let no man rob you of your prize through his voluntary humility, *angel worship* and visions, one who does not hold fast the HEAD from whom all the BODY grows. If ye DIED with Christ to the rudiments of the world, why be subject to prohibitions and *asceticism*?

[Gentiles] who have been sealed with the *Holy Spirit*.

Having heard of your faith I pray that the God of our Lord Jesus Christ may give you the KNOWLEDGE of him and of his might in raising up Christ and placing him in the *heavenly places* above all POWER and DOMINION and every name that is named, and made him HEAD over ALL THINGS to the Church which is his BODY, the FULLNESS of him that filleth all in all.

Chapter II. And you did he quicken from the death of sin, for his great LOVE, through grace and faith (not works), and raised us up to sit in the *heavenly places* in Christ. In Christ he created us for good works. Ye GENTILES were once ALIENATED from Israel, but Christ, our peace, broke down the wall between us, abolished the ORDINANCES, and RECONCILED both in *one* BODY through the CROSS. Ye are built on the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone.

Chapter III. Paul, prisoner of Christ Jesus for you Gentiles, if ye have heard of my STEWARDSHIP, given to me for you,—the MYSTERY hid in other generations but now revealed unto his *holy apostles and prophets* in the Spirit, that THE GENTILES ARE FELLOW-MEMBERS OF THE BODY and fellow-partakers of the promise in Christ Jesus. Thus through the Church is the wisdom of God, in his eternal purpose in Christ Jesus, made known to the PRINCIPALITIES and the POWERS in the *heavenly places*. I pray that through the power of the Spirit and through Christ, dwelling in your hearts by faith, ye may know the LOVE of Christ which passeth KNOWL-

Chapter III. If ye were RAISED with Christ, seek the things above where the risen Christ is.

Kill, therefore, UNCLEANNESS, evil desire, and COVETOUSNESS, for which things' sake cometh the WRATH of God. PUT AWAY ANGER, SHAMEFUL SPEAKING, AND LYING. In the new man old distinctions of Jew and Greek, bond and free, cannot exist, Christ is all and in all.

Put on kindness and Christ-like forgiveness, and above all LOVE. Let Christ's word and peace dwell in you, as in ONE BODY, teaching and admonishing one another with PSALMS AND HYMNS AND SPIRITUAL SONGS. Do every thing thankfully in the name of the Lord Jesus.

WIVES, be in subjection to your husbands, as is fitting in the Lord.

HUSBANDS, love your wives, and be not bitter against them.

CHILDREN, obey your parents in all things, for this is well-pleasing in the Lord.

FATHERS, provoke not your children, that they be not discouraged.

SERVANTS, obey in all things them that are your masters according to the flesh, ye serve the Lord Christ.

Chapter IV. MASTERS, render unto your servants that which is just and EDGE, that ye may be filled unto all the FULLNESS of God.

Chapter IV. WALK WORTHILY of your calling in patient love, preserving the unity of the ONE BODY. There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God. But there are diverse gifts and offices. There are APOSTLES, PROPHETS, EVANGELISTS, PASTORS, TEACHERS—all to build up the body of Christ, till we all attain to the UNITY of the faith and of the KNOWLEDGE of the Son of God, to the FULLNESS of Christ, that we may not be children tossed to and fro by FALSE DOCTRINE but full-grown in Christ. United in Christ as HEAD, the BODY will grow through the loving cooperation of the members.

Walk not as the immoral Gentiles. PUT AWAY FALSEHOOD, ANGER, CORRUPT SPEECH, and all bitterness, UNCLEANNESS, and COVETOUSNESS. Grieve not the *Holy Spirit.*

Chapter V. WALK IN LOVE, and as children of LIGHT, AS WISE MEN, REDEEMING THE TIME. Be not drunken with wine but *filled with the Spirit*, speaking one to another in PSALMS AND HYMNS AND SPIRITUAL SONGS, giving thanks always for all things in the name of our Lord Jesus Christ. Be subject one to another.

WIVES, be subject unto your own husbands as unto the Lord, even as the Church is subject to Christ, her head.

HUSBANDS, love your wives as Christ the Church, his body. Twain become one flesh—a great MYSTERY of Christ and the Church.

Chapter VI. CHILDREN, obey your parents in the Lord, for this is right.

FATHERS, provoke not your children to wrath, but nurture them

equal, knowing that ye also have a Master in heaven.

PRAY that God may open to us a door to speak the MYSTERY of Christ for which I am IN BONDS.

WALK IN WISDOM toward those who are without, REDEEMING THE TIME.

TYCHICUS shall tell you my affairs, whom I send with *Onesimus.*

Aristarchus, Mark, Jesus Justus, and *Epaphras* (one of you) all salute you. Epaphras prays and labors for you and those in *Laodicea* and *Hierapolis. Luke* and *Demas* salute you.

Salute the brethren in *Laodicea,* cause that this epistle be read also in the church of the *Laodiceans,* and that ye also read *the epistle from Laodicea.*

The salutation of me Paul, with mine own hand. Grace be with you.

in the chastening and admonition of the Lord.

SERVANTS, be obedient unto them that according to the flesh are your masters, as servants of Christ.

MASTERS, do the same things unto them and forbear threatening, their Master and yours is in heaven.

Put on the whole *armor* of God to struggle against the PRINCIPALITIES, the POWERS, the spiritual hosts of wickedness in the *heavenly places.*

PRAY that I, an ambassador IN BONDS, may speak the MYSTERY of Christ boldly.

TYCHICUS shall tell you my state.

Divine peace, love, and faith to the brethren.

Grace to all who love our Lord Jesus Christ in uncorruptness.

The correspondences of the two epistles are manifest and striking. Prominent among them is the use of the terms *mystery* (μυστήριον), *knowledge* (γνῶσις and ἐπίγνωσις), *fullness* (πλήρωμα), *principalities and powers, all, head* (referring to Christ), *body* (referring to the Church), *reconcile,* and *walk worthily.*

Of about sixteen hundred words in Colossians more than four hundred agree, often in unbroken successions up to ten, letter for letter with those of Ephesians.* . . . Of the one hundred and fifty-five verses in Ephesians seventy-eight contain expressions identical with those in Colossians.†

In the exhortations to moral purity the parallelism is very close, and in those directed to wives, husbands, children, fathers, servants, and masters, the one epistle may be regarded as a paraphrase of the other.

Of peculiar elements Colossians has definite warnings against false teaching, in connection with which there is reference made to *circumcision, sabbath* and *feast days,* and *angel-worship,* and Christ is called the *mystery of God* in whom the *treasures of knowledge* are hid. The exaltation of Christ as *image of*

* Schmiedel in *Ersch und Gruber,* 1885, § ii, 38, p. 139.

† Conybeare and Howson's *St. Paul,* ii, p. 414.

God, chief over all spiritual beings and head of the Church, is dwelt upon. The personal references are full. Epaphras, who first preached the Gospel to them, has brought news of the Colossians to Paul, whom they have never seen. Tychicus and Onesimus carry the letter, which the Colossians are to have read in the Church of the Laodiceans, whose members Paul salutes. The Colossians must themselves read the letter from Laodicea. Six companions of Paul are named as sending salutations.

Turning to the peculiarities of Ephesians, we find *heavenly places* (*τὰ ἐπουράνια*) singularly prominent, as also are references to the Holy Spirit and to fore-ordination. We are struck by the expressions *holy apostles and prophets, evangelists, pastors, and teachers*. The emphasis of the epistle is laid upon the unity of the Church, the *one body*, the body of Christ. The *mystery* hid in God from other generations, but now revealed through the Church to the principalities and powers, is in accordance with God's eternal purpose, that the Gentiles are with the Jews *fellow-members of the body*. Christ, by his blood, has broken down the dividing wall between the alien Gentiles and the Jews, and reconciled them in one body. Peculiar, also, is the prayer that his readers may "know the love of Christ which passeth knowledge," and the exhortation to "put on the whole armor of God." Paul addresses his hearers as Gentiles of whose faith he had heard (i, 15), who may have heard of his stewardship for them (iii, 2), to whom his letter will be a proof of his understanding in the mystery of Christ (iii, 4). All personal salutations from his companions or to individuals among his readers are wanting. The thanksgiving is general (i, 3, *ff.*). and so is the benediction (vi, 24). Tychicus, who bears the letter, will tell them of Paul's condition. The style of the letter, which the summary does not represent, is more diffuse than that of Colossians and the conceded epistles, two synonymous words are frequently employed so as to form a "doublet," and the sentences are often long and flowing, as in the First Epistle of Peter.

The comparisons already made show that these two epistles present a complex and literary problem, which is analogous in some respects to that afforded by the synoptical gospels, but otherwise unique in the New Testament.

In reviewing the efforts of the negative criticism to solve

this riddle one is struck by the variety and mutual antagonism of their results. One critic thinks that both epistles are spurious, and written by the same hand. Another, who finds neither genuine, sees clear traces of two periods and two distinct authors. Others, who recognize a genuine kernel in Colossians, do not agree as to what constitutes that kernel. There is, as we have already seen, no harmony among the objectors as to the date of the epistles; their conjectures ranging over a period of seventy years, from A. D. 70 to 140. With reference to the heresy attacked in Colossians, and apparently alluded to in Ephesians, there is the same amazing lack of agreement. It seems to one critic to be Cerinthianism;* to others, Gnostic Ebionitism;† and to others Christianized Essenism, fast becoming Gnosticism.‡ Others still discover well-developed dualistic Gnosticism.§ The latest view advanced is that the heretics of the *genuine* Colossian epistle were Jewish Christians of the Alexandrian type.‖ This varied and radical disagreement is of itself a proof that there is no sure ground for the theories proposed. Weizsäcker, who finds Colossians exhibiting the same range of thought as Ephesians, and a similar relation to the historical Paul, says¶ of the Colossian heresy: "We know nothing historically of a system of doctrine which unites in itself all these elements." The heresies referred to, directly and implied in certain terms which Paul apparently adopts from its followers, do not establish any objections to the Pauline authorship of either epistle. There is in it an evident mixture of Jewish and Gentile elements. These are asceticism, angel-worship, insistence upon Jewish observances, speculations concerning the creation, the search for a higher wisdom and fuller knowledge, traditional mysteries and doctrines of a fullness and perfection, which in some way dishonored Christ. The close association of this indicates in itself an early and undeveloped stage of heretical teaching. We have here the germs which grew later into separate systems. These various elements unquestionably existed long before the death of Paul. History affords many examples of the slow and often unnoticed and long-retarded

* Mayerhoff. † Baur, Hoekstra, and Holtzmann.
‡ Lipsius, etc. § Hilgenfeld, etc.
‖ Von Soden, in Holtzmann's *Hand-Kommentar*, *Kolosserbrief*, p. 10. (In press.)
¶ *Das Apostolische Zeitalter*, p. 563.

growth of peculiar religious, philosophic, or scientific systems.* The condition of things in Asia Minor seems to have been particularly favorable to these Oriental speculations, which threatened the Colossian and neighboring churches. That Paul should adopt some of the words of this "philosophy" and turn them into weapons for defending the faith is exactly parallel to his treatment of the would-be philosophers of Corinth.† If the heresies indicated in the epistles be called Gnostic, it is of a type so incipient, so "vague and fluctuating,"‡ as to confirm rather than discredit the belief in the Pauline authorship.

The exalted teachings of Colossians and Ephesians concerning the person of Christ have been confidently urged as proof of an author later than Paul. It is said with truth that the Christology is more advanced than in Paul's earlier epistles, and nearer to that of the fourth gospel. Those who regard the latter as a spurious product of the second century§ find it convenient to assume a writer or two writers with intermediate views for these letters. But Paul may be simply expressing his inmost views with a greater freedom and explicitness than before (see 1 Cor. ii, 2, 6), or there may have been a fuller development of the great truth in his own mind. His earlier teachings involve the later. God's wisdom in a mystery was "fore-ordained before the worlds unto our glory" (1 Cor. ii, 7); Christ is the "image of God" (2 Cor. iv, 4); there is "one Lord, Jesus Christ, through whom are all things" (1 Cor. viii, 6); Christ, "though he was rich," became poor for our sakes (1 Cor. viii, 9); grace and peace are sought for the churches from "God our Father and from the Lord Jesus Christ." It has been well said‖ that the "main conception of the person of Christ, as enforced in the Colossian epistle alone, justifies and explains" such

* Huxley traces the doctrine of evolution back to beginnings in the views of Aristotle, and in the writings of Harvey (in the seventeenth century). He finds it hard to say "whether Lamarck or Treviranus *has the priority in propounding the main thesis of evolution;*" yet both wrote near the end of the eighteenth century. Yet in an age of cheap printed books the theory of evolution seems inseparably connected with the name of Darwin, who published his *Natural Selection* in 1858. He says also that De Maillet, in 1735, "clearly apprehends the cardinal maxim of modern geological science." *Encyc. Brit.*, viii, p. 748.

† 1 Cor. i, 21, 30; ii, 4, 7.

‡ Lightfoot, *Colossians and Philemon*, pp. 71, *ff.*, and 255, *ff.*

§ See Professor Crooks's article in this *Review*, January, 1891.

‖ Lightfoot, *Colossians and Philemon*, p. 120.

teachings as these of the earlier letters. Whether we regard the fuller teaching as lofty deduction or necessary development, the fact of Paul's authorship is decisive.

While Colossians lays chief stress upon Christ as Head of the Church, Ephesians emphasizes the unity of the Church which is his body. But it is objected that Paul, in his unquestioned epistles, speaks almost without exception of individual churches, not of *the Church* as one body. But the earlier epistles prove that the conception of the Church as a collective unity was not unfamiliar to him.* He never recognized any distinction between Jewish and Gentile Christians which should prevent them from uniting in one body. He received the right hand of fellowship from James, Cephas, and John (Gal. ii, 9) in Jerusalem; he urged his Gentile converts to give liberally for the saints in the Holy City (2 Cor. ix, 3, etc.), assuring them that the brethren in Jerusalem would praise God for their obedience to the Gospel, and "long after them by reason of the exceeding grace of God" in them (2 Cor. ix, 14). He says: "There can be neither Jew nor Greek, . . . for ye are all one in Christ Jesus" (Gal. iii, 28); "Ye are the body of Christ, and severally members thereof" (1 Cor. xii, 27); "We, who are many," he writes to the distant Romans, "are one body in Christ" (Rom. xii, 5). We have in Colossians and Ephesians a mere application of these principles. It is not surprising that after years have passed, in writing to communities of Gentile Christians whose few Jewish members appear to be more under the influence of Alexandrian philosophy than of Judean fanaticism, he makes no meaningless allusions to past conflicts, but rather, viewing the work from afar, from the capital city of the one great empire, he applies the principles he had before enunciated, and exhorts his readers to preserve the unity of the Church. The unity, the predestinated glory of the Church, from which Christ has removed all national barriers to closest union, forms a theme both worthy of Paul and consistent with what we know of his views. The expression "the body of Christ" is a fitting counterpart to "Head of the Church." From whom, if not from Paul, could we expect a development of his fundamental principles so noble and so consistent?

There remains to be considered the literary relationship be-

*Gal. i, 13; 1 Cor. xii, 28, etc.

tween the two epistles and the peculiarities in the style and vocabulary of Ephesians. With many variations in detail, negative critics now generally agree that literary dependence is to be charged against Ephesians. Yet Holtzmann claims to show that more than one half of Colossians was added by the unknown author of Ephesians after he had composed the latter epistle. One writer * fills two hundred packed and bristling pages with a minute investigation of every important clause in both epistles. Painstaking dissection cannot go further. It is conceded among the results that Ephesians is written in the spirit of Paul, and abounds in figures, constructions, and expressions similar to those of the conceded epistles. Indeed, this is turned against its genuineness. It is *too thoroughly* Pauline! It is a mosaic made up of numberless fine bits from the great epistles, of great masses from Colossians, and of a few original additions of a Pauline stamp, and the whole is arranged in a unique pattern, which is also Pauline, but too fully "developed" for Paul himself! † The Colossian elements, as we have seen, are in some portions bold, full, flagrant for an imitator; again, they are intricately combined, and applied to new ends. The coincidences with other epistles are almost countless and often very subtle. The original portions are striking and worthy of Paul. One who could produce them had no need to be an imitator. One so thoroughly saturated with all Paul's writings had no need to use Colossians so recklessly. One who could write this epistle must have buried his *ten* talents in the earth before and afterward, since we have nothing else from his mighty pen, and no shadow of a tradition preserves his great name, though he is supposed to have lived in an age when great men in the Church were few—few, that is, except as the negative critics, robbing the apostolic age, the creative era, of all able writers except Paul, have enriched it with a Christian philosopher to write the fourth gospel, another to write Hebrews, a poet to compose the third gospel and Acts, and other gifted "pseudographic" authors for the Catholic Epistles. But an imitator

* Dr. H. von Soden, *Jahrbücher für protestantische Theologie*, 1885, 1887.

† See, for example, Weizsäcker, p. 562; Pfleiderer, p. 435; Holtzmann, p. 21. Von Soden, for example, in dissecting Eph. iii, 6–19, finds, if I count right, twenty-five distinct "reminiscences" of Romans, 1 and 2 Corinthians, Galatians, and Philippians; portions of Colossians are adopted in six instances, while five verses are entirely original.

of the apostles at once so servile and so original as the supposed author of Ephesians is not elsewhere known. Where is the product of imitation which combines such singular characteristics? We may safely challenge the objectors to produce its like from existing literature, or to create one from their own knowledge of Paul's works. It is very common for a man to repeat himself, in whole or in part, in writing and speaking. Every careful observer of such things knows this. It is not difficult to imagine Paul writing two letters which supplement each other to readers in the same general circumstances, at about the same time, in which the same store of terms is employed, even in "successions up to ten words each," especially if each letter has its own organized and distinct teaching. It would not be an unnatural or alarming supposition that in dictating the second letter, under pressure of haste, weariness, or illness, he had the first at hand, and, when occasion justified, made such use of it as he could. Men very jealous of their literary reputation frequently follow this method, and Paul wrote with "far other than literary aims." This supposition that Paul wrote both letters must be regarded as the most reasonable unless the peculiarities in style and phraseology in Ephesians are such as to discredit it.

Such peculiarities in its composition constitute the final and most trusted intrenchment of the opposition. Yet the details seem strangely trivial when viewed, not through the spectacles of near-sighted specialists, but without prejudice in the light of actual daily life. The fallacy of the objection lies in the premises. It seems to be assumed that Paul quite exhausted his thoughts and his vocabulary in the four great epistles, and that his words should always take shape in the same grammatical mold. But few lives have seen more vicissitudes or been subject to so varied influences, and few minds have been more susceptible and versatile. Style and vocabulary are peculiarly subject to change when one is not using his mother-tongue. Paul, for the first time in Rome, was amid novel and stimulating influences. Soldiers, state officials, members of the local churches, visitors from far and near, would inspire fresh thought and furnish new expressions. Here is a marvelous scope of old and new impressions. Any day a believer might ask him to explain some passage from his Epistle to the Romans, or from those to the Corinthians,

or might bring instead some new hymn which had been just introduced into the developing liturgy of the metropolitan churches (Eph. v, 14). Who shall say how many old or new words Paul should use in any one of the comparatively few and brief examples of his teachings which represent the vast compass of his thought and expression during years of ardent evangelism? Yet it is objected that in this epistle he five times uses the new expression "heavenly places," and says "devil"* twice!

Among other words not found in the unquestioned epistles are *μεθοδεία, deceit; δέσμιος, prisoner; φρόνησις, prudence; κοσμοκράτορες, world-rulers.* It is thought "surprising" that Paul has not used these words before if it is he who uses them here. They seem to me, on the contrary, to be most natural additions to his vocabulary in a Roman imprisonment.† It is objected further, that this epistle speaks of "loving the Lord Jesus Christ" (vi, 24), while Paul speaks of "loving God" (Rom. viii, 28, etc.), and that we have here "the Father of glory," in the place of "the Lord of glory" (1 Cor. ii, 8). Paul does not elsewhere speak of "the holy Church" and "the holy apostles and prophets," nor of "evangelists and pastors" as officers in the Church, nor of "doing the will of God."

We have sought to present, in text and note, the most important objections of this sort; but though they are gravely rehearsed by the critics as formidable, it really does not seem necessary to reply to more than one or two. There is no phrase among them all which was not entirely possible to Paul. The common use of several of them in a later period can easily have sprung from his example. Others, which assumed at length a technical character, must have been used first in a general way. The expression "holy apostles and prophets" is, however, surprising. If it stood in the way of a radical critic's theory he would make short work of it as an interpolation, and in this

* Διάβολος instead of *σατανᾶς*.

† Further objections under this head are that *ἀγάπη μετὰ πίστεως, love with faith,* is here mentioned, while Paul in Galatians (v, 6) speaks of *πίστις δι ἀγάπης, faith through love;* that in other epistles Paul does not speak of "the God of our Lord Jesus Christ" (i, 17), nor "the prince of the power of the air," nor of a "wind of doctrine," nor of "the day of redemption" (iv, 30). He says, instead of the latter, "the day of the Lord" (1 Cor. v, 5). Here it is, "Ye have been saved" (ii, 5, 8), elsewhere "are saved" (1 Cor. xv, 2). Paul never uses *εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, unto all the generations forever and ever.*

case he could certainly show some ground for such a supposition. "Holy" could easily and unconsciously have slipped in in this connection from the pen of a careful and honest copyist a few decades after the death of Paul.* Since the term *saints*, ἅγιοι (holy ones), was the most common expression of Paul for believers in general, the word "holy" cannot have had in every connection for him the high and special significance which it attained in a later time, and has for us.

Of words occurring but once in the New Testament, the so-called *hapax legomena*, Ephesians has forty-three. But since 2 Corinthians, for example, has ninety-nine, it would be, as Reuss says, "shrewder" for objectors to keep silence about them.† On the other hand, it is worthy of consideration that in this brief epistle there are no less than eighteen words which are found elsewhere only in the Pauline writings.

But the Christian Church has a right to protest, in the interest of true science as well as of religion, against the confidence which the higher critics in general place in this sort of evidence. Though not to be wholly discredited, it is always precarious. The recent attacks upon all the Pauline epistles may prove serviceable by the very absurdity of the conclusion to which this evidence may lead.‡ The laws which govern the use of terms by a given writer have never been formulated. They involve subtle associations, occult causes, the influence of immediate surroundings, mental conditions, and states of health. The uncertainty of the resulting composition is especially great when a non-professional writer treats a new subject amid strange surroundings, and in addressing new hearers.

Erasmus is said to have noticed that the style of Ephesians is peculiar. Schleiermacher, on the ground of a similar observation, conjectured that Tychicus wrote the epistle at Paul's

* This adjective made its way into Rev. xxii, 6, in the Received Text before the word "prophets." "Holy brethren" is perhaps the true reading in 1 Thess. v, 27, and it occurs at any rate in Heb. iii, 1, as "holy women" does in 1 Pet. iii, 5.

† Of *hapax legomena* Romans has 113, 1 Corinthians 110, Galatians 34, Philippians 41, and Colossians 38.

‡ This *reductio ad absurdum* has been applied to Romans, in the spirit of Trench's *Historic Doubts*, in a pamphlet lately published by T. and T. Clark, *Romans Dissected*. The *nom de plume* E. D. McRealsham veils the name of a distinguished American scholar, who divides Romans up between four authors whose distinctive styles, favorite words, and doctrinal views are established (?) by critical methods.

request, using Colossians as a model; and Ewald, that in it Timothy may be giving expression to thoughts of Paul. Negative critics have dwelt much upon the peculiarities of style. They find large portions of the epistle tautological and heavy. They call attention to long sentences * with members strung loosely together by means of participles and relative pronouns. They point out a tendency to heap up synonyms and modifying genitives. And compare this with the sharp, emphatic style and lively dialectic of the earlier epistles. The contrast has, doubtless, been too strongly emphasized; but there are unquestionably certain peculiarities which distinguish it from other epistles. Reasons for these can be conjectured, but cannot here be given.

The problem receives additional light from the high probability that this epistle was not addressed exclusively to the Ephesians. Its general character, lack of personal messages and references, its apparent allusion to its readers as personally unknown (iii, 2–4), and its less definite style, are more consistent with the view supported by external testimony and now generally adopted by conservative scholars, that this was intended as an encyclical letter.† It is then to be regarded as the "epistle from Laodicea" (Col. iv, 16), whither a copy of it was to be taken by Tychicus.

The epistle may not be considered as withdrawn from the fire of hostile criticism, but it is enduring the severest tests, and will, doubtless, be confidently retained by the Church and cherished among its richest treasures.

* Eph. i, 3–14, is one sentence; iii, 1–12, contains but two. This is said to be more like the style of 1 Peter than of Paul's epistles. But see Rom. i, 1–7, and 2 Cor. vi, 1–10, for long sentences, and 2 Cor. iv, 6, for the heaping up of genitives.

† The words ἐν Ἐφέσῳ in the salutation are not in the oldest and best manuscripts, the Vatican and Sinaitic. They were not read by Marcion, Tertullian, Origen, Basil, and Jerome. Westcott and Hort say (Int., p. 302): "If there were here, as usual, a simple issue of genuineness or spuriousness, the words would have to be condemned." Still they print the words in peculiar type, inclosed in brackets, because a letter addressed to a plurality of churches "might leave a blank space, to be filled up in each case with a different local address. Ἐν Ἐφέσῳ would then be a "legitimate but unavoidably partial supplement to the true text" (Appen., p. 123, *f.*).

Charles F. Bradley.

Art. II.—TATIAN'S DIATESSARON.

The publication of a Latin translation of the Commentary of Ephraem the Syrian on the *Diatessaron* of Tatian, made by George Moesinger from the Armenian language, and the recent publication of an Arabic text of the *Diatessaron* itself, accompanied with a Latin translation by P. A. Ciasca, have awakened fresh interest in this most ancient harmony of the four gospels.

Tatian was a disciple of Justin Martyr, but after the death of that Christian philosopher he abandoned the Orthodox Church and became the leader of an heretical ascetic sect called *Encratites*. Tatian was born in Assyria, and Jerome * tells us that he flourished in the reign of the emperors M. Antonius Verus and L. Aurelius Commodus (A. D. 161–192). Commodus became sole emperor in A. D. 180, and it is impossible to say during how much of his reign Tatian lived; and consequently the date of his death is not fixed by Jerome, nor do we know any good authority that does fix it. Nor is the date of the death of Justin Martyr, Tatian's master, definitely determined, but fluctuates between A. D. 148 and A. D. 167, though, as Dr. Lightfoot remarks, "the most careful investigations of recent criticism have tended toward a much earlier date"† than A. D. 163–165. Dr. Lightfoot infers‡ from Irenæus, lib. i, cap. xxviii, 1, that at the date of that book—some time before A. D. 190, or, possibly, before A. D. 178—Tatian was already dead. But to us such an inference is not very clear or even very probable. It is not at all likely that Tatian composed his *Diatessaron* before the death of Justin Martyr and his own return to Syria or Assyria, his native land. Its composition in the Syriac§ language, and its circulation, principally, at least, in the regions of Mesopotamia, would indicate this. On the other hand, it was most probably composed before Tatian became a heretic and condemned marriage as an abomination and rejected the use of wine. For how otherwise can the fact be explained that he introduced into his *Diatessaron*‖ the account of Christ's

* *Liber de Illus. Viris*, cap. xxix. † *Essays on Supernatural Religion*, p. 274.
‡ *Supernatural Religion*, p. 274. § This seems quite certain.
‖ In both Ephraem's Commentary and in Ciasca's text of the *Diatessaron*.

being present at the marriage in Cana of Galilee and then converting water into wine. But while we cannot determine the date of the *Diatessaron* with certainty, it may with great probability be referred to some time in the period A. D. 160–170.

The first witness to Tatian's having composed a *diatessaron* is Eusebius, Bishop of Cæsarea Palestinæ (about A. D. 315–340). He says:

> Tatian, having formed a combination and collection of the gospels, I know not how,* he called it the (Gospel) by Four,† which still now circulates among some.

The natural inference from his language is that he had no *personal* knowledge of the work. Nor is this strange, since it is not likely that the *Diatessaron* was in use at Cæsarea; and even if Eusebius had found a copy of the work it is very doubtful that he could have read it, as we are not aware that he had a knowledge of Syriac. But the statement of Eusebius is sufficient to establish the fact that Tatian composed such a work. For if every thing of which the historian himself is not a witness is to be called in question, but little trustworthy history is left for us.

Epiphanius, who became Bishop of Constantia, the metropolis of the isle of Cyprus, about A. D. 367, remarks of Tatian:

> It is said that the *Diatessaron* was composed by him, which some call the (Gospel) according to the Hebrews.‡

The *Diatessaron* certainly bore no resemblance to the Gospel according to the Hebrews, which must have agreed substantially with our Matthew, as Jerome,§ who translated the book into Greek, testifies.

Our next and most important witness to the *Diatessaron* is Theodoret, who about A. D. 420 became Bishop of Cyrrhestica, a district of eastern Syria, north-east of Antioch, bordering on

* Bishop Lightfoot does not consider the language of Eusebius as implying that he had no *personal* knowledge of the work, but as equivalent to "unaccountably," "absurdly," and in proof of this meaning he refers to various passages in Origen's work against Celsus, p. 278. But it would have been more satisfactory if he had given us some clear passages from Eusebius himself in proof of this usage.

† Ὁ Τατιανὸς συνάφειάν τινα καὶ συναγωγὴν οὐκ οἶδ' ὅπως τῶν Εὐαγγελίων συνθεὶς, τὸ Διατεσσάρων τοῦτο προσωνόμασεν (*Hist. Eccl.*, lib. iv, 150).

‡ Hær., lib. i, tom. iii, Hæresis xlvi. § *Lib. de Illus. Vir. Mat.*

the Euphrates, containing eight hundred parishes. This eminent ecclesiastical writer remarks on Tatian:

This man composed the gospel called, that by Four, having cut off both the genealogies and the other things which show that the Lord was born of the seed of David according to the flesh. Not only did those who were of his party use it, but also those who follow the apostolic doctrines, not knowing the fraudulent character of the composition, but having used the book in a very simple way as an epitome. I also found more than two hundred such books held in honor in the churches among us, and having collected them all, I removed them and substituted for them the Gospels of the Four Evangelists.*

This testimony to the existence, nature, and circulation of the *Diatessaron* is decisive. Its name was equivalent to the English "A Harmony of the Four Gospels." From Theodoret's statement it does not appear to have contained matter from any other source than our four gospels. The work was simply an abridgment. As Justin Martyr, Tatian's master, used our four gospels† as authorities, and them only, it was natural that Tatian should do the same. We have proof of his use of John's gospel in the following passages of his "Oration to the Greeks:"

God is a Spirit.‡ This is that which is said: "The darkness comprehends not the light."§ All things by him (were made), and without him has been made not even one thing.‖

After the removal of the *Diatessaron* from the churches in the diocese of Theodoret copies of the work seem to have become scarce, and the work itself almost forgotten. Victor, Bishop of Capua, A. D. 545, found a harmony of the four gospels without any title, which he supposed to be the *Diatessaron* of Tatian.¶

* *Hæret. Fabular. Compendium*, lib. i, cap. xx.

† Strauss concedes that Justin used our first three gospels (*Das Leben Jesu*, pp. 56, 57, 1874). Hilgenfeld, a distinguished rationalistic critic, acknowledges that Justin used all four (*Einleitung*, pp. 65–67, 1875).

‡ Πνεῦμα ὁ Θεός, sec. 4, the exact language and order of words in John iv, 24.

§ Ἡ σκοτία τὸ φῶς καταλαμβάνει, sec. 13. This manifestly refers to John i, 5: "and the darkness comprehended it not."

‖ Πάντα ὑπ' αὐτοῦ καὶ χωρὶς αὐτοῦ γέγονεν οὐδὲ ἕν, sec. 19, with reference to John i, 3. The old Curetorian Syriac also ends the verse with "one thing." "Which was made" is joined to the next verse.

¶ We shall discuss this work in another place.

Barsalibi, Bishop of Amida in Mesopotamia, in the twelfth century, states that Tatian composed one gospel from the four, which he called *Diatessaron.* St. Ephraem wrote comments on this book, and followed the order of the *Diatessaron.** According to Barsalibi the *Diatessaron* began thus: "In the beginning was the Word."

This commentary of Ephraem, preserved in the Armenian language in two codices about seven hundred years old, bears the title, "THE EXPOSITION OF THE HARMONY OF THE GOSPELS, MADE BY SAINT EPHRAEM, THE SYRIAN DOCTOR." This work was translated into Latin by J. B. Aucher in 1841, and a revised translation was published by Georgius Moesinger at Venice in 1876. The *Diatessaron* corresponds to the description given of it by Theodoret and Barsalibi, and is no doubt Tatian's work. No information respecting the language in which it was composed has come down to us so far as we know. Yet, as it was intended for circulation in a region in which the Syriac was the vernacular, it is very probable that it was written in that language, and may have been taken from the original Syriac version in general use in the churches. It is possible, however, that we have not in Ephraem's Commentary the original form of the text of the *Diatessaron,* but the modified text made to conform to the common Syriac version of Ephraem's time.†

In 1888 P. A. Ciasca, secretary of the Vatican Library, published at Rome an Arabic text of the *Diatessaron* from two codices, accompanied with a Latin translation. One of the Arabic codices which he had found in the Vatican was mutilated; but in 1886 Antonius Morcos, apostolic visitor of the Catholic Copts, being on a visit to Rome, informed Ciasca of the existence of another Arabic copy of this work in the hands of a Roman Catholic in Egypt, which he caused to be sent to Ciasca the same year. This manuscript, which Ciasca thinks is at least as old as the fourteenth century, consisting of three hundred and fifteen pages, enabled him to supply the defects of his Arabic text in the Vatican. In the superscription to the Arabic text it is stated that the book is called *Diatessaron,*

* Assemanni, *Bib. Orien.*, vol. i, p. 57. In an apocryphal Syriac work relating to founding of Christianity, the new converts are represented as assembling "to hear read, along with the Old Testament, the New (Testament) of the *Diatessaron.*" The work containing this statement, Dr. Lightfoot thinks, may belong to the third century.

† From my paper on "Cureton's Fragments of Syriac Gospels," published in *Journal of the Society of Biblical Literature and Exegesis* for December, 1885, pp. 28–48.

which Tatian, a Greek, compiled from the four gospels. A very learned presbyter, Ben-at-Tib, translated it from Syriac into Arabic. According to Assemanni this Ben-at-Tib died A. D. 1043. Ciasca has ascertained that the writer of the Syriac manuscript which Ben-at-Tib translated into Arabic was *'Isa ben Alî Almotattabbeb*, who died at Hira A. D. 873.

The *Diatessaron* commences with "In the beginning was the Word," and continues with the first five verses of John's gospel, followed by Luke i, 5–80, and Matt. i, 18–25; the book ends with John xxi, 25. The whole is divided into fifty-five chapters. According to our calculation the work contains about seventy-seven per cent. of Matthew, about fifty per cent. of Mark, seventy-five per cent. of Luke, and ninety per cent. of John. It lacks the genealogies * of Matthew and Luke just as Theodoret states of Tatian's *Diatessaron*.† Here the question arises, What relation does the text of the Commentary of Ephraem hold to this newly discovered *Diatessaron?* We have already seen that Barsalibi states that Ephraem followed the order of the *Diatessaron*. A careful comparison of the order of Ephraem's text with that of Ciasca's *Diatessaron* shows us in almost every instance that it is the same. And although the Commentary of Ephraem contains only a small portion of the Diatessaron, the passages are numerous enough to show that this agreement in order could not be accidental. Furthermore, Ephraem's text is Syriac, and nearly the same, it would seem, as the old Syriac text‡ of which fragments of the gospels were published by Cureton in 1858.

We shall now proceed to show that Ciasca's Arabic text of the *Diatessaron* is really a translation of the Syriac from the numerous passages in which it agrees with the Peshito, but differs from the Greek, and that the Arabic text also contains

* We are not sure that Tatian left out the genealogies on dogmatic grounds. He may have deemed them of no special importance.

† The superscription of the Arabic translation states that the sign of what is taken from Matthew is M; of that taken from Mark is R; of that taken from Luke is C; and of that taken from John is H. But the present Arabic text has not these letters, but the names of the evangelists prefixed from whom they are taken. These names are transferred to the Latin translation.

‡ This is indicated by the passages in Ephraem's Commentary agreeing with the Curetonian text, but differing from the Greek and Peshito. On pp. 116, 117, Ephraem, after quoting, "I thank thee, heavenly Father," adds: "He says in Greek, I thank thee, God, Father, Lord of heaven and earth" (Matt. xi, 25).

vestiges of the old Curetonian text of the Syriac gospels. The following readings are manifestly taken from the Peshito Syriac. In Luke ii, 1, we have, "That all the people of his dominion should be enrolled,"* exactly as the Peshito. The Greek is, "That all the world should enroll itself." Cana of Galilee is called in the *Diatessaron*, *Qatna*† (John ii, 1, 11, iv, 46, xx, 1, 2), just as in the Peshito, but different from the Greek and from the other ancient versions. In Luke v, 10, the *Diatessaron* has, "Thou shalt be catching men to life," just like the Peshito. The Greek is, "Thou shalt catch men." In the *Diatessaron*, Luke v, 33, the reading is "fast *perpetually*," like the Syriac. The Greek is, "fast *often*." In Mark ii, 22, we have in the *Diatessaron* added to the Greek text the words, "but new wine ought to be put into new bottles," about the same as the Peshito, "but they put new wine into new bottles." In Mark ii, 26, the *Diatessaron* has, "He did eat the bread of the table of the Lord," just as the Peshito. The Greek has, "the show bread." "Behold my servant, in whom I have been well pleased" (Matt. xii, 18), just like the Peshito, but different from the Greek. "Nor cut off the hope of any one" (Luke vi, 35), the same as in the Peshito; the Greek is different. "Shall reward thee openly" (Matt. vi, 4, 6), just as in the Syriac, but "openly" is wanting in the Greek.

The *Diatessaron* contains the doxology to the Lord's Prayer (Matt. vi, 13), "For thine is the kingdom, and the power, and the glory, for ever and ever," just as in the Peshito, but lacking the amen. The doxology is wanting in the oldest Greek manuscripts and in copies of the oldest Latin version and in the Memphitic. "Neither let your mind be disturbed on this account" (Luke xii, 29). Peshito, "Let not your mind be disturbed by these things." But the Greek is, "Be ye not in suspense." In Mark iv, 39, the *Diatessaron* represents Christ as saying to the sea, "Be quiet, thou art admonished." The Peshito reads, "Be quiet, thou art reproved." The Greek is, "Be quiet, be speechless." In Luke viii, 26, the *Diatessaron* has, "The Hadarenes" (Gadarenes), like the Peshito and the Curetonian Fragments. But Tischendorf's Greek text has "Gergesenes," and the old Latin substantially the same.

The *Diatessaron* has in Luke viii, 29, in reference to the

* Page 2, *Diatessaron.* † Syriac, *Qâtne* or *Qotne.*

man possessed of the devil, "He was a long time in the captivity of that one," quite like the Syriac, "For it was a long time since he had been led captive by him" (the devil), but different from the Greek. The *Diatessaron* has, "Neither a wallet nor bread," in the same order as the Peshito; but the Greek is, "Neither bread nor a wallet" (Mark vi, 8). The *Diatessaron* in Luke xi, 23, reads, "He certainly scatters." There is nothing in the Greek to correspond to "certainly." "Certainly" evidently is given as the translation of the participle combined with the infinitive (to scatter) to give intensity of action, as found in the Peshito.

In Matt. xiv, 24, the *Diatessaron* reads, "And the ship was distant from the land many stadia," just as in the Peshito. The Greek is, "The ship was in the midst of the sea." The *Diatessaron* has in John iv, 7, "Give me water that I may drink," like the Peshito. "Water" is wanting in the Greek. The account of the angel troubling the pool of water (John v, 3, 4) is found in the *Diatessaron* in the form which it has in the Peshito, though the passage is wanting in the oldest Greek MSS., in the Curetonian Syriac, the Sahidic Version, and Schwartze's Memphitic MSS. In the *Diatessaron* (Luke ix, 34) it reads, "And when they saw Moses and Elias enter the cloud, they again feared," based evidently upon the Peshito, but differing from the Greek. In the *Diatessaron* (Mark ix, 29) occurs, "except by fasting and prayer," as in the Peshito; but "fasting" is wanting in the oldest Greek. In Luke xv, 25, in the *Diatessaron*, we read, "He heard *the voice of the singing of many*," just as in the Peshito. The Greek is, "music and dancing." In the *Diatessaron*, in Luke xii, 48, it reads, "required at his hand." The latter part of this is like the Peshito, but different from the Greek. At the end of Luke xvii, 9, the *Diatessaron* has, "I think not," just as the Peshito, but wanting in the oldest Greek and in the Curetonian Fragments. The language of the *Diatessaron* in Matt. xxii, 23, is, "They said unto him, To the dead there is no life." This seems to be based upon the Peshito. In the *Diatessaron* (Luke xx, 35) it is stated, "They will neither take wives nor will women be given to men," like the Peshito, but different from the Greek. In John ix, 11, in the *Diatessaron* it is said, "Go, and wash in the water of Siloam." Peshito, "in the waters of Siloam." The

Greek is, "to Siloam," without "waters." In Luke ix, 54–56, the *Diatessaron* has the long form of these verses as found in the Peshito, old Latin, and in King James's Version, but not in the Revised Version, based on the best Greek texts.

In the *Diatessaron*, at the end of Luke xxi, 11, is added, "great rains." This is manifestly taken from the Syriac, as it occurs both in the Peshito and in the old Curetonian Syriac Fragments in the form "great storms," and is wanting in the Greek. Luke xxii, 43, 44, are found in the *Diatessaron* just as in the Peshito and the old Curetonian Fragments, but is omitted in the Sahidic Version and in the Memphitic MSS. of Schwartze, and in some Greek MSS. In the *Diatessaron*, in John xix, 11, occurs, "His sin is greater than thine," just like the Peshito, but different from the form of the Greek. In Matt. xxvii, 9, in the *Diatessaron* we have the addition Jeremiah to "the prophet," just as in the Peshito and in the old Latin, but in the Greek the prophet is nameless.

We see from the foregoing readings of the *Diatessaron* that its text is largely based upon the Peshito Syriac Version of the gospels. We must also add that we find in the *Diatessaron* vestiges of the old Syriac version which was the basis of the Peshito. Specimens of this old Syriac text are found in Cureton's Fragments of Syriac gospels belonging to about the *fifth* century.

We give the following passages in the *Diatessaron*, which are manifestly from this old version. In Luke x, 16, in the *Diatessaron* occurs:

> Who hears you, hears me, and who hears me, hears him that sent me; but who despiseth you, despiseth me, and who despiseth me, despiseth him who sent me.

The old Curetonian Syriac has the following:

> He who hears you, hears me; and he who rejects you, rejects me, and he who rejects me, rejects him who sent me; and he who hears me, hears him that sent me.

Both passages are the same, with the exception that the last part of the verse is not in its natural order, just as in the old ante-Jerome Latin. The Greek text of the passage is:

> He who heareth you, heareth me, and he who rejecteth you, rejecteth me; but he that rejecteth me, rejecteth him who sent me.

The form of the passage in the Curetonian Syriac is manifestly the older, and the text of the *Diatessaron* is a correction of the unnatural order of the words in the old Syriac. The Peshito agrees with the Greek. In the *Diatessaron*, in Luke xi, 52, the reading is, "Woe to you lawyers, because ye hide the keys of knowledge." This is also the reading of the old Curetonian Fragments of the fifth century, but it is not found in any Greek text so far as we know, except in the *Codex Bezæ** of the first part of the sixth century, introduced likely from the old ante-Jerome Latin. The Greek is, "Ye have taken," just as in the Peshito. This reading is, doubtless, a remnant of the old Syriac. In the *Diatessaron*, Luke xxiv, 32, the reading is, "Was not our heart *heavy* in us?" instead of, "Was not our heart *burning* in us?" as in the Greek and in the Peshito. But the old Curetonian Syriac agrees with the *Diatessaron*, and reads, "Was not our heart heavy?" This reading we can find nowhere except in Woide's *Sahidic Fragments*.† It is manifest that the reading "heavy" in the *Diatessaron* was taken from the old Syriac. It seems to have originated in some Syriac copyist mistaking *yaqīd, burning*, for *yaqīr, heavy*, the only difference between the two words being that the first Syriac word has a point under the last letter, while the second, "heavy," has a point over that letter.

In a few instances in the *Diatessaron* words and phrases occur which, so far as we know, are found nowhere else. In the midst of Mark vi, 2, the words, "And many envied him, and did not pay attention to him," are interpolated. In Luke iv, 24, we have the addition "among his brethren." In Mark vii, 13, in addition to the Greek text, we have, "And ye have taught precepts about the washing of cups and tables." In Matt. xvi, 12, there is added to the Greek text, "Which he called bread," found nowhere else, as far as we know. "Who had come to the feast" is in John vii, 12, but not in the Greek nor Syriac. More is said on the splendor of the Jewish temple than we find in our gospels: "They showed him both its beauty and its magnificence" (in Matt. xxiv, 1); "and the strength of the stones used in it, and the elegance of its structure" (Mark xiii, 1); "and how it was adorned with precious stones and

* Ἐκρύψατε is the reading instead of the correct Greek, ἤρατε.

† *Codex Bezæ* has κεκαλυμμενη, *covered*.

beautiful colors" (Luke xxi, 5). In John xviii, 1, there is added, "Gethsemane situated at the mountain." In the account of Christ's trial the following occurs:

> But when the morning approaches, all the guards of the temple, the chief priests and scribes and elders of the people assembled, and the whole crowd laying snares.

This passage corresponds neither with Luke xxii, 66, nor with Matt. xxvii, 1, nor with any passage in Mark or John. At the end of John xxi, 12, in reference to Christ's appearance to his disciples, occurs the following: "But he did not appear to them in his own form." This addition we can find nowhere else, and it is impossible to conjecture whence it was derived. It seems to be nothing more than the remark of some copyist. In Mark vii, 26, the Syrophenician woman is said to be of Emesa, in Syria; and in Luke iv, 27, Naaman is called a Nabathæan. There is but little in the *Diatessaron* not found in the best Greek texts of the gospels. We find nowhere any indications of the use of apocryphal gospels by the author of the *Diatessaron*. The work is manifestly composed of our four gospels alone as authorities. The account of the woman taken in adultery (John viii, 1–11) has no place in the *Diatessaron*, as might be expected, since this section made no part of John in the old Syriac, Peshito, and Philoxenian versions of the New Testament. From the examination of the text we cannot agree with the statement of Ciasca:

> Certainly nothing prevents us from saying that the *Diatessaron* itself exhibits the text such as it was in the fourth century, or in the time of St. Ephraem.*

For, as we have shown, the text of the *Diatessaron* is based largely upon the text of the Peshito,† and exhibits a later revision.

It remains for us to inquire what relation exists between the *Diatessaron* of Tatian and the Harmony of the Four Gospels found by Victor, Bishop of Capua, A. D. 545, and placed at the head of his Latin edition of the New Testament. This Harmony, according to our calculations, contains about three fourths of the four gospels, about ninety-two per cent. of Mat-

* Preface, p. 13.

† That the Peshito is based upon the Curetonian text, of which it is a revision, see the proof in my paper in the *Journal of the Society of Biblical Literature and Exegesis*, December, 1885, pp. 28–48.

thew, and ninety-four per cent. of John, the other gospels being heavily abridged. Victor says it was without title, and the question was whether it should be ascribed to Ammonius of Alexandria or to Tatian the Assyrian. He, however, decides in favor of the latter. The text as we now have it is in Latin, following almost invariably word for word the *Codex Amiatinus*,* containing Jerome's revised translation of the gospels as published by Tregelles, with his Greek text of the gospels. Victor does not state whether he found the Harmony in Latin or translated it from Greek. He says, however, that he has taken pains to affix the Eusebian numbers in the proper places. It would seem strange, then, if he had translated the work, that he should make no mention of this fact.

Comparing these two Harmonies we find that the first four chapters of Ciasca's Tatian correspond in matter and order with the first eight pages (or columns) of Victor's Harmony, with the exception that Ciasca's Tatian begins with John i, 1, while that of Victor begins with the preface to Luke's gospel, and contains the genealogy as found in Matthew and the genealogy in Luke iii, 34–38, both of which are wanting in Ciasca's Tatian. John i, 7–28, stands connected in Ciasca, while in Victor, Matt. iii, 4–10, then Luke iii, 10–15, are interpolated between John i, 18 and 19; then follows in Victor John i, 19–28, after which comes Matt. iii, 11, 12, in the midst of which stands, "There is among you one whom ye know not," taken from John i, 26. After this we have John i, 28. In Ciasca's Tatian the verses from Matthew and Luke interpolated in John i, 19–27, are placed afterward. Next we have in Ciasca's Tatian Luke iii, 16–18, omitted in Victor, followed by Matt. iii, 13, both in Ciasca and Victor. Next we have in both Harmonies Luke ii, 23, but in Victor Matt. iii, 14, 15, is added to this passage, but omitted in Ciasca. Next we have in Ciasca John i, 29–31, but in Victor Luke iii, 21, 22. Next we have in Victor John i, 32–34, but in Ciasca we have Matt. iii, 14, 15; Luke iii, 21^{b}; Matt. iii, 16^{b}; Luke iii, 22^{a}; and Matt. iii, 17, placed before John i, 32–34.

* This *Codex* must differ but little from that of *Amiatinus*. Both were executed about the same time. Professor Hemphill remarks: "The Latin Harmony as it now exists in the *Codex Fuldensis*, represents not the Harmony as it was found by Victor, but the Harmony as it was modified and edited under his direction." —*Diatessaron*, page 25. We have not the means of verifying this.

Immediately after the Sermon on the Mount Victor's Harmony has Matt. ix, 36, followed by Christ's sending forth the twelve apostles to preach and heal diseases, as found in Matt. x, Mark vi, 7–11, Luke ix, 2–6, with which is interwoven various matter taken from the second and third gospels, extending to Luke xiv, 26, 27, and Mark vi, 12, 13. This is followed by the marriage in Cana of Galilee (John ii, 1–11), and then the account of Christ's descending from the mount (Matt. viii, 1–4). A most absurd arrangement! But in Ciasca's *Diatessaron* the marriage in Cana (John ii, 1–11) follows closely John i, 35–51, the single sentence, "And Jesus returned in the power of the Spirit into Galilee" (Luke iv, 14[a]), intervening.

The section containing the account of the woman taken in adultery (John vii, 53–viii, 11) is placed immediately after John iii, 1–21, in Victor. This section, as we have already stated, is wanting in all the ancient Syriac versions, nor is it found in Tatian's *Diatessaron*. There is not in this Harmony of Victor the slightest trace of a Syriac origin. It seems to us probable that this Harmony owes its origin to some one who, having found a copy of Tatian's work, conceived the idea of making the arrangement of its matter very largely the basis of a Harmony of his own, and who was too conscientious to put either the name of Tatian or his own to the revision.

Eusebius, in his letter to Carpianus, speaks of another Harmony of the Gospels. "Ammonius of Alexandria," says he, "by means of great labor and pains, as it seems to me, has left us the Gospel by means of Four, by placing by the side of Matthew the corresponding passages of the remaining evangelists, so that the necessary result was that the consecutive order of the (other) three was destroyed, so far as it pertained to the texture of the reading." * It is very evident from this statement that Victor's Harmony could not have been based on that of Ammonius, since the Gospel of Matthew in Victor's Harmony is not always arranged in its regular order, is not entire, and is interwoven with matter from the other gospels.

* Vol. iv, page 1276, vol. xxii, of Migne's edition of the Fathers.

Henry M. Harman

Art. III.—GEORGE BANCROFT.

The great historian of the United States, a statesman as well as a scholar, George Bancroft, has been for more than half a century one of the noted citizens of America, honored abroad as well as at home. He was the recipient of every mark of distinction which great institutions of learning and powerful governments could bestow. A man of strong individuality, rare gifts, great industry and patience, he has to a remarkable degree realized in old age the ideal dream of his youth. Graduating from Harvard at seventeen; taking his degree of doctor of philosophy at Göttingen at the age of twenty; pupil and friend of the most celebrated historians and philosophers of Germany; associating with famous statesmen and men of letters as he traveled from country to country in Europe—he returned to his native land with the best possible equipment for the work already planned, to which he gave the remainder of his long life. As secretary of the navy, acting secretary of war, American minister to Great Britain, minister to Prussia, and, later, to the new empire of Germany, he served his country well; but the chief value to the world of those years in political life lies in the results of the access which his position gave him to historical archives, especially those of America, Great Britain, and France. The historian, in him, always dominated the statesman; and the best years of his earlier manhood, with all of his later life, were given to uninterrupted labor upon the great historical work upon which his future fame will chiefly rest.

George Bancroft was born in 1800. The first volume of his *History of the United States* appeared in 1834, and exactly fifty years thereafter, in 1884, the author issued the final volume, bringing the history of the United States down to A. D. 1789—the beginning of the constitutional period. Never lagging, never hastening, only occasionally turning aside to engage in controversy with his critics, with a true scholar's enthusiasm and a true historian's fidelity, he has been a man of one work, the pride of his countrymen and the admiration of the learned world. With a patience and calmness unsurpassed he prosecuted his beloved labor into a period of life

when other men had long laid aside their tools to enjoy a few years of well-earned rest before they go hence. One by one the associates of his earlier days had disappeared, but he still kept vigorous step with the advancing years of the century, a man of to-day as well as yesterday, a fresh and vigorous thinker almost to the very last. In 1882 Mr. Bancroft said to the writer at the close of a brief interview:

> Yes, yes; I am, indeed, an old man. So far as I am informed not one person whom I knew when I was twenty is now alive. All my early literary contemporaries are gone. I live largely in the past, but am still trying to do my duty by the present.

When his first volume was issued the names of Emerson, Longfellow, Prescott, Hawthorne, Motley, Lowell, Holmes, and Hildreth were unknown to fame; these all arose, flourished, and departed—save two—while Bancroft still remained, a hopeful, happy, working, grand old man, the center of Washington literary society and the valued adviser of younger men actively engaged in affairs of state.

When Bancroft first took up his pen the philosophical method of writing was in its infancy. This method he adopted, and it led him to recognize in our history the presence of factors and forces other than and above the human. In short, he recognized God in history. This placed him at once in fitness to be a leader of thought and a man of safe conclusions, head and shoulders above many of his able critics. He gave his readers more than a mere narrative of events, and carefully formed opinions of prominent characters. His aim was to give a clear representation of the colonies as they were at the start; the influences and purposes which determined their actions; to trace the processes by which they were developed and the principles which controlled that development, especially why they took the course they finally adopted, and thereby not only changed their own destiny, but indirectly wrought a radical change in the political affairs of all nations. In the most clear and happy manner Bancroft shows us how, like the leaven in the meal, certain vital principles, which had their origin in Christian brotherhood, equality, and justice, were cherished and matured by the men of New England, spread in their influence through all the colonies, and were the making of the nation at last, giving it life and inspiration.

Bancroft had many of the more valuable qualities of a great historian. To begin with, he had the intellectual temperament. He was born with the aptitudes of a scholar, and searched for knowledge with tireless avidity in every possible direction. He was one of our most accomplished linguists, and he ransacked all literature in all languages for his materials and comparisons, especially in tracing principles and verifying their development. "Widely versed in literature, he marked in it the tendency and spirit of historic movements before they appeared in the grosser forms of events;" and this untiring zeal of study kept even pace with the progress of the work to which he devoted himself. In addition to these happy qualities Bancroft presented a higher fitness for his task, and urged a higher claim upon our confidence, in his faith that "through the ages one increasing purpose runs," and human progress is ever measured by the development of liberty. Spiritual law was, with him, an inevitable and acknowledged force in the affairs of men and nations; and he held it as a part of a true historian's task to trace the operations of that force in its relations to facts. This lifted him above the grade of a mere annalist, and gave him rank with Hume and Grote and Hildreth and Motley, all of whom read events by their convictions, and argued and applauded as they wrote. It was therefore to be expected that his work would arouse opposition on the part of some, as "written upon a theory," and in a certain sense controversial. Many wise and just men also claim that the generalization which will establish the law of historical development is not yet possible, and that we are still observing phenomena. But our historian kept steadily on his way, in accordance with his convictions. In full sympathy with the great movement of his race and time, his conscientious studies enabled him to discern the impulse in which he believed and delighted, and with a graceful pen he pointed out and made conspicuous the men and deeds which indicated his faith. Bancroft's "History" traces the development of popular government upon this continent, in its most complete form, and under peculiarly favorable conditions. The historian believed, with all his soul, in the final success of the principle, because he had faith in the people and faith in Providence; and the events of the past third of a century have fully confirmed the wisdom of his opinion and fully justified the hope expressed in his first volume,

published a generation before the war of the rebellion. This attitude of the historian's mind led him to describe the people of the United States as well as to write of Congressional acts and the official aspects of his subject. He has not indulged in biography or memoirs to any great extent, but scattered through his pages are details of manners and accounts of movements, sayings, and doings of individuals and of commonwealths which give as vivid an impression of the actual daily life of the people as is consistent with his plan, or, in fact, necessary to a comprehension of the democratic idea which grew with their growth and strengthened with their strength. The force-element in the inherited Saxon character has not been overlooked in the narrative; and we are shown very clearly how it has been made effective for the best results through the influence of a fertile country isolated from the custom-and-precedent-burdened nationalities of the Old World, and other conditions favorable to governmental and individual freedom.

Bancroft's peculiar literary characteristics are rapid and condensed narration, skillful generalization, brilliant pictures, just and apt reflections, and the sharp, clear, comprehensive manner in which he summarizes and delineates character. While he never attempts the brilliant rhetorical effects which render the pages of Macaulay and Prescott and Motley so attractive, still he is never dull, and indeed his chapters have all the charm of perfect clearness, both in thought and expression, and possess the power to leave exact and lasting impressions upon the reader's mind. His knowledge is marvelous, his thoroughness and carefulness in workmanship are unfailing, his argument is logical, his evidence is well sifted and most effectively concentrated at the right point, while his gravity and dignity are always worthy the subject and the man. In all these particulars Bancroft easily takes rank with the best masters in English composition. Thoroughly American, and yet cosmopolitan as a thinker and writer, he has accomplished a work which none but an American could have so successfully projected and carried to its consummation. Whatever conclusions the world may reach in the future as to the wisdom of his method or the particular rank his History must finally hold in our literature, one thing is certain, his complete accounts of definite periods as viewed by one mind after the most profound study, and his luminous descriptions of

great characters, will forever stand among the best that human genius has produced. Whatever may be said of his philosophy, his literary mastership will never be questioned.

During Bancroft's official career his opportunities, both at home and abroad, for gathering and studying original documents bearing immediately or remotely on the history of the American colonies and republic were far greater than any American had hitherto enjoyed, and of them he made the best possible use. No writer has ever been more diligent in such wearisome pursuits. He was also especially favored by many of the noble and political families whose ancestors had been identified in one way or another with our contest for liberty and the formation of our constitutional government, and permitted to examine their private collections of records and documents, and to copy such as were pertinent to his purpose. The priceless collection of manuscripts thus obtained, copied in a large and legible handwriting and handsomely bound in about two hundred folio and quarto volumes, have for many years adorned the shelves of his great library as the most valuable of his possessions. Bancroft's idea of the proper use of original documents, an idea persistently carried out in his History, has won for him the gratitude of every discerning and appreciative reader. He has not, like too many modern historians, spread before us an undigested mass of letters, reports, and contemporary statements, valuable or worthless, true or false, as the case may be, and left us to write our own history after weighing and appraising the testimony as best we can. He is not afraid to trust his own judgment in all necessary decisions, well knowing that his familiarity with the entire subject, and his superior advantages for comprehensive and discriminating observation, justly entitle him to speak with authority. He manfully takes the responsibility of sifting all statements and offering the facts to the reader in concise form. Authorities he has for his abundant justification at every point; but these he holds in reserve for controversial purposes and for the settlement of any objections that may arise. A little careful investigation satisfies us that our author can be trusted; that his mistakes are usually in his theories, and seldom in either suppressing, overlooking, or misjudging facts. We are thankful that, in the best sense, he is a thinker and writer, and not a mere compiler of other men's

opinions and estimates. Therefore, when we cannot agree with him we respect him none the less; and, on the whole, gladly accept him as a manly leader and most stimulating companion in scholarly investigation.

Promptly after the appearance of the first three volumes of Bancroft's History came the indorsement of the author's distinguished friend and *quondam* teacher, Professor Heeren, of the University of Göttingen; an indorsement which was regarded as a royal decree in the realm of historical literature, and at once brought our modest American to the favorable notice of the *savants* of Europe. Professor Heeren said:

> We know few modern historic works in which the author has reached so high an elevation at once as an historical inquirer and an historical writer. The great conscientiousness with which he refers to his authorities and his careful criticism give the most decisive proofs of his comprehensive studies. He has founded his narrative upon contemporary documents, yet without neglecting works of later times and other countries. His narrative is everywhere worthy of the subject.

This is high praise from the highest possible source; but Bancroft's countrymen were not a whit behind the Germans in learned and generous appreciation, for almost simultaneously with the above the distinguished scholar and orator, Edward Everett, wrote in the *North American Review* as follows:

> A History of the United States by an American writer possesses a claim upon our attention of the strongest character. It would do so under any circumstances; but when we add that the work of Mr. Bancroft is one of the ablest of the class which has for years appeared in the English language—that it compares advantageously with the standard British historians—that as far as it goes it does such justice to its noble subject as to supersede the necessity of any future work of the same kind, and, if completed as commenced, will unquestionably forever be regarded both as an American and an English classic—our readers would justly think us unpardonable if we failed to offer our humble tribute to its merit.

When the third and last volume, relating to the colonization period, appeared, Prescott's highly cultivated literary taste was so gratified, and his generous heart so thoroughly warmed, that he sent a careful and most favorable criticism of the work to the *North American Review*. These favorable opinions were echoed by all literary circles in both hemispheres, and now,

after half a century has passed, they may, with slight modifications, be taken as a fair expression of the mature sentiments of the learned world. At once a philosopher, a poet, and a statesman, Bancroft has reared a monument of genius and industry which will stand forever. There are times, perhaps, when as an historian he may be fairly charged with short-sightedness and partiality; but in these occasional failings he has good company, and only proves himself to be human. Often too national in his tone and temper, he still certainly gains thereby in earnestness and eloquence. As the years go by, and our increasing army of scholars brings in its contributions to historical knowledge, and new facts and new documents are brought to light, Bancroft may possibly be superseded as the most complete authority; but that is hardly probable touching the period covered by his pages; while for picturesqueness, clearness, force, conciseness, exhaustive research, sound judgment, skillful array of facts, and grandeur of movement there is little prospect of his ever being surpassed. His works have been eagerly read from the first; new editions are constantly being brought out at home, to say nothing of the numerous reprints and translations in foreign lands. If universal popularity and immense sales are any proof of excellence, then Bancroft has no superiors. In 1884 he completed his thorough revision of the entire work, and so brought the great undertaking to a triumphant close, having carried out in full the plan of his early manhood, and linked his name with the history of his beloved country in imperishable luster. Continuing his life-habit of daily work, after 1884 he wrote several valuable papers for leading periodicals, and in June, 1889, he finished a life of Martin Van Buren, and as late as May, 1890, continued to labor on a life of President Polk, which he hoped to complete before finally laying down his pen. In his determination to work to the end he was an example to all writers.

As one of the founders of the American Historical Association, and its second president, Mr. Bancroft kept up his interest in and connection with the active progress of the particular department of scholarship to which he had devoted his life. Professor Herbert B. Adams, the secretary of Johns Hopkins University, in his report of the third annual meeting of the association in 1886, says:

Beyond all question the most notable individual feature of the Washington meeting was its presiding genius, George Bancroft. Chosen at Saratoga to be the president, he attracted the members to Washington, which has long been his favorite residence and historical workshop. Dwelling within easy reach of our national archives, he has drawn American history from its fountain-head. More than any other American, George Bancroft is the personal embodiment of the historic spirit of the United States. It was, therefore, highly appropriate that the newly formed Historical Association should make a pilgrimage to the abode of this venerable scholar, there to seek and obtain his patriarchal blessing.

Mr. Bancroft's address of welcome, found in the proceedings of the association for 1886, was characteristic and remarkably energetic and glowing for a man nearly ninety years of age, and made a profound impression upon all who were so fortunate as to hear it. The aged German historian, Dr. Leopold von Ranke, in a brief letter to the association, said:

It fills me with especial joy to see Mr. George Bancroft, one of the masters in our science, extending his hand to me from afar—a man who during his residence in Berlin bound me to himself with ties of reverential friendship.

When the *Life of Martin Van Buren* appeared, one of our journals referred to it in the following facetious words:

Surely Mr. George Bancroft is the Hotspur of historians, who kills him some six or seven dozen of Scots before breakfast, washes his hands and cries out, "Fie upon this quiet life; I want work!" Not content with the revision of his *United States*, with his rose-garden, and with those daily cares that most octogenarians find sufficient occupation, he drops into biography, and offers us a brief and interesting monograph on Martin Van Buren. It is an able book about an able man, and Bancroft, at eighty-nine years of age, has laid another debt of gratitude upon the public.

Literary honors were fairly heaped upon Mr. Bancroft by the most noted and powerful literary institutions of the world. Oxford, Bonn, Berlin, and many other universities conferred upon him the degree of D.C.L., while almost innumerable learned societies, at home and abroad, elected him to honorary membership. But, as he frequently declared, he prized most the love and approval of his own countrymen. As one reason for his unusually long working-life it may be said that Mr. Bancroft was very careful and regular in his daily habits, as are nearly all successful brain-workers. According to his per-

sonal testimony, given in a private conversation when he was past eighty years, nearly all his life it was his custom to rise at 5 o'clock in the summer and at 6 o'clock in the winter, from which time until 1 P. M. he was occupied in close literary work. At 1:30 the midday luncheon was served, and later in the afternoon he took the extended out-door exercise which was a sufficient explanation for such remarkable physical and intellectual vigor in one so old. Sometimes he walked long distances, but his favorite and most valued exercise was taken on horseback. Dinner came at 6 P. M., and the evening until 10 o'clock was devoted to social enjoyments, either in the homes of his friends or more frequently at his own residence. To what is called society in fashionable or political life he, however, declared he paid little or no attention. At 10 P. M. he retired. Mr. Bancroft's summer-home was at Newport, R. I., in a roomy old house embowered in trees and shrubbery. There is from the grounds a fine view of the ocean, and of course the air is particularly favorable to comfort and health. Here he had room and leisure enough to gratify fully his taste for flowers, and his roses were the pride of the town. At Newport his daily work still went on, and so late as last July callers were heartily received by him in the after part of the day, and his familiar form was seen in his easy-carriage upon the beach-drive and elsewhere taking the out-door exercise of which he was so fond. In October he returned to Washington.

At last our historian has passed away, full of years and full of honors, leaving behind a precious memory of his gentleness and goodness as well as his greatness. He was a man of simple Christian faith and remarkable correctness of life, and it is with thankfulness that we quote from a letter written by him to a dear friend, and dated May 30, 1882:

> I was trained to look upon life as a season for labor. Being more than fourscore years old, I know that the time of my release will soon come. Conscious of being near the shore of eternity, I await, without impatience and without dread, the beckoning of the hand which will summon me to rest.

Ross C. Houghton

ART. IV.—NATURAL SELECTION AND CHRISTIANITY.

THE study and thought of the last thirty years have established beyond controversy the fact that the animal kingdom is universally subject to the law of natural selection. More animals are produced than can possibly find sustenance, and many must die that the few may live. A constant struggle is going on in nature, and those animals best adapted to their conditions will be the ones to survive and transmit their superior characteristics to subsequent generations. This is natural selection. This same law governed man in his early history, and in almost the same way as it governs the brute kingdom.

From the time that the tribal relation is established among men the struggle for existence ceases to be one of individuals and becomes one of tribes. It little profits an individual to be strong if he belongs to a weak tribe; it little profits a tribe to be composed of strong individuals if they fail to work in harmony with each other. Natural selection will still preserve the strongest, but it will be the strongest tribe. It is mutual trust, fidelity, honesty, concert in action, patriotism, disregard of death, that form the sinews of the nation, personal strength becoming a subordinate factor. A strong tribe may be composed of weak citizens and a weak tribe of strong citizens. Hence, it will be hereafter the mental qualities leading to union which will be preserved, while physical force will become secondary.

We must not imagine, however, that this tribal relation and the development of tribal qualities of tribal strength are peculiar to man. Among animals it is not unknown. Wolves hunt in companies, and together fearlessly attack animals which would easily master them separately. Insects live in communities, and, though individually they are weak, by concert of action they make themselves formidable to the strongest of animals.

But the central feature of the teaching of Christ was the law of love. It constantly appears in his words—now clothed in one parable, now in another. The new command given to man was to love his enemy, to do good to them that hated him, to help the weak, to pardon the erring, to resist not evil, and to give to him that asked. Henceforth it was to be the peacemaker who should be blessed, and he who wished to be greatest

was to be servant of all. Now, all of these thoughts produce laws of action diametrically opposed to those which have given rise to the development of animals. The law of nature tells each to put himself first, without regard to others. The law of Christ tells us to be as mindful of our neighbor's good as of our own. It has been called altruism, or love for others, in distinction from egoism, or love for self. It has been called humanity, or the law of man, in distinction from brutality, which is the law of animals. It has shown that the basis of wrong-doing is temporary gratification of self, and since selfishness is the universal law of brute creation Christ has taught that the life which is normal for the brute is that which is wrong for mankind. Self-preservation is the first law of nature, but not the first law for man. This law of Christ, with its application, was a revelation. It can never change. It will always be binding upon man to love his neighbor as himself, and this law will be the foundation of all morality for all ages.

No one can question that to-day Christianity more fully appreciates this law than ever before, and that the life of a Christian nation is nearer the Christian ideal than at any past time. But how far short of the true ideal are we still! Selfishness is still the moving principle of most men, and even in our thoughts we fail to accept the law of love as it is taught. Nominally we accept the Golden Rule, and then interpret its application to suit our own ideas of expediency. Christ taught us to love our enemies, but we regard it as perfectly justifiable to do them any amount of injury in war. Christ said, "If any one smite thee on the one cheek, turn to him the other also;" and we never interpret this as it was taught, but only see in it a figurative command to meekness. Christ said, "Resist not evil;" and this we regard in our innermost thoughts as an impossibility, for it would prove the death-blow of society to obey it. In the same way it would be possible to consider the majority of Christ's commands, and to find that we put interpretations upon them which suit our beliefs and circumstances, though not in accord with the teachings of the Master. Now, we do not intend to imply that all of Christ's commands should be taken literally and fulfilled to the letter, at least at the present time; but before we rest complacent in the belief that we fulfill them as they should be fulfilled, let us ask if our

society and governments are so near perfection as to require preservation at the expense of all else, and let us remember that Christ himself obeyed his own precepts literally.

Yet the law of love is a law which we are enjoined to obey at all times to the fullest extent of possibility, and perhaps the time may come when it can be followed literally as it came from the lips of its Author. Imagine a condition of mankind where all people are truly actuated by the principle contained in the Golden Rule. Would it not, under such circumstances, be the most expedient course to obey all of Christ's commands literally? The law of Christ is an ideal toward which man is to rise. Christ came to found a universal kingdom whose uniting bond should be love. This has not yet been accomplished. Instead of a universal kingdom there has as yet resulted only the Church, which contains but a few of mankind, and which has subdivided itself into sects. It is plainly a makeshift. Still, in this seeming failure of Christ's mission there is the sure promise of success, for the one common feature of this broken, scattered Church is the law of love, and this love is broadening constantly in its scope. Through the means of the law thus preserved to us by the Church there will arise a kingdom which shall be the kingdom Christ came to establish. Perhaps it will come through the Church, perhaps through government, perhaps through reformation; but when it does come it will be recognized as that for which Christ was born, lived, and died. Christ's Church thus serves a noble purpose, though it may not be the end sought.

The full force of this new law promulgated by Christ can only be appreciated when we remember that it is a law differing from that which has produced the development of the animal kingdom. In the animal kingdom every individual strives for his own pleasure regardless of all others, and this, through the law of natural selection, results in the constant advance of the race in strength and perfection. The biologist, therefore, cannot fail to ask whether a law which has proved so valuable for animals would not also be best for the development of man. Has man reached such a stage of perfection that he no longer needs the beneficial results of the law of natural selection? Is it possible that the law of love for others is the best law for man, while love for self has been the best for the rest of nature? Let us,

then, as scientists, ask for some of the results which the law of love has already produced.

We may first notice in passing some of the evident beneficial results which are every-where recognized as due to the influence of this doctrine of altruism. Prominent among these results we find the raising of the condition of woman. Among Christian nations she is recognized as the equal of man, while among heathen nations her position is an inferior one. The doctrine of love founded all our institutions of charity—homes for the care of the weak, of the blind, of the inebriates, the insane. No charitable institutions are known except among Christian nations. This doctrine has ameliorated the condition of the criminal. It has established societies for help of the discharged criminal which try to give him a new start in honest life. It has founded the Church, which, with all the evils resulting from human weakness, has always been the strongest force for good that the world has ever seen, and always will be so long as its ideals are higher than its practices. The law of love has largely done away with the pleasure of personal conflict; the gladiatorial combat and tournament, which have been in times past recognized as sources of amusement, have gone. The duel, which even until now has been deemed a legitimate method of righting wrong, is passing away, and the prize-fight has been condemned by the enactment of law. But while the law of love has thus created a strong tide against personal conflict it has as yet had little influence upon national conflicts. We sometimes dream of a time when wars shall cease; and the very fact that we dream of such a time shows that the race has advanced not a little in the line of Christ's teachings, for with the ancients war was a delight.

We must not, however, fail to recognize that the spirit which actuated the personal conflict of olden times has by no means disappeared. The love for conquest is as strong as ever. Man certainly seems to be adapting himself to the new law of nature, but his progress thus far has been scarcely more than a turn in the direction of peace. We have partly outgrown our love for personal combat, but the desire for personal conquest and personal victory is as strong as ever.

Now if peace, happiness, and equality are ideals to be desired, then the law of love is beneficial to the human race so far as

above considered. But, on the other hand, it cannot be overlooked that this same law of love has a tendency to undo much of the benefit that the human race has derived as the result of the law of natural selection. When a rigid selection determined that the strong should live and the weak should perish or become slaves, the physical power of the race increased and man improved as an animal. But what has been the result of the slow modification of this law into the law of altruism? The physically strong man has now very little advantage over the weak, at least so far as the production of offspring is concerned; and this is the final basis upon which the law of selection must act. Our institutions of charity are not unmixed blessings. They encourage dependence and idleness. They are based upon the feeling that the unfortunate man should not be allowed to suffer for his misfortunes, and that the fortunate should share with him. Such institutions have a tendency to fasten weakness on the race; for the weakest and least thrifty classes, instead of being crowded out of existence by their inability to cope with the conditions of life, are encouraged to live, and this will always mean opportunity to transmit their weakness to future generations, since poverty and indolence almost always go hand in hand with large families. Our humane treatment of criminals also has its evil side. Draco said that every crime was worthy of death, and only the upright have a right to live. This is the law of nature. Human statutory law has always proceeded partly upon this basis, and until recently death has been the penalty for most crimes. We have reduced the death penalty to one crime, and are thinking of abolishing it altogether. There is no doubt that it is the growing feeling of love, sympathy, and humanity that has produced this leniency in the treatment of criminals. But facts have sadly shown that the children of criminals are almost always criminal; and our humane treatment of the class holds out to them a probability of living and transmitting their vices to subsequent generations. To-day many thinkers are becoming alarmed at this threatening result of our application of the law to forgive those that trespass against us.

In the family, too, it is the weak child who receives the most love. He is the one who is the most carefully guarded and assisted in life, while his stronger brothers have more of the

battle of life to fight for themselves. In this way it frequently happens that the weak child may marry first and have at least an equal chance with his brother in leaving offspring. For the physical good of man as a race there certainly ought to be a premium placed upon strength. The disappearance of the Olympic games and the tournament, and the battle of minds that has come instead, have taken away the premium upon manly vigor that was formerly so prominent and so healthful.

So in a hundred ways the law bidding us love our neighbors as ourselves, to resist not evil, and to cherish the feeble, has a tendency to place a premium upon weakness and to increase the chance of the least fit individuals to live and produce progeny. In all of these instances we see one constant underlying thought, namely, all individuals must have as nearly equal chances as possible. It is this feeling for the rights and happiness of the individual which inspires all of the institutions of mercy noticed above. This feeling leads us to forget the good of the race, which is more intangible, and thus leads to the evils which we have named.

Still, the study of civilized society to-day shows these evils, which certainly have arisen from the attempt of man to follow the teaching of Christ. Will it not follow that the race is degenerating? Long-continued study of nature has shown the scientist that just as soon as natural selection ceases to act in developing a race of superior animals the race begins to degenerate. Will not the same be true for man? With all the facts of nature and humanity in our minds can we believe that the law which lifts the weak, and thus relatively pulls down the strong, is really the best for the human race?

In answer to this somewhat serious question we must first notice that the law of natural selection is still a factor in human development. We have spoken of the law of altruism as reversing the action of the law of natural selection, and it certainly does do this in its immediate action. But this statement is perhaps partly misleading. The law that those best fitted to their conditions will be, in the long run, the ones to survive the struggle for existence is a law of so clearly a self-evident nature that nothing can controvert it. It must be true of mankind under all conditions. But the new law given him to live by completely reverses its immediate action.

Among animals the basis of the law of natural selection is the selfish interest of the individual, and except in the rarest instances the individual does not sacrifice himself for the good of another. Among men, however, the individual universally sacrifices himself, to some extent, to the good of the family or the tribe, and natural selection thus acts upon the family or tribe rather than upon the individual. But it never for a moment withdraws its influence as a conservative factor. Physical weakness is sure to result eventually in the weakening of the reproductive system; and as soon as this occurs, the force of natural selection is as great as ever, serving as a check to prevent too great degeneration. In other words, the law of the animal world is still in force on the human race. It acts, however, upon the family and not upon the individual.

The first great truth that we thus reach is that with the establishment of the law of love the physical development of the race ends, or at least is temporarily checked. All study of nature teaches that to produce physical development some sort of selection must have firm hold of the reproductive system or habits, in order that the weak may be prevented from transmitting their weakness and that the strong may increase in numbers. But it is certain that no such law of selection has hold upon the human race. That custom of society which cherishes the weak instead of crushing them cannot fail to put an end to the physical development of the race.

But this conclusion is not a disappointing one. Man is far superior to all other animals, not because of his physical, but because of his intellectual powers. His development must be intellectual, and not physical. With the development of his intellectual and moral nature he would remain just as far superior to all animals, and be perfectly able to hold his own in the struggle for existence, even though he should fall far short of the physical standard of Richard Cœur de Lion. For primitive man, provided with only rude weapons, physical power was necessary, since he had to contend with powerful animals. For early historic man, too, we can believe that personal conflict and wars were necessary. Without them the stimulus which developed intellect would have been wanting. But after his intelligence had reached the high grade found at the time of Christ no *such* stimulus was needed. Man's physical development was

practically ended, and his intellect had reached a stage where it needed a stimulus of a different sort. Christ, therefore, proclaimed clearly that a new era in the development of the human race had come—an era which had been slowly but surely approaching from the advent of man. The recognition, then, of the fact that man's physical development has ceased is no disappointing conclusion, but a glorious truth. The history of animals has shown that during all the past ages animals have been rising in the efficiency of their physical powers. Even the most extreme evolutionists teach that with the appearance of a man an entirely new line of progression began. From this time the development of mind became the aim of nature. In the development of man, therefore, the physical nature has been neglected, and the announcement of the law of Christ gave a final emphasis to his solitary position in nature.

The key to the solution of the problem that we are studying lies in the fact that the development of man's mental and moral nature could never have progressed to their higher grades if the principle of natural selection, acting through self-gratification, were still the law of life. Natural selection tends to individualization and isolation, while the law of love tends to produce union. It is the law of selfishness which preserves the tribal relations existing among savages. It is a short-sighted selfishness, to be sure, for the continued separation of the tribes has proved their destruction. It is this same law, in large measure, that has united men together into nations for mutual protection. But, plainly enough, the feeling of love and sympathy must be an important factor in the national relation, or the union would rapidly drop into pieces. A little thought will show that the greater the extent to which the law of love becomes the guiding principle of human action, so much the greater will become the human nations, and so much the more will men tend to unite into a common brotherhood. Now, it is certain that the greater the amount of unity among men the higher will be their mental and moral development. The very complexity of the various grades of society produces the progress in man's mental nature, for with the increase in the complexity of the various relations there must be an increase in the mental power to meet the relations.

As above used, the term mental power is intended to include

both the intellectual and moral sides of human character. It immediately occurs to ask if the moral condition of the city is superior to that of the small community. The reverse seems to be true, for the city is certainly the place where the lowest condition of man is found. But we must remember that the moral nature, in order to reach its highest development, must be something more than a negative quality. A person who has not committed a wrong simply because he has not been tempted is purely negative, so far as his moral nature is concerned. Indeed, he has no moral nature. In the same way, a hermit can never become a person of positive strength of character, for he has no relations to other men, which relations alone make a positive character a possibility. The morality of the small community is largely of the negative character. It is true that in the city some do fall very low, but it is none the less true that under these complex conditions there is the greatest possibility of development of strength of the moral nature. It is, perhaps, easier to live pure in the small communities, but for this reason less positive strength of character is developed.

So, too, of the intellectual nature. It is certainly true that the country produces most of the original geniuses and men of note. But these men never have the opportunity to show their mental power unless their relations to mankind become broadened beyond those of the country village. While the country life may develop the man, it is the broad contact with humanity which brings the intellectual powers into activity. Taking the intellectual and moral nature together, therefore, it is certain that the association into large communities will inevitably give the conditions for the highest mental development. Every-where in the world we find that the smaller the community the more narrow and peculiar are the mental traits of its members; while the larger the community the more is the individual molded into a rounded form. Isolation may perhaps serve to elevate the individual and produce the genius; but it is the association of individuals into large communities that makes it possible for the genius to be any thing more than a mighty fighter. Mighty warriors form the only class of geniuses that savagery can produce.

Now, just as the mental nature of man advances when the family relation is superseded by that of the village—just as the

mental power of man increases when the tribal relation becomes national—so will the mental development of man take immeasurably greater strides when the division of the children of men into nations shall give place to a universal brotherhood of love. Even in our nations to-day, large as they are, we find the mental traits somewhat narrowed. The German mind, the English mind, and the American mind are three different entities. If the three minds could be fused into one, and then divided by three, the resulting mind would be an improvement over any one of them. If these three nations could be united into one, so that the resulting race should show some of the methodical care of the German, the keenness of generalization of the Englishman, and the push and activity of the American, would not the resulting race be on a higher plane than either of them can reach individually? The law of natural selection, acting alone, results in the production of many individuals or tribes at enmity with each other. The law of love, when perfect, will unite man into one nation of love. The former will always result in narrow, one-sided mental powers, carried to different extremes according to circumstances. The law of love will produce a race whose mental power is the resultant of the intellectual and moral force of all, and for this reason will be, in the long run, not only broader but will rise to a higher level.

As we have seen, the law of natural selection is still in force, the law of love only serving to make the conditions more complex and making physical strength no longer a potent factor. With natural selection thus preventing too great physical degradation, and with the law of love tending to produce mental development, the human race will rise to its highest possibilities. Physical strength and mental development do not go hand in hand; and it is almost universally the case that the lower classes increase the most rapidly. The so-called higher classes have fewer children than the lower—a fact more or less counterbalanced by their superior knowledge in rearing their families. Now, more rapid reproduction is the character that must be seized upon by natural selection. The higher classes are constantly being re-enforced from the lower. To preserve the aristocracy of England it has been constantly replenished from the lower ranks; and in our own country we are continually finding that men are coming from the lower classes into the higher,

of conquest; and the law of love is constantly becoming a more potent factor. In this transition period from selfishness to perfect love it will naturally follow that temporary evil will result. In our ignorance of the laws of life and heredity we try to adopt the teachings of Christ, and produce results which occasionally frighten us, but for which we do not see any remedy. But when the law of love is more fully established, and when mankind understand the laws of life and heredity, and with wisdom try to obey the law of love, then benevolence will become an unmixed blessing, wars will cease, and the rights and happiness of the individual will be achieved without sacrificing the lasting good of the race.

It is plain, then, that the advantages accruing to mankind from the law that unites him into a common brotherhood are far more than enough to counterbalance the evils which arise from the cessation of the immediate action of the principle of natural selection. Natural selection, if it should continue to be the law of life, would produce a race of vigorous physical men skilled in all sorts of war and strategy. It would make the highest aim of man that of the soldier or the successful general. It would continue an endless series of enmities, and would prevent the union of men for long periods. Such is the highest possibility for animals and savages. But the replacement of this law, or rather the adding to it of the new law of love, immediately proclaims, though we have hardly begun to realize it as yet, that henceforth man's physical nature may be left to itself, and that his further development must be physical.

The significance of the teaching of Christ, then, is found in the fact that he announced this law at a time when it was not in the slightest degree understood. His disciples failed to understand it; the Church founded in his name failed to understand it; nineteen centuries have rolled by, and still we fail to believe that the doctrine was meant literally as taught by Christ. So far have we failed to absorb its spirit that even to-day our highest honors are reserved for the successful general or the inventor of an especially deadly instrument of warfare. We still fail to believe that the law of love for others can be the guiding principle of life except in a very modified sense, and we therefore place our modified interpretation upon the teachings of Christ. The teachings of Christ were not the result of evolution; they

were a revolution of thought, of life, of development. But so little were they the result of the development of the times that no one understood them enough to recognize that the simple words of Christ contained in them any thing new.

A summary of the outline of the argument of the foregoing article may be briefly given as follows:

1. The great gift of Christ to the world was the law of universal love. This law, since it forbids man to put his own interest above that of his neighbor, antagonizes, at least in its immediate action, the law of natural selection.

2. The results of partial adoption of the new law have been partly beneficial and partly injurious. Benevolence, broader sympathy, disappearance of personal conflict, etc., are among the beneficial results. But many of the most serious evils threatening modern civilization arise from the constant tendency to assist the various low and weak classes to live and multiply, and thus to increase the progeny of weakness; and this tendency is due to the feeling that no one ought to prosper at the expense of his neighbor—that is, the law of love.

3. This law of love is, however, the great force uniting man into large communities.

4. The union of men into communities is absolutely necessary for their higher mental development. Instead of producing abnormal development in narrow lines, the union of love tends to cause mankind to advance as a whole.

5. Therefore the law of love in distinction from the law of selfishness is the law which is best to produce mental and moral development, though it is not adapted to physical development.

6. Christ's advent was thus the proclamation that henceforth the development of mankind was to be in the direction of mind and not of body. The physical development of the animal kingdom had reached its limit, and the mental and moral development was to take its place.

7. The laws under which animals are developed produce divergence of character, while the law of universal love checks the production of new varieties and produces convergence of character.

H. W. Conn

Art. V.—A LESSON FROM THE OLD WORLD FOR THE NEW.

From Maine to California the people of the United States are agitating the question of temperance reform. A large army of determined men and women have pledged themselves to each other, after the manner of the forty conspirators against the life of Paul, that they will give themselves and the country no rest till the evil is abolished. On the other hand, a not less determined body, including three hundred thousand persons interested in one way or another in the business, is equally resolved that what they call their personal liberty shall be maintained. Between the two, the otherwise placid surface of society is in no little commotion of a sort a sailor would have no hesitation in defining as a chop sea.

The advocates of temperance reform are, no doubt, in a majority if they could only come to an agreement as to the course to be pursued. Among the methods suggested are national and state prohibition, high license, moral suasion, popular education of the young as to the evils of strong drink, organization in the direction of temperance societies or a temperance party, and the elective franchise for women.

The advocates of each separate measure profess unbounded confidence in their solution of the vexed question, and maintain their particular view with the perseverance for which good people have always been noted in questions of conscience. Meanwhile the cause makes doubtful progress, and the lamentable fact confronts us that the yearly increase in the consumption of ardent spirits is altogether out of proportion to the increase of the population.

Would it not be worth while, at this point, to listen to the voice of history? If we can find an era like our own, where the same evil was even more fearfully prevalent, and where at last, after other measures had failed, something was found that greatly relieved the situation, would it not be the part of wisdom to inquire what that remedy was? If the example was furnished by our own English-speaking race it is all the better; and if we must look across the water to Great Britain in the middle of the eighteenth century for instruction, we will then

have hardly gone farther for a lesson than a Hebrew prophet went for a rotten girdle by which he might instruct the men of his times.

England in the eighteenth century is a most interesting study. The germs of the present order of things were there: the England and America of to-day were then in process of evolution. It was an era of great men and of great enterprises. What century can boast of men of greater genius than were Johnson, Goldsmith, Pitt, Fox, Wilberforce, Butler, Hogarth, and Addison, or of more important events than the issue of the first daily newspaper, the invention of the steam-engine and the spinning-jenny, or the reforms with which the names of John Howard and Robert Raikes stand connected? In spite of this splendid galaxy of shining names and brilliant deeds it was an era of moral corruption, coarseness, and want of faith.

This was true of the entire period covered by the reigns of the four Georges, but was more particularly applicable to the reign of George II., extending from 1727 to 1760. As to religion, a strong ebb tide of both faith and works had left the country about destitute of it. Practically, all that remained of it were a few forms of worship considered very appropriate for occasions of state and some events in private life. Religious interest centered in the offices of the Church, which furnished many good livings and required few services which could not be set aside without exciting comment. "In the higher circles," said Montesquieu, "every one laughs if one talks of religion." Voltaire, in his visit to England at this time, found the religious atmosphere entirely congenial to him. The Bible, in the popular estimation, occupied about the place which the single copy Hannah More was able to find in the parish of Cheddar did, where it was used as a prop to a flower-pot.

Immorality must necessarily be flagrant to attract the attention and secure the appointment of a committee of investigation from the House of Lords, and especially during an administration led by so flagrant an offender as Sir Robert Walpole.

The report of the committee called attention, among other things, to an organization of persons calling themselves "Blasters," who professed to be votaries of the devil, offered prayers to him, and drank his health. The public streets were infested with libertines and thieves, and after nightfall were not as safe

for an honest man or virtuous woman as now are the wilds of the West. In high life purity and fidelity to the marriage vow were sneered out of fashion. In low life secret marriages and clandestine amours were too commonplace to attract attention. The condition of the stage, which sometimes is an exponent of the morals of an age, reveals the awful depth of depravity of the times. In vain one turns the pages of Henry Fielding, the play-writer of the period, for one play, or even a page, that is not defiled. So ripe for judgment seemed the whole institution that we do not wonder that Bedford ascribes the memorable storm which swept over England in 1703 to the iniquities of the stage. The moral pollution which shows itself in the dramas of Fielding is brought out even more vividly in the pictures of Hogarth. In giving the world his "Five Scenes in the Life of a Harlot" and "Seven Scenes in the Life of a Rake" he was only putting on canvas what every body recognized as common occurrences. Among the slimy monsters that infested this Dismal Swamp none were so numerous or venomous as what have well been called the Serpents of the Still.

"Drinking," said Walpole, "is at the highest wine mark." He is worthy of credit, for the administration of which he was the head is known in history as "The Drunken Administration." "Your Dane, your German, and your swag-bellied Hollander," wrote a traveler, "are nothing to the English." There were one-bottle, two-bottle, and even five-bottle men; and these æsthetic drinkers esteemed it a great privilege if, at their carousals, they could get possession of a beauty's shoe in order to ladle out wine, while they drank to the health of the light-heeled mistress. In the lower drinking-houses customers paid according as they desired to become simply drunk or dead drunk.

"There is no safety," wrote Bishop Benson, "in town or country. Our people are cruel and inhuman. These accursed spirituous liquors which, to the shame of our government, are so easy to be had and are in such quantities drank, have changed the very nature of our people, and will, if continued to be drank, destroy the very race itself."

Benjamin Franklin, who spent some years in London about this time, tells in his autobiography how he found that all his companions in the printing-office where he worked drank five

pints of porter daily, and one even six, while he, who drank none, was regarded as a sort of *curio* from the wilds of America.

Multiply the number of saloons in an American city by ten, or perhaps twenty, until at least every sixth house is a drinking-place, and you have only reproduced the condition of London during the reign of George II. The lines of an eighteenth century poet indicate that the saloon of that day was worse than our own, being frequented by persons of all ages and both sexes:

> "There enter the prude and the reprobate boy,
> The mother of grief and the daughter of joy;
> The servant maid slim and the serving man stout:
> They quickly steal in and they slowly reel out."

Strong drink in abundance was esteemed as necessary as the clergyman to seal the marriage vow or properly entomb the dead. At the burial of the wife of one Butler a tun of red port wine was used, besides the white. Since, according to the custom, only women were present, it must have been a large funeral, or else the scene of mourning ended in drunken orgies. The *Gentleman's Magazine* of that date has an item concerning a christening at Beddington, in Surrey, where the nurse was so drunk that after she had taken off the baptismal robe, instead of laying the child in the cradle she put it on a large open fire, which burned it to death in a few moments. The history of all nations and times may in vain be searched for an example of such appalling drunkenness as the cities and villages of England presented in the middle of the eighteenth century.

We now turn to the measures that were put in force to meet this alarming state; for we may be certain that there were not wanting those who appreciated the situation and strove to provide a remedy. There were those who saw in a rigorous enforcement of the civil law a powerful check, if not a complete remedy, for the prevailing evil. The Society for the Reformation of Manners, previously formed, now entered upon a vigorous campaign for the punishment of evil-doers. In the year 1724 it prosecuted 2,723 cases for lewd, profane, drunken, and gambling practices. In thirty-three years the number of prosecutions had reached 89,393. This wholesale enforcement of law showed surprising vigor on the part of the members of this society, and constituted a fair test of the ability of the law to correct a popular evil. A single page of statistics illustrates

what was really accomplished. The consumption of British distilled spirits in the first half of the century was as follows: A. D. 1684, 527,000 gallons; 1714, 2,000,000 gallons; 1727, 3,601,000 gallons; 1735, 5,394,000 gallons. Such an increase in the use of distilled spirits, to say nothing of wine and beer, would have been worthy of note at any time, but to have occurred at the very time when the Society for the Reformation of Manners was putting forth such extraordinary efforts, makes it truly remarkable. The vigorous fusilade of law and justice filled the prisons to overflowing, but made no more impression on the prevailing vice than the cannonade which Napoleon directed against the famous Egyptian mud fort.

In 1736 Parliament undertook the case. It was high time, if, in the debate pending the passage of the bill, Lord Lonsdale spoke truly: "In every part of the great metropolis, whoever shall pass along the street will find wretchedness stretched upon the pavement, insensible and motionless, and only removed by the charity of passers from the danger of being crushed by carriages, or trampled by horses, or strangled by filth in the common sewers."

The bill, by which a tax of £1 per gallon was put on all spirituous liquors, and which also prohibited any person from selling them in quantities of less than two gallons without paying a tax of £50 a year, and to which even Walpole assented, finally passed the House of Lords. This was the highest kind of high license, and amounted to virtual prohibition. To many it seemed that the end of the struggle had finally been reached. The passage of the bill produced a most extraordinary commotion throughout the nation. In some places mobs paraded the streets with the banner "No gin, no king." At length quiet was restored, and an immediate though slight decrease in the frequency of drunkenness was observed. Soon a clandestine trade sprang up which the authorities could not—at least did not—control. Many took out a wine license, and, under cover of this, sold all kinds of drinks, in which, as usual, they had the help of the more venal officers of the law. At the end of two years the high license measure was a confessed failure and was repealed.

The pendulum now swung to the opposite extreme in a measure which reduced the tax on spirits as well as the license of the seller to a nominal sum. Whatever good was expected

of this latter measure was doomed, as the former, to disappointment. An attempt was then made to replace the use of stronger spirits by beer and light wines. Hogarth proclaimed his confidence in this movement by two pictures, called respectively "Beer Street" and "Gin Street." In "Beer Street" every body was big-bellied and happy. Men were playing with their children while the happy wives were standing by, and all was serene. In "Gin Street" they were quarreling and fighting. A drunken mother had neglected her child, which was falling down a flight of steps. Squalor and wretchedness reigned supreme. However much the consumption of beer was increased by this movement the increase in the use of stronger spirits went steadily on.

Much was expected from a bill which passed Parliament making debts for liquors irrecoverable by law, and another having a provision for an indemnity in case of damage. Still another measure sought to secure the closing of all saloons at midnight. There is but one modern measure for the suppression of intemperance that is not as old as the middle of the eighteenth century, and the single exception is the franchise for women.

One difficulty was that drunkenness was linked in with so many other vices. The tares were growing with the tares, and to pluck out one single variety seemed even more hopeless than to attempt to plow up the whole field. That a measure of reform failed in such an extreme case would not argue it worthless; but certainly, if any thing succeeded, it would greatly enhance its importance to have gained success under such circumstances. Success at length was partially obtained. At the very time when the situation was most hopeless a movement began of an entirely different character, and from the time of its appearance a change for the better was apparent. It began with three young men, who, reading their Bible, saw they could not be saved without holiness, followed after it, and incited others to do so. The spark of grace the warmth of which they soon felt in their hearts became as a flame of fire, and was manifestly a coal from off the altar of God. The movement was, in fact, a new discovery of God, the unseen world, human responsibility, and eternal destiny. It came through the new light shed upon the study of a long-known and once valued but of late partially neglected volume. The appearance of the book,

and at the same time of a light to illumine its pages, was to the age like the re-appearance of light in the binnacle of a storm-tossed ship which showed that the vessel was headed toward the rocks which could not be far away. Such seemed the situation to these young men, and, forgetting their youth, inexperience, and inability to cope with the moral lethargy and spiritual death of the times, they went forth to warn men to flee from the wrath to come.

At first their preaching was looked upon much as were the labors of Noah's carpenters, when they began to lay the keel of the ark. The very appearance of men who really believed in eternal and unseen verities—who had keenest convictions concerning duty and truth—who even trampled on their pride, advocated fasting, plainness of dress, and self-denial—who even spoke confidently of enjoying the favor of God—for such men to be precipitated into such an age was like thrusting red-hot iron into water, with the inevitable result of a great commotion.

The leaders of the movement were John and Charles Wesley and George Whitefield, though there was not far behind them a host of young men fully as earnest if not as gifted. The closing of the churches against them was a providential dispensation which sent them to the docks, the commons, jails, and collieries. The people heard them gladly, though every word was an arraignment of their dissolute lives. In place of the formal responses of the Church of England the preacher had tears, groans, and cries for mercy. All Britain was moved. The clergy of the Established Church awoke and came out of their ecclesiastical graves to see what the commotion was about. Some returned to their slumber, some remained to oppose, and some to pray. Where a preacher had, as Whitefield on one occasion, fifty thousand persons within sound of his voice, the movement must be rapid. It was noticeable, as on another occasion, that the publicans and harlots, the thieves, drunkards, and libertines, were the most ready to hear and to enter the kingdom of heaven. It was a kindling at the bottom of society from whence the flames found their way at length through the entire structure to the top.

As the work spread there was a marked gain in the increased prevalence of temperance. This was only because there was a noticeable improvement in every direction. Some who had for-

merly gained a livelihood in the business found that the gains of the iniquitous traffic were becoming as unbearable as were the thirty pieces of silver to Judas. With greater wisdom than the apostate, instead of hanging themselves, they abandoned the trade. Multitudes exchanged the nightly carousal of the saloon for the class-meeting, and found their old passion for drink swallowed up in the new experience of the love of Jesus.

After Whitefield had labored for three months at Bristol among a rude people, some of whom had never been in a church, the members of the Society for the Reformation of Public Manners were astonished at the amazing changes that had been wrought by his preaching—changes which they had in vain endeavored to effect by force of law. Whitefield was no less successful at Kingswood, where, after a briefer stay, the colliers, instead of carousing and swearing, made the hills and woods ring with hymns of praise. The famous biographer of Johnson records that sometime in 1773 Johnson said:

> I remember when all the people in Litchfield got drunk every night, and were not the less thought of. We are drinking less now than formerly.

The inference that those who still got drunk were less thought of than others marks an amazing change in public opinion, of more importance than the mere fact of drinking less than formerly. It was brought about by the revival of primitive Christianity, then in the fourth decade of its existence.

The so-called higher classes, who were not otherwise touched by the revival, were shamed into better living by the examples of those in lower stations. Green, one of the latest historians of the English people, says in his History:

> In the nation at large appeared a new moral enthusiasm, which, rigid and pedantic as it often seemed, was still healthy in its social tone, and whose power was seen in the disappearance of the profligacy which had disgraced the upper classes and the foulness which had infested literature ever since the Restoration. A yet nobler result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor.

It dates, as we have seen, from the work of the Wesleys. Yet Wesley and his co-laborers were not what would now be

called temperance workers. They did not aim specifically at the evil of intemperance. They did not circulate the pledge, form an order, or organize a party. Their philosophy of the whole matter seems to have been that not drunkenness but sin in the human heart was at the last analysis the explanation of the manifold disorders of the time. They therefore called sinners to repentance, and bade them break off at once all their sins by righteousness, and their iniquities by turning unto the Lord. Mr. Wesley's published sermons contain few if any discourses on intemperance, but many on the depravity of the human heart, repentance, faith, judgment, pardon, and purity. Notwithstanding this want of directness of aim it was the most effective temperance movement of that or any other century. The labors of those who sought to restrain the evils of intemperance by education or force were not lost, but differed from the movement in question in that they were powerless without this, while this would have been a success without them.

Thus far we have been dealing with cold historical facts. If it be true that there is no way of judging of the future but by the past, then the logic of these facts is worthy of attention. The history of the eighteenth has already in part been repeated by the nineteenth century. The gross immorality and abounding drunkenness of the reign of George II. we pray and hope may never be seen again. Nevertheless, we have our drink problem. Of temperance reforms and reformers there has also been no lack. Some of these are already of the things that were. Of the old Washingtonian movement some good fruit remains, but the methods then in use are largely abandoned. The era of organization in temperance societies such as the Good Templars and Sons of Temperance seems well-nigh passed with the decadence of those organizations. The Blue Ribbon movement has spent its force, and yet the evil of intemperance remains in all its magnitude. A brief trial of high license has convinced many of its advocates that, however good it may be as a measure of revenue, as a temperance reform it is a failure. We are in the midst of a movement that is

> "Bound to abolish original sin
> By a bill that will bring the millennium in."

This, it is believed, State and national prohibition will accomplish. It is too early to predict the result save by a

glance backward to the eighteenth century. Already one State has receded from the position, and another is dangerously near, if not on, the political fence. The experiment of woman suffrage to vote the evil out of existence is, perhaps, after that to be tried. Progress has, in the meantime, been made in temperance reform; but which of these measures deserves the credit? May it not be that the real explanation is outside of them all?

A superficial view of the cause of any disordered state of society is likely to result in referring the disorder to some manifest abounding evil. Count Tolstoi refers all immorality to lust. Paul seems in one place to make the love of money the root of all evil. The Eastern mystic refers all to desire. The temperance specialist is prone to see in the love of and indulgence in strong drink a procuring cause of all evil. The drink habit is, in his thought, at least the tap-root, which, if it can be completely severed, this upas tree of sin must perish. According to this view falsehood, theft, and impurity are separate streams which have their origin in intemperance. If this is true, then plainly what is needed is to purify this poison Itasca. If, on the other hand, falsehood, impurity, and intemperance itself are streams flowing out of the black cavern of the human heart, then, plainly, little will be accomplished by attempting to dam up or dry up the river of intemperance. The great Reformer of Galilee had a profounder philosophy. To him the source of all evil lay back of any one of its manifestations. Hence, he did not cry or lift up his voice in the streets, nor form organizations directly to oppose the vices that were so manifest in his times, such as the social evil, the barbarity of the gladiatorial sports, the bondage of woman slavery, and drunkenness. He directed his teaching toward the fact that sin dwelt in and proceeded from the human heart, and then gave his life to provide a remedy.

It follows from such a philosophy that any great uplift of the human race must be born of a movement that touches men's souls and changes their hearts. Reforms must, moreover, go together, the advance being all along the line.

The easily besetting sin of the Anglo-Saxon race, reaching back to its childhood in the wilds of Germany, is love of strong drink. Wherever this light-haired, blue-eyed race has gone—

and it has gone almost every-where—this trait has been manifest. To "take away this bent to sinning" in a race strongest of all in its idiosyncrasies, no power has yet been found adequate but the power that wrought so mightily in England in the days of George II., and long before that made saints out of the vilest sinners of Corinth. It is sometimes said that national prohibition is the movement to which the Methodist Episcopal Church is committed, and on which it rests its hopes of relief from the evils of intemperance. In the measure in which the statement is true it is to be deplored as a departure from the policy of John Wesley and the Gospel. Giving the right hand of fellowship to all reformers, taking a position with the most advanced as to total abstinence for the individual and legal prohibition for the nation, it yet, we hope, depends for success on the power that originated and sustained the great temperance revival under the Wesleys.

Looking at the future of the temperance cause from this stand-point, the prospect is not as assuring as we would hope. Churches and ministers, hospitals and orphanages, Christian schools and colleges abound. This all looks favorable. On the other hand, there are those who think they see in the type of Christianity most prevalent in our day a growing lack of that spiritual power which made John Wesley differ from the fox-hunting parson of his day. They admit that there is something in the oft-heard cry about the alienation of the masses from the Church. We venture the suggestion, that unless something better is born—some more earnest and evangelical type of piety become prevalent—in a word, unless the nineteenth century is favored with as marked a visitation of the Holy Spirit as was the eighteenth—then the men of the twentieth century will be found struggling with the same old problem of intemperance.

Elbert S Todd

Art. VI.—THE OLD TESTAMENT AFTER THE BATTLE.

Those of us who have reached the age of sixty years—forty of which have been spent in biblical studies—can testify to the sharp critical battles that have been fought during the passing generation. Christian scholars have studied and struggled in necessary defense of God in creation and in revelation, in order to illustrate the divine existence and the divine origin of the Old Testament covenant. They have wrestled in learned discourse about the Absolute, about the Unknowable, about an Infinite and Eternal Energy as the creative cause, which was said to be a Force but not a Person, whose fiat peopled space with worlds and worlds with life. But, strange to say, some of us have met with Christians whose erroneous opinions were as difficult to correct as those of men who voiced creation by evolution and a law without a lawgiver. So we almost fear we may offend by expressing some thoughts which have occurred to us in the reverent study of years, and which attested facts seem to demand. We suggest a conference with all who seek truth rather than victory or pæans.

All right thinking must rest upon right foundations. Already we have gained this much in common; notwithstanding anthropology on the one side and agnosticism on the other, we all admit that God is partially incomprehensible by man, or man would be his peer in intellect. Long ago it was asked, "Canst thou by searching find out God? Canst thou find out the Almighty?" Never shall we forget the impression of a sermon on the "Sovereignty of God," preached by the late Dr. A. H. Vinton in St. Paul's Church, Boston. "What," asked the preacher, "can we finite creatures know about an absolute God? We know him only as he has been pleased to reveal himself in creation and in the Bible." Not otherwise can we find him. Never can we regard the Creator and Father of mankind as an absolute being, almighty, self-existing, self-willed, and dwelling solitarily in the depths of the eternities. But when he discloses himself as the Creator of the world we inhabit and of the vaster worlds about and beyond us, and as our Father also, then he stoops to our apprehension, appreciation, and love. Some such view as this, we apprehend, most thinkers take of God to-day. He is

infinite in energy and infinite in beneficence. His creative works tell us of him, and clearer still does his word.

Yet in the very first supposed page of that word human additions to it are misleading as to its character. Nor does the Revised Version correct the error, but still calls the Bible the *Old* and *New Testament.* And we are obliged to repeat the mistake in order to be understood. But God, the Jehovah of the patriarchs, is not dead, and has never died. His word is not so much his *will* as his *covenant.* A testament or will may bequeath us something, possibly with a duty to fulfill before receiving the legacy; but a covenant always implies a joint obligation between two parties who are put under conditions which they are jointly pledged to observe. Such is the marriage covenant; such was the covenant of circumcision; such is the covenant of grace. That is what our Father, God, has disclosed in his word. We have only to peruse the first eight chapters of our Bible, which, however, contain many precious promises, when we come to the covenant which God made with Noah and with his sons (Gen. ix, 8), and then in the fifteenth chapter we come to the covenant made by Jehovah with Abraham. The reader will enable us to save important space by reading and comparing these passages: Gen. ix, 8, 9; xi, 12–17; xv, 18; xvii, 2, 4, 7, and often through the entire elder Scriptures down to Malachi.

Now that covenant with Noah, with more explicit conditions made also with Abraham, was expounded still more fully by Moses, and was repeatedly enforced by a series of prophets. But when Jeremiah came a "new covenant" was promised, which should be richer and more spiritual in its provisions, and should be realized in the heart of the individual worshiper, as well as embracive of the entire nation of believers. This was also re-affirmed in the Epistle to the Hebrews, chapters viii–x.

And so, often and again, have pious Jews and Christian Gentiles earnestly pleaded with the great Father to *remember and look upon the covenant!* Surely that was not merely a *will* granting benefits, nor a *law* enacting penalties, but a *covenant* granting favors, entailing privileges, and securing temporal and eternal blessings! And it is precisely that, chiefly that, which is revealed to us in the Bible and which has been so carefully preserved for us. The mischances of revolution

and of exile, of persecutions and of transcriptions, have not yet eliminated God's covenant with man from his word. Nay, after the battle of a generation the covenant still stands.

Of necessity the divine word was given to man just as a great and good being would confer a favor, namely, in a language and style of speech which could be readily understood. To the Hebrew it was given in Hebrew, and to the Greek it was given in Greek; but at the first not in overwhelming portions, like Mr. Spencer's sesquipedalian definition of creation, nor in such infinitesimal morsels as to do no good, nor surely in the E., J., D., P., R. style, which like some crazy-quilts astonish or offend by their fantastic quaintness. No, but the revelation of the divine word and covenant for man has ever been with divine plenitude. Heaven's manifestoes to the world have been as full and as dignified as those of any earthly monarch, quite sufficient for the time and purpose. If instruction was needed, that was imparted—now to Adam, to Abel, to Seth, to Noah; now to Jubal and to Tubal-cain. So of the covenant with the saved man after the deluge; so with Abraham the chosen one, with his covenant of circumcision.

Abel had been taught how to offer an acceptable sacrifice, and Seth how to convoke worshiping assemblies. To Noah was given the token of peace, and now to Abraham is given the seal of perpetual covenant. Moses became the inspired legislator for Israel, Samuel the inspired reformer, David the inspired singer, followed by other singers and seers, but all in preparation for the grand covenant-tragedy on Calvary and the redemption of the world. Each disclosure pointed to that which succeeded it, from Moriah to Golgotha, from the crown of thorns to the crown of glory and heaven's welcome home.

And mark you, trustworthy literature of the covenant with Noah and with Abraham has been preserved to us in inscriptions, traditions, and memoirs which no respectable critic dare deny. The records of Abraham, the blood of circumcision, the slaughter of Hamor and the men of Shechem, the escape from Egypt, and the renewal of the covenant rite at Gilgal (Josh. v, 5–10) stand to-day perfectly intact, despite of all criticism. These are the marvels of history, and they illustrate the perpetuity of the Bible covenant. Add the sacramental passover and the daily sacrifice, and we have the essence of the first

six books of the old covenant. These witnesses are contained in monuments, and certified by institutions and by the Hebrew history for two thousand years. Samuel, David, and later prophets bear witness to them. So do the testimony of the conscience and moral sense of men; of the laws of being, or ontology; and of the fitness of means to ends, or teleology.

Properly, indeed, to correct mistaken ideas of God in creation, the Bible begins with the origin of things; how the heavens and the earth and man were created. Thus Accadians and Babylonians, Egyptians and Palestinians, learned the truth that God, the great Supreme over all, formed and adorned the world, and placed man upon it. This, in fact, may have been the original record of Noah as he learned it from his fathers or by the inspiration of God; or it may have been based upon what Abraham learned in Chaldea, but revised and rewritten by divine guidance and inspiration, for some strange fancies had already been mixed with the original account. Thus, according to the Cutha tablets of creation, there was a vast chaos or abyssmus (the *bohu* of Genesis), wherein swarmed gigantic monsters.

> Warriors with the body of a bird of the valley, men with the faces of ravens, (these) did the great gods create. In the ground did the gods create their city. Tiamat (the dragon of chaos) suckled them. Their progeny the mistress of the gods created. In the midst of the mountains they grew and became heroes, and increased in numbers. Seven kings, brethren, appeared and begat children. Six thousand in number were their peoples. The god Banini, their father, was king; their mother was the queen Melili. The subjects and the offspring of these semi-human heroes the god Ner was deputed to destroy.

So Professor Sayce renders the account in his *Hibbert Lectures* (pp. 372, 373). And he says this Cutha legend belongs to the twenty-third century B. C., or the era of Khammuragas. The ideal circle of the great gods was then complete. Ea, Istar, Zamamu, Anunit, even Nebo and Samas the warrior, are referred to in it. The tablet was written for the great temple at Cutha, and a copy was made for the library at Nineveh.

Now this account, we may believe, traveled south and was known at Ur by Abraham. Hence he corrected his errors, but still retained his idea about the angels, some of whom are often mentioned in Genesis. But we go far astray in trying to relegate their first appearance to a period after the exile, when in

fact their existence antedates the migration from Ur. The oldest manuscripts and translations, secular history as read in Josephus, Tacitus, etc., and in the Pentateuch, Joshua, and later writers before the captivity, narrate angelic or supernal agency.

Professor Dana, one of the highest authorities in the United States, has recently treated the creation account in the *Old and New Testament Student* (July and August, 1890), since printed in a separate form. In conclusion he says:

> The degree of accordance between science and the Bible which has been made out should satisfy us of the divine origin both of nature and the Bible. . . . The stately review of the ages making the Introduction to the Bible stands there as the impress of the divine hand on the first leaf of the Sacred Book. The leaf carries the history, in sublime announcements, onward to man; and then man, in his relations to his Maker.

Hence our conviction is strengthened that the creation records in Genesis were revised by Abraham, in order to correct the erring notions touching cosmic processes which were current among the peoples with whom he came in contact. Apart from modern science and the commentators we may believe the patriarch wrote all that was needful then to know, perhaps all that he was inspired to communicate about God in creation, and about angelic and satanic agency. These supernal powers were very early believed in by man, and the angelic beings mentioned may have been at the base of the thought which led ancient Babylonians and Egyptians to multiply the names for deity; but, says M. Maspero, "the Egyptians never multiplied God;" so also Wilkinson, Lenormant, etc. They acknowledged one self-existent Being, who had no second. Their seven great gods were but names for the seven archangels. And the fierce struggles which arose among those supernal beings and the "sons of rebellion" under a chief are vividly portrayed in the ancient inscriptions. But Bel Merodach conquered Tiamat, and Horus conquered Typho. The long-twisting serpent Apap was defeated. Still, he had been regarded as one of the works of God, but not an independent principle of evil, like Ahriman in later times.

From the important place occupied by these spirits they early came to receive adoration; but Mr. Tomkins says:

Animal worship was not older than a king of the second dynasty. . . . The oldest religion was not derived from a spirit cultus, for belief in God was before it; that of Osiris in Egypt, and that of the heavenly bodies in Babylonia. They were symbolized by Marduk, Istar, and Silik-mulu-Khi in Accad. Nana was only an old name for Istar, and Tasmit, of a later age, was the bridal goddess, the first-born of Uras. Nor was worship mere incantation; it was prayer, and prayer to gods who were thereby appeased.*

According to the *Saints' Calendar* the Babylonians had prescribed prayers and sacrifice for every day of the month Elul, and temple-worship for every day of the year. On the first day of Elul a gazelle without blemish was offered to the moon-god and the sun-god by the king or shepherd of the nation; daily to some deity there was worship up to the eighth day, when a sheep was sacrificed to Nebo; for other days of the month the victim is not named. The sacred animals were the antelope, the goat, the gazelle or roebuck of Moses, and the sheep. In Babylonia, in Egypt, and later in Palestine, there were daily sacrifices. Other sacred animals included so-called totems, some of which were hunted in the chase, namely, lions, boars, serpents, crocodiles, the hippopotamus, the red ass, and even men having red hair; the four last named were emblems of Typho in Egypt, as was the red fox in Japan and China.

As the Accadians attributed a living spirit, Zi, to sundry elements of nature, there arose a religious cultus for them. Hence totemism, if it ever really existed among them and the Egyptians. The spirit of the mountain, of rivers, even of trees, was a conception arising from the latent quality which they seemed to possess, and which lured, if it did not awe, the intent beholder. Thus the inviting fruit of the forbidden tree lured and tempted mother Eve, as well as the enticements of the serpent, to do what she knew was forbidden. Hence, we suggest, is the origin of "spiritism" in primitive times, and it is a rational explanation of all similar belief and practices. But, however that may be, must we not consider all these variations in worship and theology as departures from original instruction and right practice, derived from the example of pious Abel, from the teachings of Seth in his public assemblies, from the later offerings of Noah, and from sundry echoes of Eden?

* *Times of Abraham*, pp. 119, 120.

Quite early the Oriental nations had an Olympus and a pantheon. Yet Mr. Pinches tells us from the early inscriptions that the Chinese, who migrated from Chaldea in the twenty-third century B. C., have traditions of creation, of paradise, the tree of knowledge, the temptation by the serpent, of the fall of man, the curse upon him, ideas of Satan and angels, traditions of the deluge and the dispersion of mankind: these *ten* facts related in Genesis, which mark them out as originally belonging to the same ancestral home. It was also the home of Abraham. There, later on, the Semite preserved, if he did not introduce, a true conception of Deity, and lofty views of the divine government of the world. Sippara became famous for its worship at sunrise and at sunset, which, with Accad, was then governed by Semitic princes.*

Moreover, analysis discloses that the religions of Chaldea and Egypt were based upon and rooted in the idea of the divine unity, the first and sole Living Energy. All later ideas of theology and of lesser divinities were derived from this primal source of life and power. This "Energy" was known by one people as Ilu, by another as Amun or Tum, by another as El and Jah, each standing for the Kronos of the Greeks in their best days, and for the Jupiter of the Latins. Ilu was preserved in Bab-ili, "Gate of God," being the Semitic for the old Turanian "Cadimirra." It was identified by that prince of Assyriologists, the late George Smith, with Alorus or Adi-ur, the first name in the list of Berosus, and means the god of Ur, which again suggests the early home of Abraham. The name is also found as that of two mythical kings soon after the deluge.†

This primitive agreement in the vast ideas of religion, as seen among the dwellers in Babylonia, Egypt, India, and Palestine, cannot be explained except by the admission of a common ancestral home and of a common faith in a monotheistic god. These dwellers also looked for restoration and blessedness with god in the land of the silver sky, or in the presence of Osiris, or of being gathered to their fathers, each implying supernal and enduring bliss. But of Mr. H. Spencer's evolution of religion, as of the evolution of worlds without a god, they had no con-

* See Professor Sayce's *Hibbert Lectures*, pp. 70–76, 320, 336–340; *Babylonish and Oriental Record* for January, 1890.

† See G. Smith's *Assyrian Discoveries*, p. 439.

ception, and all their ideas were contrary to it. If Mr. Spencer had but mastered these facts of the early inscriptions, and not confounded some practices of the era of Thothmes with the belief in the era of the great pyramids and their builders, he might have saved himself from the mistakes of his *Ecclesiastical Institutions;* for he claims to rest his argument upon historic testimony, but strangely mixes the testimony of modern Indians in America and distant isles of the sea with the primitive peoples of Egypt and the Orient, as though a practice now explained a practice then, and its origination. We hold that he can be answered in his own way by putting history against history, but insisting that it shall be contemporaneous history, and not one thousand to five thousand years apart, however distant as to place.

This argument from primitive history and the testimony of universal mankind is most conclusive touching the grand fact of a divine Creator; for it includes all the lines of proof: from conscience, or the moral argument, from ontology, from teleology, and all divino-anthropopathic and anthropomorphic considerations. It proclaims to man God as his Father as well as his Maker and Judge; the conscience, the affections, the intellect, and the soul's aspirations all testifying thereto and accentuating it; and they have so testified from Adam to this day. Our Lord added another confirmation to the long-acknowledged proof, namely, redemption through his blood and life eternal through his resurrection. For as science declares there can be no life self-evolved from matter, so the word of God teaches there can be no spiritual life, no immortality for man, unless the breath of God is again breathed into him. Spiritual vivification and sanctification are by the Holy Ghost. It is the soul's protoplasm, which nourishes to everlasting life. Only a God-made man can be immortal and possess eternal upholdings. This belief was more or less held by early mankind. To it the temples of Babylonia and Egypt bore witness. Because of it men prayed to Gar-ili or to Ra. They sang hymns to Ilu and to Osiris, to El and to Brahm; and they desired to live forever in the divine presence.

It assuredly counts for something, indicating the intelligence of those believers, that through the pure and clear air of Babylonia the unaided eye of man could observe the phases of Venus

as well as of the moon. Nature, with her thousand voices, taught them to acknowledge and adore the Creator of all. For them Anu had set his bow in the heavens and covenanted with the saved man after the flood. Wherefore man worshiped God, erected temples to him, offered him prayer and sacrifice, and endeavored to serve him, however imperfectly. There was no progressive development in these matters. Egypt had her Book of the Dead as well as Rules of Life, and Babylon her "Saints' Calendar." The earliest were even purer than the later teachings; and God was enthroned in the hearts of many of his children. It is opposed to the testimony of mankind that they ever developed their civilization from barbarism. In religion, as in physics, man has never lifted himself by his boot-straps.

Professor Maspero says:

> Most of the sacred books were composed before Menes of the first dynasty, and have come down to us without many interpolations.

This was written in 1888. Professor Erman, of Berlin, says:

> We cannot hold the view of the development of the literature of the dead. It arose in an epoch which lies almost beyond historical knowledge, and later times did no more than pass it on.

Moreover, the early practice of writing their ideas touching the living and the dead upon papyrus, prepared skins, or by inscriptions on stone, preserved at once all valued knowledge and a high regard for it. In discoveries and decipherments of immense importance the *Egypt Exploration Fund*, with other like endeavors, has made the world its debtor for the treasures of the past which it has brought to light; treasures, in fact, which underlie, illustrate, or confirm all that we have here considered, and without which our statements would be guesses for the most part, like those of Mr. H. Spencer's *Ecclesiastical Institutions*, or the errant notions of Professor T. H. Huxley on the Bible. These modern discoveries pulverize many of their vagaries, while they unfold the actual thoughts and deeds of primitive man: his loves and litanies, how he lived and labored, his memoirs and achievements, how he worshiped God by prayer and sacrifice, and how he looked for eternal blessedness with him in the region across the sacred lake or in the land of the silver sky.

How such ideas and aspirations first arose is clearly stated on the bricks and in the Bible—it was by divine instruction: by Thoth, said Egypt; by Anu, Bel, and Istar, said Babylonia. China and India had their inspired teachers, and so had Greece and Rome. In none was it self-culture; in all it was regarded as a divine impartation to man. So it was quite in accord with all that had been to that time that one should be appointed to preserve the true knowledge and worship of God in the world. Hence the choice of Abraham. It might have been some one else, but revelation in Genesis says it was Abraham. Said our Lord to the Jews, "Your father Abraham rejoiced to see my day; he saw it, and was glad." Surely that is conclusive, apart from the character of the visions and of the inspiration of the patriarch.

We are impressed by the fact that we are treading upon holy as well as debatable ground; how holy even our last Pan-Anglican Council dared not declare, while an executive member of our last Church Congress has since affirmed that Genesis was but a collection of myths and legends containing moral and spiritual lessons. Hence we have dwelt longer than we otherwise should upon the matters treated in order to lay sure foundations. How strong these foundation-truths touching Genesis are may be inferred by the fact that the knowledge of inscriptions corroborating them has steadily increased since Mr. George Smith's remarkable discoveries in 1872, then announced in London. Nor do we recall any cancellation of important confirmations arising from those decipherments since that time. Moreover, they led to Mr. Smith's conversion, for before he was a doubter.

Even while writing this paper another "find" has been translated, which proves the correctness as to fact of what Mr. Smith put forth as a provisional rendering of a name. The fact was the identification of Nimrod among the Chaldean legends, and the provisional name which Mr. Smith rendered "Izdubar" is now known to be "Gilgames." So Mr. Pinches, in the *Babylonian and Oriental Record* for October, 1890. Hereafter, instead of Izdubar and Gisdubar, Mr. Pinches, supported by Professor Sayce, will have us read "Gilgames." Professor Sayce says, "The name is evidently the same as that of Gilgamos mentioned by Ælian." By a fortunate coincidence, Dr. W. H. Ward sends to the same *Babylonian and Oriental Record* copies

of the figures of two old Babylonian cylinders, which give the "picture of a boy on the back of an eagle, with his arms around its neck." It forms a part of the legends of Nimrod or Gilgames in the epic found by Mr. G. Smith in 1872. Nearly twenty years later his "find" and his identification are fully confirmed. It is no guess of the meaning of uncertain legends.

The authorities already cited, and this new confirmation of their general accuracy, although Nimrod-Gilgames has little connection with Abraham, who was some centuries later, do certainly indicate and suggest that memoirs were written by the patriarchs; memoirs which gave an inspired record of God in creation and of God in his word. Hence the whole Book of Genesis, except later revision of local references, is established and enthroned beyond the cavils of criticism. This conclusion also authenticates the divine covenant made with Abraham, Isaac, and Jacob, which was confirmed with sundry additions by the inspired lawgiver.

Moreover, while the long series of chapters of the *Book of the Dead* may be read any way, the last or middle chapter first, and the first last, there being little connection or sequence between them, Genesis, from the eleventh to the fifteenth chapter, with one exception, follows naturally in connective sequence. That surely does not suggest an agglomeration of myths. Mr. Gladstone, in his last paper on the "Impregnable Rock of Holy Scripture," has hit Professor Huxley a blow from which he can hardly recover. It was a thought worthy of the writer's cunning to get a competent engineer to calculate the time required to drain the valley of Mesopotamia after a flood like that of Noah. The calculation sustains Genesis, but not Mr. Huxley. And the destructive flood in Sacramento about thirty years since, of many days' duration, is another refutation of scientific boasting. Thus routed on the deluge question, and by that sturdy old scholar, Dr. Adam Clarke, in his *Commentary on the New Testament*, which we read when a youth, on the swine of Gadara, whose raising and feeding were contraband to Jews, but which the scientist did not know, Mr. Huxley is also worsted touching his chronological assumption that the flood actually occurred in about the year 1600 after the creation!

Touching the date and fact of the Exodus, the most recent

decipherments, as generally understood, place the event in 1350 to 1300 B. C. And to it the word miraculous may be applied, for it was preceded by the institution of the passover and the death of Egypt's first-born, and culminated in the escape across the Red Sea by Israel. From the time of the settlement in Canaan, except when in exile, Hebrews went yearly to Jerusalem to keep the feast of passover, as did also our Lord. And for three centuries the Church of England, and the last century the Episcopal Church in America, have appointed Exodus twelfth chapter to be read at the morning service of Easter; yet at this service in 1890 one of her ministers in Massachusetts told his hearers that morning that he took his text from the *New* Testament because there was no historical reason worth considering to warrant his taking one from the Old Testament! I mention it here for the purpose of emphasizing the need of understanding what we preach about. That young man had probably never read a volume of the Egypt Exploration Fund's publications; for M. Naville, in the volume for 1885, identifies the store-city Pithom and the route of the exodus, also bricks of the era of Rameses II., some made with straw and some without straw, which confirms the record by Moses.

The volume of 1890, on the *City of Onias*, etc., by M. Naville and Mr. Griffith, of the same Egypt Exploration Fund, confirms both Isaiah and Josephus; that on Jeremiah's Tahapanes corroborates this prophet, while all illustrate some portion of Scripture and challenge the scrutiny of doubters. Moreover, readers of the *Iliad* will recall the frequent and precise repetition of commands and messages delivered word for word as first spoken. It is so in Exodus. Moses tells Bezaleel how to make the ark and its furniture, and in other chapters Bezaleel reports *verbatim* the finished work as directed. In the Book of Numbers stations or journeys are described as accurately as in the *Anabasis;* but in neither could the details have been given without full notes taken at the time. In Deuteronomy there are prophetic passages—as in chapter xxviii—which no late Hebrew could have brought himself to write, for the Hebrews were forbidden to eat human flesh; and in chapter xxiii are prohibitions, some of which they dared not and some they would not incorporate into a code of laws enacted when Nebuchadnezzar or Persian kings were their masters. To pretend that a political

and religious system could be embodied in Hebrew prophetic literature, attested by established institutions and sacramental observances, without the contemporaneous enactment of laws or statutes which included the vow of a Nazarite and the treatment of a criminal, the circumcision of a boy, and the duty of a priest—this may be dreamed of in the smoke of a study, but it was never a fact in the history of Israel. I am also sure that no Hebrew of the era of the exile and return could have written Deut. xxiii, 3, Neh. viii, and xiii, 1, for purposes of statecraft and religious exactness, nor have written Ezra, chapters ix and x. There must have existed an old-time standard touching such matters. So in the prayer of Abraham, "O that Ishmael might live before thee!" is the evidence of Abraham's self-respect as well as affection, and it points to an early writing quite in accord with the plea for Sodom. Invention of such things in a later age is the height of folly. What Jew, after the Ishmaelites became hostile to Israel, would have put such a request in the mouth of Abraham? The truth of the lesser parts of a record is in favor of the whole being true. Thus Ishmael confirms Isaac and Isaac proves Moses. But in commenting upon these historic records German criticism, especially that of Leipzic, is sadly deficient. It is overthrown, however, by monumental decipherments, which also account for many silly and now exploded criticisms of holy Scripture. However that may be, the text as well as the substance of Scripture, its purpose and character, Genesis, Moses, Samuel, and other prophets stand to-day in spite of all assaults. In a note received from the Rev. Dr. Driver, Regius Professor of Hebrew at Oxford, he writes:

> I do not for a moment imagine that Isa. liii, and lxi, 1–3, refer to Cyrus. In *Isaiah, His Life and Times*, pp. 177–180, I consider them to be fulfilled by Christ. As regards lxi, 1–3, the only question is whether the prophet is to be supposed to be speaking or the "servant of the Lord." I prefer the latter alternative. Nor do I suppose that any part of chapter xl relates to Cyrus. I only suppose Cyrus to be referred to where he is named or obviously alluded to, as in xli, 2, 25; xliv, 28; xlv, 1–5, 13; xlvi, 11.

This is strong testimony against those who explain the last twenty-seven chapters of Isaiah as a record or history of what was fulfilled in the restoration from Babylonia. Much of it refers to the coming Christ.

Of the prophet Daniel a new champion has appeared in the Laudian Professor of Arabic at Oxford, D. S. Margoliouth. Invited to measure critical swords with Dr. T. K. Cheyne and Dr. Driver, he has produced such linguistic proofs and illustrations of an early date for Daniel as to convince those gentlemen that he may be right, and that if they had known of his reserved defenses they would not have controverted his inaugural lecture. This recalls a story told by General Banks when he canvassed Massachusetts in order to defeat the great Whig party. Some new voters, he said, had joined it, but they would find themselves like certain passengers who had booked for a distant town. For on the way their coach was overturned; and they said to one another, "If we had known the coach was going to tip over we surely would not have got in!" So these learned professors would not have attacked young Margoliouth's lecture if they had known he had such a store of defenses to protect and sustain him. See his proofs in *The Expositor* for April and May, 1890. See also Professor Sayce's letter in *The Sunday-School Times* for December 13, 1890.

Thus in review of the entire Old Testament battle-field liberal orthodoxy holds the fort. *All that Hebrew patriarchs and seers have voiced touching divine covenant and an inspired record of visions and teachings*, which the critics have tried to eliminate or destroy, *stands intact at this hour*. Not one iota of essential text relating to God in creation, to God in converse with Noah, in covenant with Abraham and Israel, has been weakened by the encounter. But every promise from Eden to Olivet has been realized or is being fulfilled. The covenant word remains unweakened. It is the coach of the critics that has tipped over, and some of them wish they had never got in it.

Edward Cowley

ART. VII.—CONSTITUTIONALITY OF PARAGRAPH ONE HUNDRED AND NINETY-THREE.

WHEN a traveling preacher is so unacceptable, inefficient, or secular as to be no longer useful in his work, the Conference may request him to ask for a location; and if he shall refuse to comply with the request, the Conference shall bear with him till the session next ensuing, at which time, if he persist in his refusal, the Conference may, without formal trial, locate him without his consent, by a vote of two thirds of the members present and voting; *provided*, however, that in no case shall a preacher be located while there are charges against him for immoral conduct.*

The *Methodist Review* for July–August, 1890, contains an elaborate argument by Dr. Potts against the constitutionality of the above paragraph. The teaching of that article and of other articles criticising the same paragraph is not only antagonistic to the constitutionality of the paragraph, but is subversive also of one of the fundamental principles of our ecclesiastical organization and polity; to wit, the supreme and final authority of the Annual Conference over Conference relations, Conference membership included. Dr. Potts boldly attacks the paragraph and the General Conference also. This is his central charge against both:

> The General Conference of 1880 not only legislated at variance with constitutional law under analogical limitations, . . . it enacted a law directly in conflict with one of its own constitutional limitations.

The "constitutional limitation" with which this statute is assumed to be in conflict is the first clause of "the fifth restrictive rule:"

> The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal.

Even a cursory reading should satisfy any one that there is not the slightest conflict between the two. The "paragraph" relates to Conference membership alone, which the restrictions of the "rule" do not embrace. The restrictions of the "rule" apply to the privileges of trial and appeal provided for in Part iii, chapters i and ii, of our Discipline, and which are possessed alike by all preachers previous to, during, and subse-

* Paragraph 193, *Discipline of the Methodist Episcopal Church*, 1888.

quent to any Conference membership, and which the "paragraph" in no way affects.

But the General Conference of 1880 did not enact any statute on this subject. It simply amended a statute of many years' standing, so as to throw around those liable to action under it safeguards they never had before, and transferred it from the *penal code*, where it never belonged and with which it never harmonized, to its own proper place in the Discipline.

As it is detailed in the *Review* article, the so-called "history of this strange piece of legislation," by which these changes were effected, furnishes strong inferential evidence, at least, of the constitutionality of this statute, rather than any evidence—as the writer infers—that the highest legislative and judicial body of a great Church was going patiently through the most careful consideration of this whole subject for weeks, "expressly to devise a way" by which it might outrage "one of its own constitutional limitations," and "enact a measure squarely intended to deprive certain ministers of their rights under the constitution."

Assuming the unconstitutionality of the statute, the writer seems to hold that one of the greatest bishops, as well as one of the purest and kindest men ever produced by Methodism, joined with an entire General Conference in an unholy conspiracy against a helpless victim. He says of Bishop Simpson and the General Conference of 1884:

> It would seem that both parties set out to miss the mark, and succeeded, while Seneca Howland went down before their shots.

Let us see just what foundation there is for this terrible calumny, as furnished by the writer himself:

> The New York East Conference, at its session in 1881, requested Seneca Howland to ask for a location. He failed to comply with the request. Consequently, at the session of 1882 a resolution was introduced to locate him without his consent.

The resolution was adopted, over two thirds of the members present voting in the affirmative; but during the pendency of the resolution objection was raised, and the Bishop ruled "that the case had a right to proceed." "At the General Conference of 1884 this case came up on appeal" from the ruling of the Bishop, and was referred to the Judiciary Committee. The

ruling of the Bishop and the action of the Conference were sustained by the Committee, and the General Conference adopted their report. To evade the force of this conclusive action the writer pleads:

> It will be observed that neither Bishop Simpson in his ruling, nor the Judiciary Committee in its finding, passed upon the constitutionality of the law, as the objection in the Annual Conference contemplated, but only upon the lawfulness of the Conference action as related to Paragraph 183 [193] of the Discipline.

The absurdity of this evasion must be apparent to all. The constitutionality of the law was the only question before the Bishop, the only question upon which he could rule. It was the only question involved in the appeal referred to the Judiciary Committee, and the only question upon which it could "pass." There was no question as to whether the *law* was being *lawfully* administered. The only objection raised was,

> That Conference could not legally take such action, because the fact required in Paragraph 183 [193] has not been ascertained by this Conference by any proper or judicial investigation, and therefore the proceedings now proposed are not in order.

Here the sole ground of the only objection raised is the assumed unconstitutionality of the statute by reason of its lack of provision for what the minority regard as essential—that is, a formal trial, a *judicial* trial, with privilege of appeal.

Section 9, Paragraph 161, of the Discipline makes it the duty of the bishop presiding

> To decide all questions of law involved in proceedings pending in an Annual Conference, subject to an appeal to the General Conference.

The only question of law involved in this case and decided by the Bishop was the question of the constitutionality of the law under which action was being taken, as the language of the writer clearly puts the case, and as the appellants, the Judiciary Committee, and the General Conference clearly understood the whole subject. Those who knew Bishop Simpson or know his character know that no man has lived who was farther above disingenuousness or evasion in a case of this sort than he was; but there was no room for either here. But two ways were possible to him, and he must accept the one or the other:

either he must affirm or he must deny the constitutionality of the paragraph. Denying the constitutionality of the law would be to arrest proceedings. Simply allowing proceedings to continue under the law would be to affirm its constitutionality. The Bishop did more than that: he "ruled upon its constitutionality, as the objection in the Annual Conference contemplated," when he decided "that the case had a right to proceed, because the requirements of Paragraph 183 [193] had been answered by the Conference." If answering the requirements of the paragraph gave the case a *right* to proceed it could only be *because* the paragraph was in harmony with the organic law of the Church, and not unconstitutional, "as the objection in the Annual Conference" charged. The appellants knew that the ruling of the Bishop was an official indorsement of the constitutionality of the law, and took their appeal on that ground, and not on the ground of evasion or disingenuousness in the ruling.

The Judiciary Committee understood perfectly that the appeal from the ruling of the Bishop referred to them was taken because that ruling decided in favor of the constitutionality of the law, and framed their report accordingly. Nothing could be more directly to the point than that report:

> We find that the ruling of the Bishop, and the action of the New York East Conference in locating Seneca Howland without his consent, are in accordance with the law of the Church.

The Committee could not mean to say, as Dr. Potts has it, that the ruling of the Bishop was in accordance with statute, the constitutionality of which he was asked to decide by the ruling. Nor could they mean to say that the action of the Conference was in accordance with the statute, the constitutionality of which was *the* question before the Bishop and before them. Of course it was in accordance with that statute; nobody denied that; but was that statute in accordance with the law of the Church? That was the question they were to decide; and they did decide that it "is in harmony with the law of the Church," which they could not truthfully say if it contravened the "fifth restrictive rule," or any other organic law of the Church. By the adoption of this report the General Conference placed the highest possible indorsement upon the

constitutionality of this paragraph. If that action was not the final adjudication of this case we have no way of settling constitutional questions; we have no tribunal authorized to decide abstract questions of law.

The law of our Church as seen in § 9, ¶ 161, is, that the bishop presiding shall "decide all questions of law involved in proceedings pending in an Annual Conference, subject to an appeal to the General Conference." The action of the General Conference in all such cases is final. There is no appeal from that action to a subsequent General Conference or any other body, by raising abstract questions of law, or in any other way.

Notwithstanding, however, the authoritative settlement of the above case by the General Conference of 1884, Dr. Potts tells us that he "submitted to the General Conference of 1888 a memorial calling attention to the unconstitutionality of ¶ 188 [193], and asking that it be referred to the Committee on Judiciary." Strangely enough, it was referred, and the Committee promptly reported, "That in our opinion the said paragraph is unconstitutional;" but, being unable to give a satisfactory reason for their opinion, the report was recommitted on the spot; and within a very short time it apparently dawned upon the Conference that an inadvertent blunder had been perpetrated in receiving and referring the memorial, which was corrected, so far as possible, by a resolution relieving the Committee of the consideration of all abstract questions.

The reason given by this memorialist for memorializing Conference on this subject is the strangest part of the whole matter:

> To obtain a decision from a competent authority, in order, if possible, to settle the point forever that any legislation designed to deprive Methodist ministers of their Conference rights without form of trial is unconstitutional.

The wonder is how the General Conference of 1888 could be more "competent authority" than either or both the last two preceding; how, if the memorialist had succeeded in obtaining a decision from that body, it could have "settled the point forever," when the emphatic indorsement of the paragraph by the General Conference of 1880, and also of that of 1884, had utterly failed to settle any thing for him. But it seems that the

General Conference is not *his* ideal "competent authority;" and that while he failed to obtain any thing from that body but the recommittal of a report, he tells us that he did obtain *about* all he was seeking in the "opinion" of the Judiciary Committee. Can any one guess how the opinion of the Judiciary Committee of 1888, in which the General Conference did not concur, can be "competent authority," when a carefully prepared report of the Judiciary Committee of 1884, adopted by the General Conference, was no authority at all? Yet upon that bare opinion, not accepted by the General Conference, and for which the Committee itself was unable to give a satisfactory reason, the writer tells us, "The case is clear and practically settled" against the constitutionality of this paragraph. To support this remarkable conclusion, for which there is not the slightest foundation, the writer found it necessary to invent this bit of pure fiction:

> The Judiciary Committee of the General Conference bears close analogy to the judicial department of our general government, which has authority to adjudicate upon the question whether acts of legislative or executive power are in conformity with the requirements of the fundamental law.

The judicial department of the general government has such authority, and is a permanent, co-ordinate branch of the general government; but the Judiciary Committee of the General Conference is nothing of the kind, has not a particle of such authority, and there is not the slightest analogy between the two; and yet the writer has no better foundation for his argument than that figment.

The question of real importance at issue in this discussion is the question of authority. *Is the authority of the Annual Conference to locate a useless member final, or does the final authority belong elsewhere?* In other words, is it the prerogative of each Annual Conference to decide as to the fitness of its own members for its work, or may the Church at large take that matter out of the hands of the Conferences and decide for them? A careful study of the subject will satisfy any one that this authority belongs, and ought to belong, to the Annual Conference. The moral fitness of laymen or ministers for membership in the Church is a matter of jurisdiction belonging to the whole Church. Hence the right of a court of

higher and broader jurisdiction to review on appeal the findings of a court of primary jurisdiction. Of the fitness of acceptable members of the Church for the peculiar work for which the Annual Conference exists that body ought to be the best judge, and its judgment ought to be, as constitutionally it is, final. No Judicial or General Conference has any more right to say that an Annual Conference shall retain a member who "is so unacceptable, inefficient, or secular as to be no longer useful in his work" than it has to say that such Conference shall receive such a person into full membership. Nor has any Judicial or General Conference any more right to reverse the decision of an Annual Conference, or to receive and try an appeal therefrom, in the one case than it has in the other. Properly interpreted, the legislation of the Church has always harmonized with the possession by the Annual Conference of supreme authority over Conference relations.

Paragraph 182:

No elder who ceases to travel without the consent of the Annual Conference, certified under the hand of the president of the Conference, except in cases of sickness, debility, or other unavoidable circumstance, shall on any account exercise the peculiar functions of his office, or even be allowed to preach among us: *nevertheless*, the final determination in every such case is with the Annual Conference.

Paragraph 192 provides that a superannuated preacher living beyond the bounds of his Conference, and failing to forward the required certificate of his "Christian and ministerial conduct," may be located therefor without his consent. If any one of these, and many other similar statutes in the Discipline, is unconstitutional, it should be this last named, which provides for the involuntary location of a possible veteran superannuate; but neither of them is unconstitutional, as, by the law of the Church, "The final determination in every such case is with the Annual Conference." The argument of this paper is sustained by the highest authorities of the Church.

The Annual Conferences, of course, are but executive bodies except in some cases which relate to their own internal regulation.*

The Annual Conference holds the power of discipline over its own members.†

* Bangs's *Vindication of Methodist Episcopacy*, p. 139.

† McClintock & Strong's *Cyclopædia*, vol. vi, p. 171.

They (the Annual Conferences) are also authorized to elect proper persons to elders' and deacons' orders, to determine the relations of preachers as supernumeraries and superannuates, and in given cases to locate them.*

The Annual Conference has the undoubted right to place a member in the supernumerary relation without his consent and against his protest.†

It has been affirmed that an itinerant minister in our Church has no legal church membership except his Conference membership. The assumption of this affirmation is that because an itinerant minister has no other legal church membership therefore he is entitled to privileges of formal trial and appeal on his Conference membership. This assumption contains the important concession that privileges of formal trial and appeal intervene only where church membership is assailed. The concession is correct, although the assumption is false. Membership in the Methodist Episcopal Church is a complete entity, independent of and apart from any Conference membership. The General Conference of 1888 understood that matter correctly. "Has a Methodist preacher, who has not been located for five full years, such membership as a layman in the Methodist Episcopal Church as the Discipline requires in order to eligibility to election as a lay delegate in the General Conference?" was a question referred to the Judiciary Committee of that body. The Committee reported: "Yes; provided he has been a member of the Church for five consecutive years;" and the Conference concurred in the report. Thus the integrity and continuity of church membership in or out of the Annual Conference was affirmed. So it is in Paragraph 71:

In case any member of an Annual Conference be deposed from the ministry without being expelled from the Church, he shall have his membership in the Church where he resides.

The voluntary or involuntary location of a traveling preacher does not divest him of a single privilege of trial or appeal which was his during his Conference membership. When he was received into Conference he was invested with full privileges of trial and appeal, and he departs with the same as complete as they ever were. We have an excellent system of jurisprudence

* Bishop Simpson's *Cyclopedia*, page 41.

† *Report No. VI of Judiciary Committee, adopted by the General Conference of* 1888.

within which a member may change from one grade to another either way—that is, from layman to traveling preacher, and from traveling preacher to layman, without gaining or losing any thing at all so far as privileges of trial and appeal are concerned. The system possesses a set of courts for each grade, and the member is always under the jurisdiction of the courts for the grade to which he at any time belongs.

Again, it is assumed that a traveling preacher, by virtue of his Conference membership, "is a stockholder in whatever material values the Conference may own," and is thereby invested with "constitutional rights" of which he may not be deprived without formal trial. If that assumption were valid it might require a civil rather than an ecclesiastical trial to divest him of such rights; but it is not valid. *The Conference does not own any "material values."* The Conference, with all it holds, belongs to the Church; and a layman is as much a stockholder in any such values as a traveling preacher. Retirement from the itinerancy does not divest a member of one cent of financial ownership. The Conference does not hold "material values" for the Church by any such tenure as to constitute its members stockholders with constitutional rights as such. Even claimants on "Conference funds" have no "vested rights" in these claims. If they had, all "superannuates," "widows," "orphans," would be "constitutional" claimants on such funds. In our economy such funds are a measure of the Church's beneficence bestowed upon the deserving needy. The wealthy have no claims, and it is competent for the Conference to disallow the claim of any one. There is then absolutely nothing in the relations, purposes, or organization of the Annual Conference by which, or for which, the restrictions of the "fifth restrictive rule" can apply in any way to Conference membership.

The constitutionality of Paragraph 193 will be still more thoroughly vindicated by comparison. "The formula . . . which . . . did not suit the special committee," but which the opponents of this statute seem to regard as the nearest perfect of any yet devised, refers the case of a "traveling minister accused of being so unacceptable, inefficient, or secular as to be no longer useful in his ministerial work . . . to a select number of nine . . . who shall investigate the case during the session of the Conference, and if they, upon the evidence, . . . judge the

complaint well founded, the select number may, if the accused will not voluntarily retire, locate him without his consent." Here the complaint is to be investigated at the Conference session, where it is heard of for the first time; and the subject of the complaint, if the committee of nine "judge the complaint well founded," is to be located then and there, not by a two-thirds or even a majority vote of the Conference, but by the votes of five of his fellow-members. There certainly could be no fairness in a procedure like that; but it will be claimed that the formula provided for an appeal. True; but it did not provide for a trial, and no appeal can be entertained except from the verdict of a formal trial. If the formula had been adopted there is no court that could possibly entertain an appeal from the "judgment" of a committee of investigation that a complaint was well founded. If the complaint involved a triable offense the judgment of the committee might furnish ground for a trial, but not for an appeal.

This paragraph, which has been the law of the Church on this subject for a half century, was very defective until its amendment in 1880. Previous to that a "traveling preacher was liable to investigation and involuntary location at the Conference session at which he was first accused of being "so unacceptable, inefficient, or secular as to be no longer useful," by a bare majority vote; nor was there any possibility of lawful appeal, for the reason above given, that there can be no appeal except from the verdict of a formal trial, for which this statute contained no provision; neither was it included in the provisions of the statute authorizing appeals. "In all cases of trial and conviction under the provisions of Paragraphs 203–211 an appeal shall be allowed to a Judicial Conference" was the language of Paragraph 233, Discipline of 1876. The paragraph now numbered 193 was embraced in those paragraphs, but as it contained no provision for a trial, and as there could not be any "trial" or "conviction" under its provisions, there could not be an appeal. When a trial is intended in our jurisprudence it is clearly specified. We have but one trial formula for ministers of the traveling connection, that of Paragraph 222, and that is for immoral conduct. The penalty on conviction of guilt as charged is expulsion from the Church. Modified guilt may justify modified penalty; but whatever the measure,

it is penalty awarded as the finding of a formal trial, with expulsion from the Church as the full measure of penalty contemplated in the trial.

Other paragraphs contemplating a trial expressly place the case under this formula. For "improper tempers, words, or actions," preliminary steps are ordered, with a view to the averting of a trial; but if these fail, the then incorrigible offender is arraigned by express direction of the statute for trial under the provisions of Paragraph 222, with expulsion from the Church as the penalty on conviction of guilt as charged.

Paragraphs which do not make such reference for trial do not contain any provision for trial. There is no provision for any formal trial in our Church except for cases affecting moral character and involving membership in the Church. The action contemplated in Paragraph 193 cannot possibly be in the nature of a trial, as it does not in any way relate to moral character or involve church membership. Therefore there cannot be any conflict between that paragraph and the "fifth restrictive rule," the provisions of which include cases for which formal trial is provided and no others. A good moral character is essential to any preacher located under this paragraph. No pending trial can be superseded by action under this statute, but action under this statute at any stage may be superseded by a formal trial. Hence, while the allegations of this statute furnish no grounds for formal trial, they do furnish sufficient grounds for an investigation, and, if need be, for involuntary location.

The wisdom of transferring this paragraph from the penal code to its proper place in the Discipline cannot be doubted, but the treatment it has since received from a few brethren reminds one of the lamb that was forcibly herded with kids so long that when at last it got with its own kind some of the under shepherds failed to recognize it as a lamb and began pelting it with stones, although it never looked or acted like any thing but a true lamb.

It must now be clear to the reader that there is no conflict between Paragraph 193 and the fifth restrictive rule of our Discipline, and that the assumed unconstitutionality of that paragraph, which was predicated solely upon the alleged conflict between the two, entirely disappears; but, to make the matter still more transparent, if possible, let us examine the "rule"

itself a little more critically. The "rule" restricts the General Conference from doing certain things. This paragraph, enacted by the General Conference, cannot be in conflict with the "rule" unless it contravene some of its restrictions. "The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal," is the only restriction of which it is said by any to be violative. Let us see if there is any violation here. All "our ministers or preachers," ordained and unordained, traveling and local, are included in this restriction. Certainly the local preachers of our Church cannot be excluded. They are not included in the expression "our members" in the other clause of the "rule." The General Conference never classifies or designates them in that way. They are eligible as lay delegates in the Electoral and General Conference, but that is by special legislative interpretation. It was not so when this "rule" was framed. They have never been classed as laymen for purposes of trial and appeal. If they do not come within the restrictions of the "rule" as "ministers or preachers," they do not come within those restrictions at all. Whatever the General Conference is restricted from "doing away" from "our ministers or preachers," it is restricted from doing away from any of them. Of course, that must be something that belongs alike to all of them. That cannot be any thing pertaining to Annual Conference membership, as very many of them never have any such membership, but they all have perfect equality in all the franchises of church membership, including "privileges" of trial and appeal. If there had been the least intention to include Conference membership in this restriction the "rule" would have read "our *traveling* ministers or preachers." In no other way could it be limited to that class. Even then Paragraph 193 would not conflict with the rule, unless it was also specified that no *traveling* "minister or preacher" shall be involuntarily located without formal trial, with privilege of appeal, and that would subvert a fundamental principle in our ecclesiastical organization.

This "restrictive rule" confers no privileges of trial or appeal; it simply restricts the General Conference from doing away those already in possession of our ministers and members. The privileges in possession of "our ministers" are those only which are provided for in Paragraphs 222–232 and 256–265

of our Discipline. Any legislation of the General Conference which does not impinge in any way any of these privileges cannot possibly be in conflict with this "restrictive rule." Neither the enactment nor the administration of Paragraph 193 conflicts in the least with any of these privileges.

The traveling preacher located under this statute has, during the process of its execution as well as subsequently, all the privileges of trial and appeal provided by our law, or guaranteed by the "fifth restrictive rule;" all that legally he ever had, or could have, perfectly intact. Who then shall dare to say that there is the slightest conflict between the "restrictive rule" and this paragraph, or that the paragraph is unconstitutional?

The principal arguments of the critics of our paragraph are not against its constitutionality, but against some conceived possible danger of injustice in its administration. They raise the question of constitutionality and then proceed to discuss the question of administration. There is no reason why there should be any more danger of injustice in the administration of this than of any other statute in the Discipline. The fairness of the administration of law depends principally upon the fairness of the administrators. If there is a tribunal on earth at the hands of which a Methodist traveling preacher is sure to receive justice tempered with the tenderest mercy it is his own Annual Conference. The objectors confound *trial* and *investigation;* and because the paragraph contains no provision for a trial they charge that it contains no provision for an investigation. Our Discipline never uses *trial* and *investigation* as synonyms. The fact is, the language of the paragraph, "when a preacher is so unacceptable," presupposes investigation before the Conference is authorized to "request him to ask for a location." And it is unjust to suppose that any Annual Conference or bishop presiding would refuse any member the largest liberty of representation, personally or by his friends, during such investigation. The Church has a right to expect that Annual Conferences will exercise their powers humanely and wisely as well as firmly. Any law may be abused without being in itself liable to any complaint whatever.

Allen A. Lee

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

IN A LITERARY POINT OF VIEW it is important to understand the style of the various writers of the books of the New Testament. In its broadest sense this implies a critical study of several things, such as the thought of the writer, the grammatical structure of his sentences, the extent and limitations of his vocabulary, and the intended meaning of what he wrote. Thoroughly mastering his style by this process the student not only attains a knowledge of the individualistic peculiarities and attainments of the respective writers of the books, but he will be indirectly aided in a correct interpretation of the teachings they contain, the latter being the end of his investigation and study. On the whole, it may be said that the literary style of the New Testament is classical, as it may be said that the style of the Old Testament is Hebraistic; but a minute study of the several writers of the New Testament will result in the discovery of Hebraistic and Aramaic elements, which, though they do not impair the general classicism under which they wrote, did exert sufficient influence on the minds of the writers to deserve attention. Critically, or analytically, we must therefore recognize the Hellenistic, Hebraistic, and Aramaic philology in these writers; the first as dominating and all powerful in the expression of the truths of the Christian system. In Matthew the Hebraistic element is very conspicuous; in Luke the scholarly or classical prevails, with Hebraistic touches in his hymns and discourses; while in Mark the three elements are on exhibition with enough of Latin words to show that the writer was a philologist of some rank. In both John and James the Greek is employed to represent in the one the transcendent thought of God, and in the other the ethical ideals of religion. Various styles are observable in the Epistle to the Hebrews, but they are rather the styles of various authors than of various languages. It is also noted that while the writers are individualistic respecting their own psychological conditions, temperaments, and qualifications, and therefore differing one from another, they at the same time, when writing concerning the same history, or amplifying the same doctrines, exhibit in many instances a similarity of style or certain resemblances in diction and thought that prove a unity in their work and guarantee it from embarrassing contradictions and irregularities. No one can fail to see that Luke and Paul think in the same logical manner and write in the same stately form, as becomes their themes. Jude and Peter approach a suspicious philological likeness, while Peter himself resembles John, James, and Paul, according to his mood or subject. We say nothing as to the conjecture of having in some books not the original language of the writers but a translation of a lost original, as Matthew's Greek gospel is supposed by some critics to be a translation of a Hebrew

original, for in such a case the general peculiarities of style would be retained. The conclusion is, that a critical study of the style of the writers will open the way to a knowledge of the writers and to a higher knowledge of what the New Testament teaches.

THE DOCTRINE OF THE LEADERSHIP of the Holy Spirit is explicitly taught by Paul in two of his chief and undisputed epistles. In Rom. viii, 14, he says, "For as many as are led by the Spirit of God, they are the sons of God." In Gal. v, 16, 25, he says, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. If we live in the Spirit, let us also walk in the Spirit." Without quoting other passages it is sufficient to state that this doctrine, though fully enunciated by Paul, is a general doctrine of the New Testament, and has been accepted by the Church as positive and fundamental. What is most manifest is, that divine leadership is confined to the sons of God, and is a proof that those under the divine direction and protection are the children of the Most High. When studied in the double aspect it will become the source of a new inspiration to the Christian believer. He accepts the teaching that leadership is limited to the saints; but he is not in the habit of reasoning that such leadership is a proof of their personal harmony with God. For this latter fact he depends upon the witness of the Spirit, or upon answered prayer, or upon providential intervention; but the apostle would add to these evidences that which arises from the divine leadership of men. The fact that a man is led by God is proof that he is one with God, is God's child, with inherited privileges and resources. The doctrine, however, needs to be guarded and apprehended in its limitations in order to avoid false conclusions. Leadership is in accordance with prescribed rules and principles as revealed in the word of God. One is not so led by the divine hand as to dispense with self-guidance within human limits, or to ignore human cautions, discriminations, and the judgments of life. "Led" does not involve self-sacrifice, or the sacrifice of human inclinations and human wisdom. God often leads through human influence, sometimes by natural agencies, certainly by the divine teachings, and rarely by independent supernatural manifestation or intervention. The Spirit is leader, not in a miraculous way, but in harmony with truth, wisdom, equity, and righteousness. In general the Spirit's leadership—his methods, plans, purposes—is revealed in the written word, by which it must be determined and declared. To hold that spiritual impressions may supersede the written word is to open the door to the worst forms of fanaticism, from which the Church has not been entirely free because of false interpretations of the doctrine now under consideration. Such a man as Paul might possibly confide in his spiritual impressions, and accurately determine their divine meaning; others, in later ages, with the most delicate spiritual discernment may have read the will of God in hints, dreams, visions, and unseen indications; but the average believer must interpret his impressions by the word of God, and recognize divine leadership only in its direct correspondence with the written revelations. This will prevent hypocrisy, fanaticism, hallucinations, and all forms

of spiritual error which, discarding the divine word, have sought authority and justification in alleged visions and spiritual manifestations entirely incompatible with the imperative and comforting doctrine of Paul.

THE PRESERVATION, IMPROVEMENT, AND DEVELOPMENT of society make a problem of no mean magnitude. Ever burdening the thoughtful in all ages, it rests with heavy weight in this time upon the statesman, the civil ruler, the evolutionist, the sociologist, the theologian, and the Christian student. To apprehend it properly it must be separated from the problem of civil government; for while government and society are co-related and interact, possessing, indeed, similar features and functions, they are, nevertheless, sufficiently dissimilar in origin and final cause to require distinct consideration. Society is the word that expresses the normal condition of man. He is its subject; he is born amenable to its spirit; and whatever the civil government he is in affinity with, his social environment yields to its ever-immanent influence. Government is the word that expresses the organized purpose of society in its relations to the individual, and is rather the result than the efficient agent of social laws and conditions. Society is primary; government is secondary. Society is constitutional, inherent, functional; government is artificial, logical, and necessary. The problem of society, therefore, is simply the problem of primary or functional conditions. Expanded in its true form it implies the development of society on an ethical basis, or the development of an ethical system according to the primary laws of man's social nature. Darwin held that the ethical spirit of the world is the flower of the social instinct, reversing, as it seems to us, the natural order of the development of man's moral history, which is founded, not on his social history, but on the higher, indisputably regnant facts of consciousness and a moral judgment. If it is true that moral law has no other source than the social impulse—if human ideas of right and wrong are alone traceable to the inworking of the social relations—then it is not surprising that upon the discovery of this fact divine law lost its authority in some circles, and the decalogue was banished from politics and civil life. In proportion as the source of ethics is recognized as divine or human will social development occur, either widening into larger and richer liberty or tending toward social degeneracy, contracting into narrow and selfish temporalities and enjoyments. History presents the singular anomaly of society subsisting in perfect harmony with the destructionism of sin. The two have jointly occupied the same territory and reigned with mutual consent over the same subjects. Nations have preserved themselves for centuries in spite of the sins that distinguished them from their neighbors, and partook of their fruits as if they were the sources of their perpetuity. Sin is a moth, slowly, silently, but progressively destroying the virtues, the honor, and the integrity of a people; but they sin on and take pleasure in unrighteousness. The stability of a nation is secured, not by its material forces, but rather by its harmony with those ethical principles that underlie the moral safety of the individual; and any drifting from this

foundation will imperil the future of such a people. The modern sins of intemperance, Sabbath-breaking, prostitution, and political corruption will as surely be followed by national disaster as the ancient sins of idolatry, tyranny, barbarism, and general misrule were followed by national sedition and dissolution. We are not pleading for an American system of ethics, for the ideas of right and wrong have a higher source than national conviction and legislation, but for the more widely spread recognition and authority of such teachings as are embodied in the decalogue and the New Testament. These are adequate to all the demands of society, and faithfully observed will insure its perfect development and its complete conformity to the ideal state of man as revealed in the Book of books.

THE METHODIST DEACONESS IS THE PRODUCT, not of a sensational movement in religious circles, but of existing spiritual conditions that the last General Conference was broad-sighted enough to recognize, and upon which, when considered, the order was officially established. She takes her place in the Christian activities of the age in response to a providential call that neither she nor the Church could refuse to hear. The order means the utilization in organic form, and by the authority of the Church, of the reserved forces of the Christian sisterhood and the official direction of their moral resources and labors to specific ends. Not the least beneficial effect of the new institution will be the stimulating of Christians in general to more methodical work in the vineyard; and it is altogether probable that multitudes who have lived aimless lives will catch the spirit of the new workers and contribute their unused energies to human progress and happiness. Methodism is not excelled by any Protestant body in its power of organization; and it now proposes, by an organized agency, to influence the humble and needy, and impress upon them the beauty and necessity of religion in a way and by agencies that can scarcely fail to result in advantageous changes in the social and religious habits of thousands. It will take time to make apparent the benefits of the order and to perfect the organic structure of the movement. Already its imperfection is manifest, and embarrassments will constantly arise until another General Conference shall remedy the deficient legislation. The order as constituted by the Discipline is practicable in cities; it is difficult of establishment in villages and rural districts. The relation of the Annual Conference to the subject, and the machinery advised or ordained, need to be reconsidered and re-adjusted before a working order can be fully secured. With its imperfect legal equipment the order in its initial stages is exhibiting its possibilities and demonstrating its usefulness. What was accomplished fifty years ago by Fliedner in Germany may be more than duplicated in this country by the deaconesses who go forth, bearing the precious comforts and teachings of the Gospel with them, to assist those in degradation, poverty, and spiritual destitution. The present quadrennium will justify the establishment of the order of deaconesses; the next quadrennium will perfect it in its institutional aspects, and exhibit results commensurate with the expectations of the Church. In view of this new

opening to Methodist women for the exercise of the religious spirit, it behooves them to consider, inasmuch as the pending controversy relative to their eligibility to the General Conference seems in many minds to involve the question of their relation to the ministry, if they cannot accomplish all for the Master within this new sphere, together with a wise use of the other opportunities already accorded them, without rushing beyond scriptural limitations into spheres not so palpably warranted to them. It is at the least plausible that, as teacher, deaconess, and evangelist, woman may find enough to do without disturbing the ministerial order and character of the Church. To these other duties she may be providentially called, and so varied are their activities, so extensive the relations they suggest to human society, and so spiritual and permanent the blessings and results that will follow their observance, that Christian women should be satisfied with what will then be their place and privilege in Methodism. Let them at least show what they can do as evangelists and deaconesses before they clamor for ministerial robes and pulpit investments.

THE OPEN DOOR TO A NATIONAL LITERATURE is the nation that produces it. To be able to interpret the former one must understand the spirit, temperament, education, and inward life of the latter. Literatures cannot be measured, analyzed, and determined by a single standard, for while all possess common properties and develop according to universal laws, every literature is within certain limitations as much the product of its environment and the national bias as of universal law or the common basis of thought. Hence, German literature must be studied in the light of German culture, and as the result of German life. English literature has for its starting-point and ever-guiding influence the impulse of English historic development. American literature points to sources peculiarly native in explanation of its rapid evolutions and its large promises of future results. Not one of these literatures can be interpreted by the canons of the other, nor can all of them be valued by the same or common rules of development or analysis. The German mind is subjective; the English mind is objective; the American mind is both subjective and objective. The first inclines to theology and philosophy, or speculative study; the second prefers science and history, or the practical branches of inquiry; the third is at home in any department, and is free with any subject of thought. The German has a wide field, but it is narrowed by his subjective tendencies; the Englishman is the external thinker, preferring material phenomena to spiritual data, and soon reaches limitations; the American can write on any thing, because he feels not the pressure of boundaries, and can follow both the German and the Englishman into their respective spheres of inquiry and knowledge. Kant is German; Macaulay is English; Bancroft is American. In these one beholds literatures based on universal law, but at the same time each expressing an inalienable national characteristic. In the study of literature, therefore, it is important to discover the intellectual life of the nation, as upon this basis all that is permanent in prose and poetry finally rests.

CURRENT DISCUSSIONS.

OF THE USE AND VALUE OF "THE FATHERS."

Concerning the value and authority of the writings of the eminent men known in ecclesiastical history as "the Fathers" various and opposite opinions have been, and still are, maintained. Archbishop Usher esteemed them very highly, and commended them to students of divinity as eminently worthy of their most careful reading because of the light they threw upon the origin and growth of the various heretical opinions, doctrines, and ceremonies which had crept into the Christian Church in past ages. Archbishop Wake, while repudiating the Romanistic theory of their "equality with the Scriptures," and of their authority as teachers of doctrine, regards them as having value, in that, despite the errors which disfigure many of them, they show, at least incidentally, that the leading doctrines of the Christian Churches of to-day have been the "common belief" of Christian communities from the beginning. But he very properly denies that their nearness to the apostolic age gave them any more right to decide upon what is the true faith than is possessed by Christian thinkers of to-day, since their opinions must be tested by the same rule as ours, namely, by the word of God.

On the other hand, as Richard Watson observes, some equally learned men have placed them "in the very lowest rank of moral writers, and have regarded their precepts and decisions as perfectly insipid and in many respects pernicious." This estimate, if it included all the ancient Fathers from Clement of Rome to Augustine, cannot be maintained. It is altogether too indiscriminative. It may be accepted, however, with slight qualification, as a correct statement of the intrinsic worth of the writings of Clement of Rome, Barnabas, Polycarp, Ignatius, and the Shepherd of Hermas, who are historically designated as the "Apostolic Fathers," because they were acquainted either with the apostles themselves or with their immediate disciples. The works of these followers of the inspired apostles are regarded by ecclesiastical historians generally as "very little worthy of confidence, because of the uncertainty respecting their genuineness." But even if genuine they are so obviously the productions of men who, though truly pious, yet, as Mosheim correctly observes, "possessed little learning, genius, or eloquence," that they have small literary or theological value. Farrar, also, says of their writings that they are "not works of genius, and possess no great intrinsic or literary value. But they are characterized by a glowing faith and a noble moral tone. They largely consist of direct exhortation and simple statements of doctrine." Nevertheless, they are important as historic witnesses to the existence and authenticity of the gospels and epistles to which they constantly refer, and to the doctrine, life, and organization of the Christian Church in the age immediately succeeding the death of the apostles. Further, their literary defects, when contrasted with the writings of the

apostles, serve, like the background of a picture, to bring into high relief the immense superiority of the latter in "originality, power, and wisdom into the light." The best of the former, as Canon Farrar says of the letters of Ignatius, seem to be incomparably beneath the humblest of the New Testament writings.

The Fathers of the second century are known as "the Apologists," because they sought by their writings to defend the fearfully persecuted faith and usages of the primitive Church against those abusive misrepresentations and blind misunderstandings which intensified the rage of the emperors and of the people generally against Christianity. The writers of these Apologies, including Quadratus, Aristides, Justin Martyr, Tatian, Athanagoras, Hermias, etc., were mostly men of higher culture than the "Apostolic Fathers." Yet, says Farrar, "they were neither inspired nor infallible, nor were they in general men of commanding genius or exceptional insight." Trained as they had been in anti-Christian schools of thought, they were not able to grasp the "evidences of Christianity which arise from its inherent supremacy over the conscience and the springs of human action." Yet they did what they could, pleading nobly, eloquently, and earnestly for the sublime faith which public opinion ruthlessly distorted into a creed unfit to be accepted by philosophers and injurious to the welfare of society.

During the third, fourth, and fifth centuries many able men historically known as the ante-Nicene and post-Nicene Fathers, and including Tertullian, Cyprian, Clement of Alexandria, Origen, Eusebius, Athanasius, Gregory, Ambrose, Chrysostom, Augustine, etc., wrote with varied eloquence, learning, and skill in defense and exposition of the Christian faith. Of these, as of the before-mentioned Fathers, it must be said that their chief value to the modern Church lies in their testimony to the fact that the books of the New Testament were universally regarded by the Christian Church of those early centuries as the authenticated writings of the men under whose names they were then, as they are now, current in the world. Not only did these Fathers quote largely from both the epistles and the gospels, often crediting their citations to their respective authors, but they also frequently referred to them as to books that were well known, authentic, and accepted as authoritative standards of Christian truth. They spoke of those writings not as merely human compositions, but as having the seal of inspiration upon them. Hence they habitually named them as "Holy Scriptures," "Divine Scriptures," "Fountains of Truth and Salvation," and as being every-where read in their religious assemblies. Moreover, those books accepted as sacred were catalogued by Origen, by Eusebius, by Cyril, and finally by Augustine and by the Council of Carthage in A. D. 394. This latter catalogue, as were those of Athanasius, Epiphanius, and Jerome, contained all the books now in our New Testament. The genuineness of a few of them had been called in question by some of the earlier Fathers. But after diligent and discriminating inquiry had secured evidence invalidating the suspicions of the few objectors to two or three of the books, all of them were received into the canon.

Reviewing with scholastic caution the efforts of the primitive Church to guard the canon against the intrusion of aught that was unauthenticated, Dr. John Dick in his "Lectures on Theology," judiciously observes:

> If the testimony of these primitive Christians should be pronounced insufficient in these circumstances there is an end to all confidence in human veracity, and it will be impossible to prove the genuineness of any book in the world. The truth is, that no book has come down to us from ancient times so fully attested as the Christian Scriptures.

The student whose tastes and pursuits incline him to read the Fathers, from Clement to Augustine, finds much in their writings to interest, instruct, and profit him. They represent the movement and development of theological thought during the first three centuries. They show the perverting influence of the ancient philosophies on Christian doctrine, and the power of the monarchical principles of the times over the concepts of the Church respecting ecclesiastical organization and hierarchical authority. They contain much to stimulate spiritual affections and heroic self-sacrifice for the sake of Christ and the Church. But with all these excellencies they combine many marked defects which seriously deduct from their aggregate value. Their gold is adulterated with injurious dross. Their profoundest thoughts are often blended with vague notions; their wisdom is not seldom eclipsed by folly; their intellectual strength is allied to much weakness; their logic is yoked to fanciful rhetoric; their interpretations of Scripture are invalidated by unsound criticism and unskilled exegesis; their concepts of divine wisdom are obscured by the vagaries of pagan philosophy; and their piety damaged by association with unscriptural and unreasonable asceticism. Hence their testimony as to what is truth is utterly unreliable, and the teaching of some is contradicted by that of others. Almost any doctrine and usage can find support from some of them. Therefore, though they are witnesses they are not judges. Where they testify to existing facts they may be believed; but their expositions of Scripture, their doctrinal teachings, and their definitions of duties are of no authority until they are tested by the supreme word of God.

In his *Lives of the Fathers*, Farrar refers to an article by Quarry in the *British Quarterly Review* as his authority for the statement that "the views of the Church as to formal theology, as to Scripture interpretation, and as to her own position and authority, were mainly molded in the first three centuries by five men. Three of these were bishops—Ignatius, Irenæus, Cyprian; two, far greater in intellectual power, were only a teacher and presbyter—Clement of Alexandria and Origen. To the first three was due in great measure the long-prevalent theory of ecclesiastical organization and hierarchic influence; to the last two the philosophic treatment of the truths of theology and the fixation of the allegorical method of explaining Scripture. The former aimed at establishing a catholic unity, the latter a catholic science."

In this perspicuous statement, the historic correctness of which will not be denied by any candid student of ecclesiastical history, we have a clew

to the source of those extravagant opinions respecting episcopacy which in the Latin Church logically culminated in the papacy, and which has begotten in the Anglican and in the Protestant Episcopal Churches a proud sense of hierarchal superiority that debars it from entering into fellowship with other Churches. Those opinions are not streams of thought flowing from Christ and his inspired apostles, but from the alleged teaching of Ignatius, Irenæus, and Cyprian. They do not cite Clement, who preceded Ignatius, because, as Lightfoot has shown, Clement in his "epistle" used the terms *episcopos* and *presbuteros* as synonyms, and Ignatius was the first of the Fathers to make a distinction between them. And even Ignatius, though extravagant in his demands for submission to episcopal authority, did not describe episcopacy as monarchical or diocesan; nor did he teach the "historic fiction" of bishops endowed with authority to teach and hand down a deposit of truth in unbroken succession, as Irenæus, who came after him, asserted on the basis of alleged but untrustworthy tradition. Cyprian, whom Farrar designates the Coryphæus of the Latin Fathers, pushed the contention of his predecessors to the absurd conclusions of sacerdotalism, claiming that bishops have supreme dominion over the Church, and constitute "a sacred caste by divine right."

Unprejudiced thinkers cannot but perceive the folly of pretensions founded on the assertions and reasonings of these ancient Fathers. To such it is self-evident that if all of them, from Clement to Augustine, had contended for hierarchical church government their contention would be valueless so long as the theory and example of the apostolic Church stand out, as they clearly do, in obvious hostility to their assumptions. But the Fathers were not all high-church men. Lord King, who made a special study of their writings with respect to the constitution of the primitive Church, found that the distinction between bishops and presbyters was little more than nominal, because their powers were the same. From the Fathers themselves he proved that besides the right to preach and administer the sacraments both classes presided in consistories, excommunicated, confirmed, and ordained, and that they were of "the same specific order as bishops, having the same inherent right to perform all ecclesiastical offices." In this judgment King is sustained by the direct testimony of Jerome, one of the most learned and judicious of the Fathers, who says distinctly:

> A presbyter is the same with a bishop. Before, by the instigation of the devil, there were parties in religion, the Churches were governed by the common consent of presbyters. But afterward it was decreed throughout the whole world that one chosen from the presbyters should be set over the rest, to whom the whole care of the Church should pertain, that the seeds of schism might be plucked up.

Hence, Jerome being judge, episcopacy was not divinely commanded, but was devised by man "solely upon the principles of expedience."

Thus it is apparent that on the vexed question of episcopacy the Fathers were divided among themselves. They may be quoted by both high-churchmen and Presbyterians in favor of their respective theories of ecclesiastical

government. They are of use as showing through whom those diverse theories originated, and by whom they were developed; but they cannot be appealed to as witnesses whose evidence is decisive of the issues involved in the ecclesiastical differences of the ancient or modern Church. In fact, those issues are only obscured when viewed in the uncertain light of their contradictory opinions. Tradition ought not, therefore, to take the place of Holy Writ, which is the sole authority by which these issues can be determined. Neither should that divine word be interpreted by the Fathers, as Newman and his Tractarian brethren insisted it should be. The Book itself, freely investigated by the reason, and enlightened by the wisdom which is freely given from above to prayerful souls, is the only sure and safe guide to the solution of ecclesiastical problems.

The *theological* value of the Fathers is mainly in their records of the reasonings by which the few simple but sublime facts which constitute the Gospel, and their apostolic elucidation, were developed into scientific form. Some of those writers—as, for example, Clement of Alexandria, Origen, and Athanasius—were profoundly acute reasoners, learned, especially in Greek philosophy, and thoroughly acquainted with the Scriptures. There is much in the productions of their facile pens that is admirable, instructive, and suggestive. Origen, despite his speculative errors, as Canon Westcott observes, "fixed the type of a popular exposition. His *Hexapla* was the greatest textual enterprise of ancient times, and his treatise on *First Principles* the earliest attempt at a systematic view of the Christian faith. Both in criticism and interpretation his labors marked an epoch." Athanasius, famous as the author of the Nicene Creed, the adoption of which by the Council of Nice saved the Church from being swept into the vortex of Arianism, is justly eulogized by Dr. Farrar as "having received the ungrudging admiration not only of the Church but of the world." Others of those Fathers were also men of rare ability. Still, when their collected writings are studied, they are found to abound in such peculiarities of opinion, such false theories of Christian faith, such misconceptions of the nature and practice of piety, such abounding errors of exegesis and exposition, and such erroneous presentations of the fundamental principles of the Christian life as to make them unfit guides to unwary seekers after truth. One whose theological opinions are deeply rooted in sound interpretations of the divine word may profit intellectually, and perhaps spiritually, by browsing among them; but to one whose views of doctrine are unsettled they will prove a labyrinth from the bewildering windings of which there is no safe outlet, except one retains enough of the inspired word to be a clew to a path out of their manifold obscurities to the sunny table-land of the truth as it is set forth in the deep yet simple utterances of Him who was himself the Way, the Truth, and the Life.

The folly of looking to those ancient Fathers for clear expositions and sound scientific statements of the truth revealed by Christ and explained by his inspired apostles is apparent to one who notes the fact that the most influential of them had been trained in the schools of Hellenic philosophy before he entered the school of Christ. As the influence of a training in

the rabbinical schools of the Jews showed itself in the stubborn Judaistic prepossessions of the apostolic band, so does the influence of the profound but imperfect and erroneous philosophy of the Greeks and of the Oriental theosophies show itself conspicuously in the Fathers. Instead of explaining their philosophy in the light of the glorious Gospel, they, perhaps unconsciously, sought a key to the inner meaning of the Gospel in the philosophy. The consequence was a serious perversion of Christian truth. By mingling the dross of philosophic errors with the pure gold of the Gospel they incorporated false principles into their speculative views of that Gospel which became the germs of most of the characteristic errors of modern rationalistic thought. Dr. Allen, in his brilliant but in many respects misleading work, *The Continuity of Christian Thought*, writing of what is sometimes called "the new theology," affirms that it marks a quiet revolution, compared with which that of the sixteenth century was insignificant." And then, speaking of the sources of this alleged revolution, the extent of which he very extravagantly magnifies, he says:

> As we review the leading features of the theology, which has been gradually extending its reception in the Church from the time of Schleiermacher, it appears in every essential aspect as a reproduction of what Greek theologians had taught when the influence of Christ was yet fresh in the world, when the Christian intellect was quickened as if by a supernatural impulse, when as yet the teaching of Christ had not been modified or economized, reduced or disowned, by the interests of ecclesiastics claiming authority to teach and govern the world in his name.

This passage rightly concedes the very significant fact that the so-called new theology is essentially a reproduction of Greek theology through Schleiermacher. But it is not strictly true that the Greek theology originated just when "the influence of Christ was yet fresh in the world, and while his teaching was as yet unmodified." The father of the Greek theology was Clement of Alexandria, who was not born until about A. D. 155; consequently his teaching was not a power in the Church until the close of the second century. Hence, considering the then prevailing popular ignorance and the general intellectual apathy outside of philosophical circles, it is not apparent that "the influence of Christ was [then] fresh in the world." In an age which had never even dreamed of a printed book, a century and a half stood between even a divine fact and its influence on the unthinking millions like an almost impenetrable mist. As to the teaching of our Lord, Professor Allen correctly affirms that it was as yet unmodified by "*ambitious ecclesiastics;*" but this does not prove that it retained its original purity when transmuted into Greek theology. On the contrary, as the learned Neander affirms and the Professor himself admits, it was seriously modified by the Platonic and Stoic philosophy, with which Clement of Alexandria sought to make it acceptable to the philosophic heathen of his times. And it is this philosophical modification of the Gospel of Christ by Clement, and subsequently by Origen, which, having been reproduced by Schleiermacher, is now claiming the ear of the Church under the boastful and specious name of the "new theology." Placed in the light of the old Gospel it is assuredly new, since, though it retains

some ancient and fundamental truths, it also contains principles which neutralize their ethical force, and tend to emasculate the piety of those who embrace it.

The rationalism which seeks to undermine the foundations of Christian faith by denying the inspiration of the Bible has its roots in the teaching of the Alexandrian Clement. His method of treating this vital question is not by a positive denial of its claim to be a divine revelation, but he narrows the scope of that claim by placing it on a level with Greek philosophy, which, he says, "contained a direct divine revelation," albeit in Paul's estimation it was the wisdom by which the world "knew not God." In Clement's view the higher activities of human thought and reflection are the only process by which the revelation of truth is conveyed to man. Inspiration is the God-given insight which enables men to read aright the truth which God reveals, and this is the same in the sacred writings as in Greek philosophers. Thus he makes no distinction between natural and revealed religion—between what man discovers and God reveals. By such assumptions Clement robs Holy Scripture of its claim to be a special revelation of God through holy men whom he illuminated and moved to write truths undiscoverable by the natural powers of the human mind. Thus, by exalting the productions of human genius, he minimizes the exceptional value and denies the divine authority of the holy men who wrote as they were moved by the Holy Ghost. And it is by reasoning on his unproven and unsound premises that modern rationalism attempts to justify its pretense that the writings of Milton, Shakespeare, Bacon, and other men of genius were as really inspired as the books of Holy Scripture. On this theory, also, they rest their claim of right to subject the Bible to the canons of literary criticism, and to determine its claim to be a revelation, not by the historic evidence that its writers were supernaturally endowed men, but by the verdict of the human consciousness concerning its teachings. They go to it, not as the Psalmist did to hear what God spake, but to learn whether, in the judgment of their own consciousness, its statements are or are not inspired! All authority for spiritual truth, they assert, "lies in its last analysis in the consciousness of man!"

Finding Clement on this broad platform, one is not surprised to find him explaining the facts and doctrines of Scripture by the judgment of his own consciousness. To the consciousness of his wholly unbelieving countrymen these facts and doctrines appeared to be "foolishness." To his consciousness they were authoritative only when interpreted in harmony with his mental concepts of what a revelation should be, and with the demands of his emotional nature. Hence, not being possessed by that profound perception of the deeply malignant nature and ruinous effects of sin which is the basal fact of Holy Writ, he is unable to perceive any essential difference between the justice which demands its punishment, and cannot consistently pardon without a sacrificial expiation, and the love which seeks to save the sinner who believes in the atoning death of the Lamb of God. Therefore he implicitly denies the reality of God's

anger by resolving it into a mode of loving. In keeping with this concept is his rejection of the doctrine of human probation, which pervades both the Old Testament and the New, and his theory that all life is an education by which God is seeking to make men understand that their relationship to him is not broken, but only temporarily obscured. This educational process is to continue beyond the grave until all men are persuaded to recognize it. As to a general judgment or final assize in some remote future, it is not needed, because the education of the race is to be continued even after death, until its universal purity is secured. The judgment, in his view, is a present continuous element in the process of human education, and its peculiarities, like all the penalties of sin, are remedial!

Origen, also, taught Clement's doctrine of the final salvation of all human beings. He even went so far as to include evil spirits in his theory of the divine mercy. "He taught," says Farrar, "that all sentient beings, even the evil spirits, would be ultimately brought into union with God, although there would be future retribution—not for torment, but for amelioration—and that all evil would be finally purged away like dross in a baptism of fire, or in the probatory flame of the final conflagration."

These citations suffice to show that our modern teachers of rationalism and of liberal theology are not the originators, but only "the gatherers and disposers" of the theories of those Fathers who, says Mosheim, "sought to find the causes and grounds of every Christian doctrine in their philosophy." In a later age the results of their speculations were visible in the hair-splitting scholastic and the passively contemplative mystical theologies. To-day their revived opinions are sapping the foundations of Christian faith, and leading the age either into outspoken skepticism or into religious professions based, not on faith in Christ's propitiation and on the experience which works out personal salvation "with fear and trembling," but on sentimental theories and false views of duty which are both spiritually feeble and ethically superficial. It may be noted, further, that as the Platonic and Stoic philosophy shaped the theology of Clement, so did the dualistic principles of the Persian magi influence the theological system of which Augustine was the father. This famous teacher, before his conversion, had embraced the theories of Manes, who had sought to explain Christianity by the pessimistic principles of the magi. Hence, says Dr. Farrar, "the theology of Augustine was penetrated through and through with dualism, and for the majority of the human race with practical despair." Out of the effects of his early belief in this false philosophy came his extreme views of human depravity; of man's absolute separation from God through the offense of Adam; of the predestination of an elect few to eternal life; of the doom of the majority of mankind to eternal torment; of the irresistible nature and partial operation of grace, and of all the peculiarities of his theology which, if true, would rob Christ of his glory, God of his goodness, and the majority of men of all hope of peace either here or hereafter. It is true that his views, when first promulgated, were regarded as novelties, since "they had hitherto been held never, nowhere, and by none." Nevertheless, they triumphed in the Latin

Church, excepting his very extreme dogma of total depravity, which the Christian Church has generally rejected because it has believed that "through the light that lighteth every man that cometh into the world" the human will is free to accept or reject the Gospel, through which "whosoever will may be saved."

It is not necessary to note others who rank as Fathers in ecclesiastical history. Enough has been said to make it clear beyond all honest cavil that there is no uniformity of doctrinal or ecclesiastical opinion among them. Their views of Christian truth were as varied as their countenances and environments, and were shaped more by their education in opposing schools of philosophy than by their unbiased study of the divine word. Some of them saw the truth in whole or in part, as it is in the gospels and epistles. Others saw it deeply shaded by the errors of paganism. There is no heretical opinion or rationalistic theory working in the mind of the present age of which the germ may not be found in the writings of some one or more of those historic men. Hence, as observed above, they can be quoted by all parties in behalf of any truth or in support of any error, by high and low churchmen, by Calvinists and Arminians, by Chiliasts and anti-Millenarians, by Trinitarians and Unitarians, by Universalists and believers in the everlasting punishment of impenitent souls. Therefore, to accept their teaching as being in and by itself conclusive proof of any creed or dogma is folly. Their opinions prove nothing but that they were held by the individuals in whose writings they are found, and by their contemporaries. They have no more authority than the opinions of equally good and learned living men. Their value must, in every case, be determined by their agreement or disagreement with the words of the Lord. Therefore, to study them profitably, one must compare them with critical care with those inspired words, and mark the causes, philosophical, educational, and social, which tended to lead them away from the exact truth into the manifold heresies which mar their beauty and detract from their value. Thus used, they may serve to guard one against the prevailing errors which are their progeny, and to bind one more closely to that everlasting word which is the only authoritative standard of revealed truth.

It is well, in conclusion, to remind the "higher critics" that, while they have persistently accused orthodox teachers of binding themselves too closely to the past, and of being influenced by the beliefs and traditions held by the "Fathers," it turns out, after a faithful examination of what the Fathers taught and held, that the critics themselves have been followers of traditions and believers in the errors of the Fathers. It equally follows that the orthodox teachers are really the original and independent teachers, less influenced by the vagaries of the Fathers than the "higher critics" themselves. We trust this exposure will have a restraining effect hereafter on the boastful tendencies of such critics, who pride themselves on progressive instincts and original acquirements, and that the orthodox party will with more positiveness rebuke the supercilious attitude of men clinging to ancient errors.

WAS JOHN WESLEY THE FOUNDER OF AMERICAN METHODISM?

In the progress of the American commemorative observances respecting John Wesley, to whom, very properly, many things are attributed, it is important to pause and, with due discrimination to historical facts, consider his relations to American Methodism, and its actual indebtedness to his agency or influence for its initial movement and subsequent development. This suggestion for a re-survey of a specific question is made in no spirit of antagonism to the claims generally made for the providential founder of Methodism, nor in a spirit of criticism of the just and noble, if in some instances excessive, tributes recently paid to his character and achievements. Admitting the exact truthfulness of nearly all that has been pronounced concerning his immense services to the cause of Christianity, we are justified in recognizing certain co-operative agencies without which his work would have been in vain, and especially without which American Methodism would appear a very inferior factor in the religious history of the New World.

Without controversy, Mr. Wesley was *de facto* the originator of Methodism. Assign any measure of influence to his mother or brother, it remains that he, as no other, was the introductory agent of the new religious movement to the world. To dispute this fact is to dispute history. In the development of the movement, however, it is strictly historical to say that it became English in spirit, form, and general features, with tendencies to expansion, if not universality. It took to itself national characteristics, if not a national embodiment, just as the Church of England took an English form with tendencies to world-wide conquest. In the restricted sense, therefore, English Wesleyanism, *and not world-wide Methodism*, is the natural, legitimate, and intended product of Mr. Wesley's original religious movement. No fact more patent to the student of history has been so perpetually overlooked as the limitations of Mr. Wesley's original work.

In English Wesleyanism we discover all the essential ideas of its founder, such as doctrines, church government, itinerancy, the quarterly meeting, class-meeting, a lay ministry, and the publication and circulation of religious literature. Respecting the institutions, usages, discipline, teachings, custom, and spirit of Methodism, they are to be found in English Wesleyanism, not as germs, but as the fruit of the established order, suggestion, and organized resources of the Church under the direct superintendence and undisputed authority of Mr. Wesley. In examining original Wesleyanism, however, as the reflection of the original spirit and purpose of the movement, we see that in many particulars it does not correspond with American Methodism; but differs as widely from it, especially in its form of government, as if the two Methodisms had nothing in common, or, at the least, were unrelated in their general aims and features. It is necessary, therefore, to inquire into this difference, to ascertain if the two movements originated from the same source, or if each had an independent

origin, and, possessing original and independent potencies and resources, accomplished in its development an original and independent purpose.

Compelled to study the question, it is not from the motive of disparaging Mr. Wesley's services to America, or to dissolve his so-called relation to American Methodism; but we hold it not unwise to announce what his services really were, and to discover what his relation to our Methodism actually was, so that we may accord to his memory the praise that is due, and at the same time truthfully accord to our Methodism what belongs to it in its founders, agents, and successes. It is not in dispute that Mr. Wesley was not present at the birth of American Methodism, nor did he instigate its appearance or suggest any agency through which it came into existence. In intention he had no more to do with it than he had with the later introduction of Methodism into India. Methodism, *in embryo*, had a representative on this continent in Mr. Whitefield, who, nearly thirty years before Barbara Heck, astonished the people in the great cities from Savannah to Boston with his marvelous eloquence and his wonderful revival power over the multitudes. He visited this country several times, at first as genuine a Methodist as Mr. Wesley himself, but later surrendered to the Calvinistic influence. Justice requires not merely an acknowledgment of his earnest labors, but that for a time at least they were Methodistic in character, and might, under proper co-operation of Mr. Wesley, have resulted in the establishment of Methodism on our shores. Incompetent as an organizer, and failing to conserve the results of his prodigious services, it is but just to recognize Whitefield as a pioneer in the religious history of America. Nor is Philip Embury only to be mentioned in connection with others. He had not been altogether idle or forgetful of duty when the incisive exhortation of Barbara Heck aroused him to increased effectiveness. Nevertheless, we have not yet found the date of the origin of American Methodism. The inchoate period of Whitefield is not the starting-point, but Philip Embury leads to it. Historically, our Methodism first appeared when Barbara Heck, Philip Embury, and Captain Webb determined upon a religious crusade in 1766 in New York. It was a spontaneous movement, American in spirit, without a single English impulse, without any Wesleyanism in it save that these Christian people were products of the English revival. But it would be unwise, because these people had felt the force of the Wesleyan movement, to attribute to it the American revival, because, on that basis of interpreting movements, we might go back in all instances of conspicuous promoters to those who had educated or initiated them into their life-work. With no other plan of interpreting history we could adequately give credit to no instrument or agency, but be compelled first to ascertain the antecedent and contributing influences or agencies, and ally them with remote and final results.

The founders of American Methodism were the three persons named—a woman, a soldier, and a preacher; all of whom were the products of the English revival, but none of whom was sent to this country as a missionary or had any mission to organize a society or extend the Wesleyan move-

ment. Not until 1769, or three years later, and then by request from America, did Mr. Wesley recognize the religious work inaugurated in New York, when, with the approval of the British Conference, he sent two preachers, Boardman and Pilmoor, to aid in its extension. Francis Asbury, though sent to America as a missionary, did not arrive until 1771, and in 1772 was appointed as Wesley's "general assistant" in America. Gradually, and by the exercise of the appointive power, Mr. Wesley assumed the oversight of the work in this country; but he planned nothing, and rather restrained than ordered the development of the Methodist societies rapidly multiplying in the new field. He was willing that his appointed preachers should preach, organize societies, introduce some of the English customs and rules, but he was unwilling that they should administer the sacraments or establish a Church. Under his control and direction Methodism, notwithstanding the people gladly heard the divine word and thousands were converted, was dwarfed and gave little promise of expansion into a strong and commanding Church. Whatever the motives of Mr. Wesley, he was slow in discovering the necessity of organizing a Church or giving to Methodism a concrete form. Save his unfortunate visit to Georgia he never visited America, and governed the American societies with an inflexible rigidity that resulted in loss, in long delays of needed changes, and in postponement of organization. Left to himself to determine the fate of the Methodist societies, it is not certain whether he would have organized them into a Church—for he was averse to founding a Church—or continued them in some indefinite and life-losing relation to his more powerful organization in England. He did not initiate the separation or the organization in America.

At last the demand from America for autonomy and independent authority was too imperative to be longer resisted, and the Methodist Episcopal Church was formally constituted in 1784, without the manipulation or organizing hand of Mr. Wesley. It is true that Francis Asbury appeared at the Christmas Conference with the authority of a superintendent, having been appointed by Mr. Wesley, but, to evince his loyalty to the American idea, he refused to act under Wesley's appointment, and would not exercise the office of superintendent until elected by the Conference to that office and consecrated in obedience to its superior will. In this historical procedure we discover an independence of Mr. Wesley that almost indicates a severance of relations with him. Wesley did not organize the Methodist Episcopal Church, nor was it organized under his instructions or direction; he did not ordain Asbury, nor was Asbury's election as superintendent due to his appointment, but to the untrammeled choice of the American Conference.

Thus separated from Mr. Wesley, and possessing all the elements of an independent and autonomous Church, American Methodism commenced its history of achievements which have increased with the decades, and which has the promise of the future in its hands. From this point it is easy to trace its development as an independent movement, dependent upon Mr. Wesley for nothing except what it had already received, but

ever maintaining a most fraternal sympathy with him and with the Wesleyanism which was the distinct product of his labors and intentions.

That Mr. Wesley regarded the ecclesiastical unity between Wesleyan and American Methodism broken by the colonial revolution, and that he viewed the Methodist Episcopal Church organized in 1784 as a distinct body independent of his supervision and instruction, are evident from the letter which Dr. Coke bore from him concerning the appointment of Coke and Asbury as superintendents, and which was read to the Christmas Conference prior to the election of Asbury to the superintendency. He says, "As our American brethren are now totally disentangled both from the State and from the English hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church." The unity that had existed between the two Methodisms was not vital or authoritative, but fraternal and sympathetic; and, as Mr. Wesley was quick to see that his authority could no longer be exercised over an independent Church, he surrendered every claim and left it to the providential guidance of the Head of the Church. At no stage in the early history of American Methodism is the authoritative or original and molding influence of Mr. Wesley discoverable, though his fraternal relation at different periods is most manifest and significant.

Rejecting, therefore, the common view that Mr. Wesley either introduced Methodism to the New World, or was responsible for the organization of the Methodist Episcopal Church, we are prepared, and it is a duty, calmly and justly to consider the exact indebtedness of our Methodism to the distinguished founder of Wesleyanism. To him, as to no other writer, teacher, or preacher, our Methodism is indebted for its system of doctrines, which, essentially Arminian, were so modified as to adapt them to the practical designs of the new movement, and which remain unchanged to this day as the expression of Christian faith on the part of Methodists throughout the world. In teaching doctrine he seems to have been inspired, equally because he resisted open heresy on the one hand and the influence of the prevailing theologies on the other. Neither the intellectual absurdities of Swedenborg, the rationalistic criticisms of Germany, the cold deductions of English deism, the Calvinistic perversions of Whitefield, nor the materialistic trend of philosophy, corrupted his judgment, impaired his vision, beclouded his imagination, or warped his faith in those truths which, rooted in his own experience, stood forth before him as fundamental to religion and revealed in the Holy Scriptures. It came to pass in the progress of his teaching that he announced all the essentials of the Christian system, and proclaimed the most liberal, and at the same time the most rational and the most scriptural, doctrines that it was ever given a human agent to declare. We must also recognize that, while eliminating religious errors from his faith, he was singularly transparent in his statement of the truth that remained, employing no circumlocution, no intricate logical methods, and indulging neither in speculation nor fancy as he dealt with the oracles of God. Whether it was the trinity,

the most mysterious problem of revelation; or the atonement, the central fact of redemption; or Christian perfection, the ideal doctrine of the Church; or eschatology, the cloudy region of religious thought, that occupied his mind or pen, he advanced with bold inquiry, ever respecting the limitations of his intellect, and threw light as light was given him upon all these themes, relieving them of forms, types, imagery, and speculation, and furnished a ground of faith in the whole system. In proof of the integrity of his doctrinal work it is only necessary to point to its unvarying stability. It has stood the test of time, of theology, of philosophy, and of all the varied forms of modern criticism, and is quickening and leavening the doctrinal thought of the world. This, in our judgment, is our greatest indebtedness to John Wesley.

Scaling obligations according to facts, American Methodism gratefully recognizes Mr. Wesley as the source of the institutional life and spirit of the movement which, with its different branches, has spread over all lands and is enriching all peoples. He projected the itinerancy, established the lay ministry, organized the circuit system with its quarterly meeting, introduced the class-meeting, initiated the Sunday-school, and taught the Church the value of the printing-press and the advisability of scattering a wholesome literature among the people. In addition to these fundamental features common to Methodism of whatever name, he formulated our Articles of Religion, gave us wise directions as to the sacraments, and, whenever requested, advised generously and most helpfully on all points of doctrine and discipline. Any underestimate of Mr. Wesley's services to us in any of these departments of church life would be unjust to him and seriously reflect upon our sense of justice, courtesy, and veracity.

Beyond a certain limit, however, we cannot go. The indebtedness is great, but it is not fabulous. Without Mr. Wesley American Methodism had not exactly been: with him, it became what he neither contemplated nor foresaw. It would be extravagant to claim that original Wesleyanism, like the atomic theory of the universe, contained the potency and promise of all its future developments, and that whatever the final issue it may be traceable to the single source of the great leader. Leaning to the accepted view as far as the facts will warrant, fidelity to history and an analysis of our Methodism require the statement that American Methodism had in it an original and independent potency which, with the cooperation of Wesley, insured its future expansion, but which, without his contributing agency, would have developed into a powerful religious movement that might have almost equaled what now passes for Methodism. American Methodism, by virtue of its inherent tendencies and possibilities, and un-Wesleyanized, would have achieved an influential standing as a religion, and triumphed with the rolling years. In respect to our church government, with its episcopacy, itinerancy, presiding eldership, tenure of the pastorate, etc., it is un-Wesleyan, but distinctively American; and when compared with the other we would not think of exchanging it for the Wesleyan system of government. Whatever his suggestions,

our system in its final form is not the fruit of Mr. Wesley's wisdom. In this connection, too, it may well be asked who organized Methodism on the American continent? Who did here even more than Wesley did in England? It is time to prepare a few wreaths for Francis Asbury, to whom, for its organic form and development, American Methodism owes a thousand-fold more than to our Wesleyan teacher. In his *Life and Times of Bishop Elijah Hedding*, Dr. Clark (p. 245) says, "Asbury sustains very much the same relation to American Methodism that Wesley does to the same cause in the British nation." While we do not recommend, it would be appropriate if, at some future period, our Methodism should observe the anniversary of Asbury's death and properly set forth his great labors and achievements in our history. Mr. Wesley gave us doctrine; Mr. Asbury gave us a Church equipped for conflict, and led it through the wilderness, looking as "bright as the sun and terrible as an army with banners." Under the superintendency of Asbury Methodism exhibited the American spirit and took an American form, adapting every possible agency at its command to American conditions and necessities; and the result was an episcopacy, an itinerancy, and a government entirely unlike any thing in the Wesleyan movement.

Finding itself free of English influence, it is not surprising that tendencies to original development should manifest themselves; indeed, they might be expected. Hence, early the principle of lay representation in the Church councils found advocates, and it finally triumphed, first through another body, and then in our own denomination. Lay delegation is in no sense Wesleyan, but purely American. Likewise the larger employment of the sisterhood of the Church in religious work, resulting in woman's missionary societies and an order of deaconesses, is not the fruition of Wesley's hope, but an American idea brought to realization through American means, based upon the necessities of American life. It is not at all questionable, even with the example and teachings of Mr. Wesley before us, that our missionary work and publishing interest shave expanded rather according to American instincts and the internal life of our Methodism than according to what he taught or accomplished. Our various benevolent societies, such as the Church Extension, Freedmen's Aid, and the Home Missionary activities, are not due to the inherited spirit of Wesley, but rather to the aggressive spirit of religion and the conquering life of American Methodism. In its present form our Methodism, save in its doctrinal aspects, exhibits few of its early Wesleyan characteristics, and these, as time flies, it is feared will disappear altogether. We must be pardoned if, in this brief study of a single point, we incline to give some credit to Whitefield, who pioneered the English revival across the sea and touched the Atlantic coast with its magnetic power; to Embury, who preached efficiently and independently; to Asbury, who organized the Church; to American Methodism itself, which has in it the divine element of universal propagandism; and to answer the question with which we commenced in the negative.

A REPLY, BUT NOT A REFUTATION.

It is not the purpose of the *Review* to impose upon its readers a superabundance of discussion on the pending question in the Church, nor to continue the unnecessary controversy with *The Christian Advocate* beyond the present number. The parliamentary right to say the last word belongs to the *Review*, it having opened the deliberation, and it now exercises its right. In participating in the discussion it had but a single design, which had been accomplished in the single article it wrote but for the injudicious and ill-considered attempt of that journal to neutralize the recognized influence of that article with the ministry. Owing to its unwarranted extension of the question, so as to include unrelated subjects, we aimed to state with all possible clearness that the question is not ministerial but governmental, and insisted that it should be confined within its legitimate limits. The admission of women into the ministry is not in issue; it is not related to the question in issue; it should, therefore, have no part in the controversy. The next step was to show that the intrinsically governmental question is not a scriptural question, the New Testament referring matters of church government to the discretionary power of the Church itself.

As to the first point, except by controversialists who hope to defeat the governmental measure by loading it down with foreign and unrelated questions, such as the ministry, woman suffrage, and infidelity, it was generally accepted as well taken, and the only position to be taken at the present time. As to the second point, it is allowably debatable, but the *Review* intended merely to place on record its understanding of the New Testament, without attempting to create a party in the Church or afford aid and comfort to the advocates of woman's interest in this controversy. In the exposition of these points, clearly affirmed, we controverted no specific utterances of particular writers, especially avoiding reference to *The Christian Advocate*, and intentionally wrote nothing to invite its antagonism or provoke a word of reply in its columns. With a penchant, however, for attacking every thing not in keeping with its hallucinations and prepossessions, it unwisely assailed, indirectly the first, but chiefly the second point, having discovered that its sandy foundation had been made visible to the world and new work was required at its hands. To this uninvited criticism we returned an answer, repelling its insinuations and sophistries with all the consideration which they required. Brooding over its luckless and ruined argument, it again attempted, in its issue of May 7, to recover lost ground and restore itself to logical soundness; but, with less available material on hand than in the beginning, it completed the wreck of every thing left after the first downfall. Our first article seems to have shaken its position to its foundation; our second seems to have turned its Editor into a polemic with no weapons but words.

Proposing to take care of its position, the *Review* reluctantly but dutifully enters upon the task of exposing the editorial sophistries and ab-

surdities of the recent replication in that paper, pledging the Church that it shall have in this article our final answer to the most inconsiderate, the most incoherent and illogical, the most unfraternal and unethical, and the most unscriptural and un-Methodistic editorial fusillade that has appeared in that quarter since the adjournment of the last General Conference.

PERSONALITIES.

A personality is not entirely under ban in literature. It may sometimes serve an excellent purpose in strengthening an argument or seasoning a pleading, especially if it be humorous, or turning the thought from the argument to the controversialist, and thereby aiding in weakening the effect of his position. Whether to be condemned or approved depends on the motives of the writer or speaker and the aptness or necessity arising from the statements of the opponent. The complaint of the *Advocate* that the *Review* indulged in personal remarks respecting its Editor is very amusing when the facts are considered. It is true we alluded to him in our second article, having been mentioned by him in his first article, and impressed upon him that he should not dispute with a brother Editor unless he was willing to take his chances of a defeat. This should not grieve him or disturb his equanimity. Besides, of all men who have indulged in personalities respecting men and women during the controversy none has been more indiscriminately vituperative than our Christian brother, and that he should shrink with supersensitiveness when others retort in like manner is amazing. Again, the *Review* was dispassionate in its several allusions, but if these made him feel "disparaged," how had he felt had we opened our quiver of sesquipedalian adjectives and hurled them at him with the energy of a battering-ram, as we might have done had we entertained the thought of bruising his sensibilities? Pretending to be fraternal, he attempted to play Ehud with us, claiming to have a message from God in the Scriptures on the pending question, and we contested the claim. Intimating that he is an agile and experienced chasm-leaper, which in certain contingencies might be a virtue, he says he is "disparaged." Exposing his sophistries, he says we attempted to "repair the breaches" in the walls of our position; but we are not sensitive over that reflection. The proof of the solidity of our walls is, that after bombarding them with six columns of absurdities he retires without finding either with microscope or telescope a single indentation in a single stone of the structure. Suggesting that he is "in the wilderness," and that we shall be happy to lead him out, he elegantly writes that he finds us in a "swamp of brambles," but unfortunately he leaves us there, with no promise of help or rescue. He says our rhetoric is heated, and then heats his own rhetoric "seven times more than it was wont to be heated." He charges us with waving the "flag of scholarship" over our exegesis, and then proceeds with no flag of any color over no exegesis of any kind, and seems to think he has said something and refuted all heretical opposition. To end the review, while he is willing to live, if he can serve the present age by further contributions of sophistry, he will prefer the

heavenly world, where women are in the majority and perhaps share in the dominion of its glories, to a home in Methodism if a woman shall occupy a seat next to him in a future General Conference! Has "personality" gone mad?

ASSUMPTION AND SOPHISTRY.

Characterizing the whole reply is a spirit of lofty self-assertion which, when it expresses itself in words, is as reckless of accuracy in statement as it is independent of the commonest rules of logic in reasoning. It assumes that the "consensus of the expositors" of the Scriptures is almost a unit in affirming their sense as it interprets them. We affirm that the consensus of which it speaks is unknown to the *Advocate*, for it has given no proof of any knowledge on the subject; but it assumes the thing in dispute and forces it into the foreground of argument. Consensus proves nothing and is not a particularly helpful influence to an original mind. Nearly all great theological errors have had the support of the consensus of scholars, but they were errors nevertheless. The doctrines of predestination, of apostolical succession, and of papal vicegerency have at one time or another quoted consensus, and with it crushed opponents as if they were heretics. Rationalism and pantheism have claimed consensus, and boasted of temporary success. Even Arianism, Socinianism, and Pelagianism were not without the friendship of many critical scholars, while Unitarianism and Agnosticism are not ashamed of the scholarship that vindicates their tenets. That many scholars are of one mind touching the present issue in Methodism we admit; but the controversialist confesses his inability to maintain his ground by original defense when he depends upon the opinion of some scholars. What is consensus to-day may not be consensus to-morrow. Moreover, as to this question scholars are divided, and it is inexcusable to assume that scholarship is with the assumer.

It assumes that, woman's being promoted to the position of a lawgiver, the home will be perverted, the Church will certainly decline, and the New Testament will lose its importance, all of which is artificial sentiment that will not survive the campaign for which it is prepared. Why point to other instances, of which more remain than have been cited?

In close association with these assumptions are the sophistries that constitute the chief material of the replication. In our article we insisted that if the Calvinistic exegesis on church government should be accepted by a Methodist he should accept the conclusion of that exegesis, or the doctrine of a revealed form of government. In answer to this unanswerable logical statement, the *Advocate* says that if we "agree with the Calvinists upon the meaning of the ten commandments we should accept every thing else they hold." We did not say that accepting their exegesis on government we should adopt every thing else they believed, but that we should adopt their conclusions respecting church government. Exegesis on government is joined to exegesis in conclusion. So, accepting Calvinistic exegesis on the ten commandments would require us to accept not "every thing else they hold," but the conclusions in the exegesis. It must also be observed that in the case of the ten com-

mandments they are written and are in permanent form, no dispute arising as to their existence in the Old Testament; but it is in dispute whether church government is a subject of revelation at all, it being a matter of inquiry, speculation, inference. Because the one is given, and the other not given, in concrete form, the exegesis of Calvinists and Methodists agrees as to the ten commandments and differs as to church government. Hence, the two denominations may agree in their conclusions touching the ten commandments and differ, as they do, in their conclusions on church government. Safe to follow the Calvinists in the one case, it would be ruinous to the Methodist theory to follow them in the other. Is this an instance of the "sound reasoning" which the *Advocate* promised to administer to its readers?

Confusion and Contradiction.

Intermixed with sophistries are many confusing and misleading representations, but so patent that it is not difficult to place them on exhibition. The most conspicuous example is the *Advocate's* misuse of our fundamental principle, that the primary ground of woman's eligibility is in her membership in the Church. We had hitherto separated the governmental from the ministerial, or spiritual, department of the Church, showing each to be distinct in character, office, influence, and results from the other. The two are related only so far as they are related to the Church. Membership in the one does not imply a right to membership in the other. The privileges of government arising out of membership belong to all, either representatively or otherwise; but no one enters the ministry except at the call of God. When, therefore, one becomes a member of the Church one has a right to governmental and other privileges, because instituted by the Church; but one has no primary right, based on membership, to the ministry, because not instituted by the Church. Membership does not involve ministerial right, but the ministerial right involves the lower right of membership in the Church. No man claims the right to enter the ministry because he is a member; no woman, therefore, can claim the right because she is a member. Every human being desiring to obey Christ may enter the Church; but only a particular human being, or a distinct class of persons, may enter the ministry. The one is for all; the other is for a class. Membership, open to all, opens all governmental rights to all; the ministry, not open to all, and based primarily not on membership but on a divine call, is limited to a particular class of individuals. Blind to all these and other differences between the two departments, the *Advocate* contends that our position on membership will admit a woman into the eldership as quickly as into the General Conference. One needs but to study the subject to see that the argument in the one case does not apply at all to the other.

Inasmuch, however, as the *Review* holds that the New Testament confines the ministry to men, the *Advocate* plausibly wonders if the Church must not enact a law in recognition of this limitation, and if such enactment would not bring the ministry within the range of church govern-

ment, and, being brought within the range of law, if the ministry would not become a governmental question? The error of these inferences is as manifest as that of the preceding judgment. Chronologically, the ministry preceded church organization or government, the apostles having been called prior to any church institution or church order. From this fact it is apparent that the ministry organized the government, not the government the ministry; and that, while the ministry was not a governmental question, the government was a ministerial question. The primacy as well as the priority of these departments belongs to the ministry. However, in the historic development of the Church the governing department, by no right, but as a concession on the part of the ministry, enacted laws, first chiefly in recognition of the scriptural instruction on the subject, and second in a larger appropriation of superintending power over the conditions and orders of the ministry. The New Testament status of the ministry, however, remains the same, notwithstanding the subsequent enlargement and exercise of the governmental powers of the Church respecting its functions and duties. Here it is necessary to remember the difference between the New Testament status of the ministry and the exercise of governmental powers on the part of the Methodist Episcopal Church respecting the ministry. We are not discussing the government of the Methodist Episcopal Church, what it enjoins, holds, or conditions touching the ministry, but what the New Testament enjoins and conditions. The remarks of the *Advocate* apply only to our church government, and evade the real point, which is the New Testament idea of the ministry.

It must also be considered that if, because our Church enacts laws or regulations with reference to the ministry, the ministry is properly a "matter of government" it would be rational to conclude that whatever engages the attention of the General Conference, either in the way of resolution, or discussion, or enactment, properly becomes a "matter of government." The theory of the *Advocate* is that an act of a legislative body concerning any subject transforms it into a governmental question, forgetting that a legislative body may transcend its powers in the act of legislation, and that the object of legislation may not be ecclesiastical in any sense whatever. According to its theory, as the last General Conference passed a resolution agreeing to unite in the services on Decoration Day, the latter at once attained the dignity of a church governmental question. If, too, a future General Conference should discuss the navy of the United States, or protest against injustice to the Indians, or sympathize with persecuted Hebrews, the navy, the Indians, and the Hebrews would advance to governmental relations with the Methodist Episcopal Church. A false method of reasoning, when applied to other questions than the intended one, soon exhibits its own absurdity.

We grieve over the necessity of a still further notice of the contradictory character of this wonderful editorial deliverance. More than once it assures us that "consensus" is against us, and that we stand alone; but unfortunately when it undertakes to display its skill in the manu-

facture of a word, or borrows one because in distress, it announces that a "host" is with us. "Eisegesis," it says, "is to put in a sense" in the Scriptures; "and this discussion has developed a host of practical *Eisegetes*, with the *Review* in the vanguard." To reconcile "consensus" against us with a "host" with us is not our business; we refer it to whom it may concern. Besides, it is noticeable that the *Eisegetes* following the *Review* are "practical." They are not an ill-balanced, radical, sentimental, or revolutionary class, but men of common sense, of broad practical scholarship, searchers of truth in a logical way, and eager to plan for the triumph of the kingdom of God. A host of such *Eisegetes*, with the *Review* in the vanguard, is in contrast with the Editor of the *Review* "isolated from the whole Christian world." This is another instance of the "sound reasoning" on which the *Advocate* prides itself.

Again, if "eisegesis" means "to put in a sense," the *Advocate* is *eisegetical*, for it is "loading down" the New Testament with foreign ideas, while if "exegesis" means "to draw out the sense," it would seem that the *Review* is exegetical, and therefore on Scriptural grounds. The word *eisegesis*, like an old Spanish gun, recoils in the use and blows the user to atoms.

Our amazement, growing with every paragraph in the reply, reaches its climax in the humiliating exposure that now must be made. The *Review* said: "In his issue of March 12 he confesses that he is opposing the present movement because of that to which he thinks it will lead, implying that perhaps in itself it is all proper enough, but as it will lead to something else it is improper." To this statement the *Advocate* replies: "Our readers know that this is a misrepresentation. No such admission can be found in *The Christian Advocate*, and no such implication." Turning to the *Advocate* of March 12, in an editorial on "It Means Women as Traveling Preachers," we read: "When we stated in October last that these two movements [admission of women into the General Conference and the ministry] are inseparably connected, the cry was raised that we were trying to break the pending measure down by loading it with the other. We were and *are trying to defeat the project for the admission of women by showing to what it will certainly lead* [italics ours], and for what some are avowedly advocating it." First, it is clear that the *Advocate* foresaw success of the pending measure unless it was loaded down with something still more objectionable; second, that its method of argumentation was to oppose the more objectionable possibility in order to overcome the powerful movement for the governmental rights of women. In passing, it is proper to observe that such a method of argumentation is unknown in the New Testament, neither our Lord nor his apostles loading down an error with other things unrelated to it in order to defeat it, nor is such method countenanced in logic, in ethics, or in religion. Had the *Advocate* confined its opposition to the issue it had been driven from the field months ago; but it has resorted to the "loading down" method, even dragging in "woman suffrage" as a probable result, as its only hope of escape from a complete and deserved failure. Finding that it is not amenable to the laws of thought, the principles of logic, or the limita-

tions of controversy, it is useless to continue discussion with it on this subject. Finally, what shall be said of the denial that "such admission" and "such implication," as the extract of March 12 fully justifies, can be found in *The Christian Advocate?* The denial is not sophistry, else it would be condoned. After this exhibition of self-impeachment in print, *we* cannot "disparage" the writer; he has "disparaged" himself beyond repair.

The Collapse of the Argument.

Personality, assumption, sophistry, confusion, and contradiction combine in the renewed effort of the *Advocate* to strengthen an argument that refuted itself when first framed. The *Review*, in its first article, declared the Methodist position on church government, to which the *Advocate* assented, but it undertook to reduce the effect of its admission by sophistically adding that certain principles of legislation or administration were revealed in the word of God. In its first article it had the splendid opportunity of announcing these biblical principles, but it named none. Knowing that its statement could not be sustained, the *Review* named certain fundamental principles that would properly have entered into the constitution, organization, and subsequent legislation of the primitive Church, especially if the apostles had intended to transmit principles at all to the Church of the future, and examined the New Testament to find them, but the examination revealed an absence of these as well as other fundamental principles. Driven in desperation to vindicate its statement, the *Advocate*, in its second article, ventures upon the perilous task, with a result that has excited the laughter of scholars, the reprobation of logicians, and the grievous regrets of its friends.

Its readers had a right to expect that fundamental principles would be stated with such clearness, and based on such scriptural proofs, as to dissipate the suspicion that its statement was, as usual, sophistical and incorrect. What great principle, therefore, of church government is discovered by the *Advocate* in the New Testament? Among the "many" it claims to exist, it "promptly" decides upon one, which presumably is the best and strongest proof of its position, and rushes into the arena with it. What is it? In Matt. xviii, 15–17, Jesus orders three steps to be taken prior to the trial of a brother for a trespass against another. It would seem to legal minds that a trial is more important than the preliminary steps to it, especially if they are chiefly social and moral, and are not in themselves legal—that is, that a trial can only be conducted on legal principles, while the preliminary steps may not be legal at all. It is remarkable that Jesus leaves no instructions concerning the trial—that is, he leaves no legal principles as guides for the future. All that he does is (*a*) to require a conference between the parties; this is social duty; (*b*) if the conference fail, then renew it with one or two present; it is still a social or moral duty; (*c*) if the second conference fail, inform the Church, and if the accused be obstinate and will not hear the Church, then let him be as a heathen and a publican. "Hear the Church" is a phrase implying trial, but no instruction is given as to how the Church should conduct it. Who says that

these advisory, cautionary, preliminary, social attempts at the settlement of a difficulty involve great legal principles? Not Jesus, but the *Advocate!* After citing this example of a "principle," it had been appropriate to submit it to an "infant-class," but not to others, for a school-boy would have tossed it out of the window, and an adult would have repudiated it as the mockery of law and ethics. Was ever collapse more complete? Why did it not quote the passage that legally prohibits women from a share in the rulership in the Church?

If, then, we may conclude there are no fundamental principles of legislation in the New Testament, the *Advocate* utterly failing to produce one, of what use is, or what place has, the New Testament in legislation? Its relation to legislation is most intimate—so intimate that legislation contrary to it must be rejected. But what is the point of contact? The New Testament is a book of principles or teachings, sociological, ethical, religious, ministerial, and legal, but not a book of *governmental* principles or teachings. Legislation must harmonize with its sociology, its ethics, its religion, its ministerial spirit, its law, but not with any alleged but non-existent governmental idea or with any legal fiction read into the New Testament. Even the decalogue was not instituted for the government of the Church, but for the individual, and church legislation must harmonize with it. But biblical law for all men is very different from biblical principles of legislation laid down explicitly for the Church in its governmental life. Of such principles not *one* has been named. Our statement assists in understanding the phrase in Article XXII. that as to rites and ceremonies nothing shall be ordained against God's word—that is, against the teachings herein given. This also corrects the assumption of the *Advocate*, that the Article implies that Methodism recognizes governmental or legislative principles in the New Testament, whereas it recognizes other principles none of which prohibits or is incompatible with woman's rulership, and harmonizes with them. It also cancels its inference that the *Review*, because it affirmed the absence of church form in the Scriptures, seemed to conclude that they "have nothing to do with church government." Thus the argument of that paper takes another collapse and we have another instance of "sound reasoning!"

Not less visionary and delusive are the observations of the *Advocate* on our exegesis of 1 Tim. ii, 11, 12. It accuses us of original exegetical scholarship; we cannot bring such a "railing accusation" against it. The *Review* undertakes to do its own thinking, but the *Advocate*, for an evident reason, resorts to "consensus."

The only original attempt over the *Epistle* at all consists of two blunders that are most unmistakable and inexcusable. It tortures the *Advocate* to be told that there is nothing in the chapter on government, as if the fact should not have weight; it says, "The question is, What is the subject and purpose of the *Epistle?*" In several epistles, as in those to the Corinthians and Thessalonians, and in that of 2 Peter, there are several subjects under discussion, so that one may not determine the value of a teaching on a particular subject by a reference to the general design of the

whole. In this case we answer the *Advocate* by commencing with the opening chapter of Paul's First Epistle to Timothy, in which his purpose is not obscurely set forth. In i, 3, Paul says: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." After describing certain things to be condemned he says, verse 10, "And if there be any other thing that is contrary to sound doctrine," etc. Later in the chapter Paul alludes to his own ministry. From these passages it is evident that the apostle is instructing Timothy in his duties as a minister, requiring the preaching of sound doctrine. What becomes of the assertion of the *Advocate* that "all the exegetes hold that the first part of it [the Epistle] relates to the public worship of Almighty God?" In the second chapter Paul, having passed from the ministry, instructs as to prayer for kings and rulers, and then advises as to the attire of women and their relation to husbands and the family.

As yet nothing has appeared on church government. The second blunder of the *Advocate* is that it says, "The very array of women there mentioned relates to their appearance in public in connection with the worship of God." Not a woman is mentioned in the first chapter, and none by name in the second; where is the array of women? Each succeeding chapter is on a special topic or more than one, the Epistle being as miscellaneous in character as any that Paul wrote, unless we conclude that it was intended to instruct a minister in his duties and relations. It does not, therefore, relate primarily to the "worship of Almighty God," as the *Advocate* alleges, and is barren of all allusion to church government.

If the *Advocate* or "all the exegetes" ever read this Epistle it is not manifest in the observations of our *confrère*. Without any exegesis of its own, and blundering in every statement it has made respecting the Epistle, it is only just to say that its argument has taken a third and final relapse into a collapse of death.

And here the case may rest, with the observation respecting the *Advocate's eisegetical* treatment of the Scriptures that if it be possible to commit a trespass against them by adding to them or infiltrating their teachings and perverting their spirit it is perilously near a condition of open and premeditated guilt. Under a special hallucination in its warfare against woman's eligibility it has flagrantly, speciously, and persistently speculated with the divine teachings as if it had a monopoly of intelligence concerning their meaning, and attempted to impose its vagaries upon the Church. The affirmative party in the Church, holding that the New Testament presents no barrier to woman's joint rulership with man in ecclesiastical affairs, repudiates its sophisms and general guidance.

If in this analysis of the replication, proving that it is not a refutation of the position of the *Review*, we have dealt firmly and transparently with its errors it was because it was necessary to teach a lesson where it is needed, and we close with expressing the hope that in its future discussions on this subject the *Advocate* will conform to the principles of jurisprudence, "sound reasoning," and the scriptural revelations.

PROGRESS OF CIVILIZATION.

CHARACTER must be the sole standard of human measurement in the ideal civilization. Such a basis of valuation as physical force, powers of leadership, learning, riches, or brute courage in battle, by which men have so commonly been judged, are fallacious methods of estimate. Men, in the highest signification of the term, are immeasurably more than acrobats, politicians, book-worms, or warriors. Even the ancient races have felt the worth of a different standard of judgment, in their praise of virtue and their apotheosis of the good. As righteousness is the supreme test in the divine measurement, so that civilization will be the ultimate which unhesitatingly and absolutely adopts a like basis of estimate. It will be said that the times are especially difficult for character-building. By many considerations the claim seems well taken. Though every age has had its specific temptations, and though it has been ordained that humanity shall always come through furnace fires to its purification, yet the allurements to the materialistic and sensuous life seem at this juncture particularly forcible. The labor of moralists, the diverse activities of the Church, and all the combined forces of righteousness seem pitiably weak in comparison with the agencies of evil that are in the field to subvert high manhood. The all-forcible influence of example is particularly operative. A thousand illustrations of evil greet the on-coming generation and weaken its allegiance to the right. Lesser defalcations or extensive embezzlements of trust-funds, by men whose repute has hitherto been unstained, are an almost daily announcement. The dissipations of the gambling-table and the race-course absorb the interests of some of the flower of humanity. The world reeks with immoralities, and even in our most Christian land persistent whisperings of covert sensuality are heard. Murder, also, on which God has put his severest anathema, is reckoned by some a legitimate method of revenge, and is practiced by them as a pleasant pastime. It is not a morbid view of life that cites these existent evils. But fidelity to our chosen subject demands their specification. A dispassionate study of the question, however, justifies the inference that the world is steadily growing into an appreciation of the superlative worth of virtue. Not alone has Christianity reiterated the teaching from the spiritual stand-point, and shown goodness to be the doorway of entrance into the heavenly kingdom, but the conviction of the present and mundane value of virtue, as an essential to national perpetuity and influence, seems on the increase. Even among the heathen nations of the world, so monstrous in their grossness, there is discoverable on the part of the meditative that condemnation of superstitious and debasing national orgies, and that admiration for the right, which a contemplation of virtue always awakens. In France, the land of sensuousness, many cry out for better things. In England the sentiment of disdain will be discovered for family escutcheons as an open sesame to indolence and waste of life. In Amer-

ica, where sometimes the observer looks out with foreboding, Christian optimism forces the belief in the growth of virtue. If there be fluctuations in moral practice, yet the trend cannot be permanently wrong. The pendulum swings hopefully toward the right. Even on the lower consideration of national preservation, such prime questions as Sabbath observance, the liquor traffic, and the spoils system must have their solution in restriction, in heartfelt detestation of their evil effects, and in the earnest pursuit of excellence. Somewhere in God's world—it may be upon the American shores—virtue is to have its highest development. Character will be supreme. It has adorned, like a jewel, every age. It is the granitic foundation on which the final civilization shall erect its lasting structure.

WHAT shall be said of the migratory impulse of modern life? Be the causes of this disposition what they may, the restlessness of the age is one of its conspicuous traits. Evidential of this unrest is the infrequency of the ownership of homes. It would be an important result to accomplish through the census-taker—and such has indirectly been one of the late matters of information sought by the government—if there were ascertained what proportion of the American nation are owners of their dwellings and what proportion are rent-payers. A considerable percentage of our total population, it will be safe to venture, are tenants. They dwell, as did Paul, in their "own hired house," and for reasons which seem to them sufficient are particularly frequent in their itinerations. Whatever the advantages of such a lack of ownership in homes, these are certainly more than offset by evidently mischievous consequences. The joy of proprietorship in a little hand-breadth of ground spread along God's great world and of title in a fireside roof is permanently unknown. The gratification of one of the legitimate desires of the nature goes unrealized, and men in a special sense become "pilgrims and strangers on the earth." Nor is such a nation of migrants usually the best equipped for war. It is more than a poetic thought that hearth-stones are the incentive to the hard tests of soldiership and the inspiration to wounds or death. As a rule, they fight best who fight for the home. But we need not at this time inquire as to the willingness on the part of so many to endure the pains of homelessness. Whether the expense of living prevents personal ownership, whether an undue selling-price is in many instances put upon real estate, or whether there is an inherited disposition on the part of many to shrink from the responsibilities of possession and to rejoice in the nomadic life, it is not necessary to decide. Sufficient is it for the present purpose to point out this disposition to tenancy and to lift a warning voice against its increase. But we may remind ourselves besides of the flight of the multitudes countryward, when the summer culminates, as another proof of this migratory spirit. The great hegira has begun. In visits to the sea-shore, in exodus to the mountains, in tours to the Continent, the procession is on the move. Nor are all the motives of this annual peripateticism difficult of discovery. It is probable that a larger proportion of

invalids travel now than in former years. The conveniences of locomotion are so great as to rid the journey of much of its tedium; and the advertisement of newly tried fountains of health on either continent is so frequent and illusive as to prompt the sufferer to renewed search for recovery. Besides, the cheapness of transportation has undoubtedly inspired a wish for change and for sight-seeing on the part of the multitudes to whom otherwise travel would be an unrealized dream. Cut-rates and tourists' excursions are responsible for some proportion of the multitudes that in the summer solstice carry the pilgrim's wallet and oftentimes learn the beneficial lesson of the largeness of the globe and the largeness of mortal life. But less commendable than such a motive for travel is the imitative spirit in which so many of the nation go up and down the world. Fashion imposes the obligation; and under its miserable mandate the aristocratic flit from mountain to spa as idly as summer midges among the flowers. These and other phases of individual or national itineration are clearly apparent. Like one who watches the flight of migratory birds we may stand apart from human life and moralize upon its passing.

THE NEWSPAPER is a prominent instance of modern enterprise. Its activity is constant and its field of operations unbounded. In the form of the daily print it enriches the reader with its ample budget of information from many lands. As an illustrated weekly it sketches in indelible outlines the battle-fields of the nations, new edifices erected for commercial or residential purposes, the faces of the great, the tragedies or the comedies of life. In the guise of the great religious weeklies it records the fruits of Christian activity in home and in heathen fields. Whatever its form, it is a rare illustration, in the closing decade of the century, of the omnivorous spirit of inquiry and enrollment that marks the age. Its eyes are upon all lands, and its deft types are quick in the registration of noteworthy events around the whole globe. So familiar are all these features of modern journalism that to discuss the industry or the achievements of the press would be altogether a work of supererogation. Nor may we wonder at the wide influence of such an ever-present and constantly operative force in modern civilization. The newspaper is regnant in its power. As an agent in the political field, opposing parties have long since learned to fear its enmity, and have made haste to subsidize its columns as an assistant into office. Constantly are candidates chosen or rejected by its sovereign voice. As an aid in social reforms that intermittingly agitate a community, the power of the press has more than once been manifested, to the rejoicing of the better disposed and in the extermination of local evils. As a helper in the majestic work of evangelism, the public print has hitherto been an auxiliary whose zealous support might well be coveted, and whose giant blows have been mightily efficacious in the overthrow of evil. The expectation is therefore justified by past experience that the daily and weekly journal, if sincerely consecrated to the best interests of men, must still prove an

unlimited blessing to the age. In its perpetual aid, among many agencies, is to be found hope for the suppression of gambling, the extermination of saloons and opium-joints, and the restraint of all the forms of turbulence and salaciousness that mark the times. As a terror to those that do amiss, all baser criminals and all betrayers of the public trust must continue to fear with untold dread the light that it has power to throw upon their nefarious schemes. We may rejoice in these possibilities of the press as an ally of the right, and confidently hope for it even larger effectiveness in the emergencies of the future.

Yet we cannot be oblivious of the evils that attach to the secular journalism of the day. Some of its errors of conduct are unmistakable. In the necessary rapidity with which news is gathered, accuracy of statement is sometimes sacrificed to the demands of promptness. With disregard for the sanctity of the Lord's day, and against the protests of a weighty part of the community, the "Sunday edition" has become a settled feature of most of our great dailies. In unconcern for the finer sense of virtue that should be consulted, there is a class of publications that join themselves with the pleasure-loving, the base, and even the law-defying elements of the land. Too many of our daily prints abound with lecherous and prurient items which conscienceless news-gatherers have collected; and in cheapness of cost are these put within the reach of the young and inexperienced upon the stand of the dealer. In the spirit of relative indifference also to individual interests, as compared with the incessant demand for novelties, ofttimes the minute details of private life are unfolded. With cold inquisitiveness the reporter enters into the sanctities of the home and drags into prominence matters that should never be disclosed. The little that is true is too often enriched by much that is imaginary; neither age, nor sex, nor former repute is regarded; hitherto stainless characters are wickedly maligned; and the dagger is sent to the heart of the quivering victim in the falsehoods that are scattered broadcast by the insensate types. Such a wanton play with hard-earned and valuable reputation cannot be too indignantly rebuked. The time has come to call a halt. De Malesherbes, it is recorded, was appointed "censor of the press" in the reign of Louis XV. The revival of this defunct office is not desirable in this later day and among the environments of republicanism; yet the stringent enforcement of existing laws regulating reportorial conduct would not be amiss. The journalist of the day is not a creature of bohemian impulses who is altogether irresponsible. Human laws, which should be much more severe, hedge him about. In addition, also, to the unsatisfactory amends that the civil courts may force him to make, he is amenable to the higher courts of divine justice in obligation that is constant and illimitable. In no spirit of undue hostility do we catalogue and deplore these defects of the present journalistic system; but with a broad recognition of its excellencies and possibilities do we weigh this modern agency in the balances of impartial judgment. For a purified and rightly conducted secular press the doors of unlimited opportunity open.

THE ARENA.

MISSION AMONG THE WYANDOTS.

HISTORY does not justify the assertion often made among us, that John Stewart was the first Protestant missionary among the Wyandot Indians.

In the year 1800 the Connecticut Missionary Society appointed Rev. Joseph Badger—a native of Wilbraham, Mass., born in 1757, a graduate of Yale College, and a pastor of fourteen years' experience—a missionary to the Western Reserve, O., the first clergyman who labored in that field. He reached his new field of labor and commenced his work at Youngstown on the last Sabbath of the year. During the year 1801 he visited the scattered settlements on the Reserve east of Cleveland, preaching and encouraging the people "with hopes of a brighter day," and that "in a few years churches will [would] be erected and ministers breaking the bread of life in them."

During the same year he made a trip to Brownstown, Mich., to visit the celebrated Captain Bluejacket, a Shawnee chief, in company with a son of the chief, at whose request the journey was undertaken, and was most cordially entertained. On the journey up he spent a Sabbath at a village of Delaware Indians on the Huron River, and held religious service, and on his return, though weak from an attack of ague and fever, preached to the Indians at Lower Sandusky on Sabbath, October 6. The Sabbath previous, though at the same place, he was too ill to preach. While detained here he had "a talk with the chiefs on the subject of having a minister live with them and teach their children to read," etc. They were Wyandots. On returning to the Reserve he resumed his labors, and on October 24 organized the church at Austinburg—the first on the Reserve—"consisting of ten male and six female members."

In 1802 he removed his family (wife and six children) from the East and built a cabin at Austinburg to serve as a home for them. He continued his labors among the pioneers on the Reserve, preaching, organizing churches, and administering the sacraments amid the privations and sacrifices incident to pioneer life.

In 1805 he spent over two months among the Indians (Wyandots) preaching to them at Upper Sandusky, Lower Sandusky, Brownstown, and Maguago, impressing upon them the importance of an evangelical Christian civilization, and serving their best interests in various other ways. During this visit he secured their confidence and gained a commanding influence over them, thus preparing the way for the establishment of a mission among them.

Shortly after this Mr. Badger severed his connection with the Connecticut Society in consequence of inadequate support, and by the Western Missionary Society was appointed missionary to the Wyandots. He commenced his labors among them early in 1806, ten years and about six months before John Stewart visited them.

He located at the Indian village a little above Lower Sandusky, built him a house, and began preparations for a school, which was commenced the next year with flattering prospects. He continued preaching to the Indians at their several villages, visiting among them, encouraging and assisting them in agricultural pursuits, urging upon them temperance and sobriety, and the importance of a religious life.

He visited Governor Hull at Detroit, twice at least, in the interest of the Indians, once in 1805 and again in 1806. "His Excellency," he writes, "said every thing necessary to express his full approbation of the missionary enterprise. He also gave a number of farming utensils for the use of the mission."

These labors were continued amid privations and sacrifices that would have disheartened a less energetic and devoted man until September, 1808, when the mission was visited by a committee of the Board from Pittsburg.

The mission was examined as to its methods, its success, and its prospects. The prospects were so encouraging, and the demand for additional means so great, that it was decided that Mr. Badger should visit New England and solicit contributions. He went, and secured over $1,000 for this enterprise.

Returning, he resumed his labors among the Indians, and continued until late in the fall of 1809, when he received intelligence from his wife at Austinburg, whither he had removed his family on account of their sickness at the mission, that their house was burned, with nearly all their furniture and clothing. This sad event rendered it necessary for him to leave the mission and attend to the wants of his destitute family.

Whether the work among the Indians was committed to other hands does not appear from his Memoir, published at Hudson, O., in 1851.

The remaining years of Mr. Badger's active ministry were spent on the Reserve. In 1835 he removed to Wood County, O., where he spent his declining years with some of his children and grandchildren. He died at Perrysburg in 1846, aged eighty-nine years. WM. C. PEIRCE.

Berea, Ohio.

THE AGRICULTURAL DEPRESSION.

As evidenced by the swift and remarkable growth of the spirit of organization among farmers there is wide-spread and deep unrest over the continued low prices of all farm products. Among the causes of this depression are the following, which constitute, we think, a cumulative argument worthy the most serious thought of the wisest statesmanship:

1. An indisposition to mixed farming and the day of small things, consequent on the change of conditions brought about by increase of population and competition.

2. Lack of economy of time. There was a golden day when the countryman could be busy from spring till fall, and practically hibernate

through the winter and live in splendid shape. When the majority of the agricultural class shall have learned the value of time, as have the inhabitants of cities, there will be a change for the better.

3. The giving way of the virgin soil of the country. We are now in a transition from the touch of a soil that has been giving its products, Midas-like, to the conditions of tillering that have attained in England and on the Continent for centuries.

4. Transportation combines have been against the farmer. A case in hand is the great evener combination of 1873, by which the Pennsylvania Central, the New York Central, and Erie railroads charged $115 freight for each car-load of stock from Chicago to New York, and gave a rebate of $15 on each car to certain Chicago shippers, which had the effect of centering the cattle market of the country in Chicago, and of breaking down all competing points and traders. The whole profit of the gigantic scheme was paid by the cattle interest. So with much other work of this kind not yet uncovered.

5. Consolidation of packing establishments, forcing the farmer to take his stock to the great cities, where he is usually at the mercy of the buyer, for in all the great markets there is concerted action of buyers against sellers.

6. Stock-yard expenses, frequently exorbitant, and from which there is no escape.

7. Board of Trade influences, making it possible to corner the market and deal in options.

8. A mistaken incidental policy in the text-books of the public-schools, which we think, on the whole, has given our children a magnified view of the importance of city life as compared with the country, which has had the effect to draw on the country region for its wealth of character.

9. The comparative overgrowth of cities, made so in part by a natural tendency, like that which has made villagers of most European peoples—the desire to live in closer social relations than the isolation of the country affords.

10. Capitalistic and machine-farming, which crowds the small farmer in the same way that the small trader is crowded in the city.

11. The adulteration of intelligence as to the supplies of grain and stock. This can be done by either the suppression or manufacture of intelligence, not only as to products, but as to markets and prices. This is always to the detriment of the farmer.

12. The increase of taxation on land. Land "lies out of doors." It can be seen and cannot get away. It is the easiest thing from which tax can be collected, and the constant tendency is toward laying a heavier burden on it.

13. Legislation in America lately now has been overwhelmingly in the direction and for the protection and building of manufacturing interests, under the belief that farmers were a self-contained class, and would live and grow fat through all possible commercial commotions.

14. Agriculturalists have been slow to organize, and they have been put into the squeeze. The highest economic interest of the individual of any class now is in the fact that he belongs to the combine—ethical considerations do not change the facts. The American farmer must get into the swim, and stay there, or be left high and dry on the shore to sunburn and rot.

W. R. HALSTEAD.

Bloomington, Ind.

WHOM HE DID FOREKNOW.

IN his excellent article on Romans, in the March–April number of the *Review*, Doctor Williams, touching upon the questions of foreknowledge and foreordination, says:

> God by his foreknowledge either foreknew the exact future character and outcome of all men, and not of the elect only, or, which is the fact, he foreknew the exact future of none. This future—the future of free agents—the future of all free agents, he remitted, under the provisions of his plan, to each one's own personal, independent, *unforeseen* choice.

This is the doctrine of divine nescience so carefully elaborated by Dr. McCabe. A little farther on he says:

> The Infinite One, from the first, looked out upon all the coming race with the same fatherly, loving solicitude. And this, *just this*, is what the apostle means by the word *foreknew*. He would tell us that in the divine planning "*God had* ALL *men in his thought from the start.*"

Can such a doctrine of foreknowledge be held consistently with the doctrine of nescience so boldly posited in the language of the first quotation? Without believing in Traducianism is it not true that the creation of every human soul since Adam and Eve has depended for its occasion at least upon human co-operation, and hence upon human volition? For we are under no stern necessity of propagating our kind.

If this be true, and if it be true as well that future human volitions are unknown to God, then in what sense can it be said that the "Infinite One from the first looked out upon all the coming race?" or that "God had all men in his thought from the start?" In other words, does not the doctrine of divine nescience concerning future human volitions carry with it the doctrine of divine nescience concerning future individual human existence?

F. C. BALDWIN.

Newark, N. J.

COMMENDATION IN LIFE, OR FLORAL TRIBUTES IN DEATH.

GOOD men are not a unit upon the question mooted. Some are as silent as an Egyptian mummy to a man's merits while living, but when he is dead, and hears not, then their words come as a rushing avalanche of unbounded eulogies. They appear to think they are doing the deceased man great good in the glowing words.

In a late Conference the question of indorsing a brother's action was broached, and the question was asked, "Shall we commend him in life,

or cover his coffin with floral offerings when dead?" The question was discussed *pro* and *con*, with views as different as the colors of the rainbow. One earnest brother said he "would rather have one small tuberose of commendation in life than to have his coffin covered with the most gorgeous floral wreaths when dead." Was he, or was he not, wise? I suppose the brother's thought was, that if he knew while alive that he was pleasing his brethren he would be encouraged and strengthened to do much more in the future. If he did not know, he would become discouraged and weakened in all future efforts to do or dare in the war for the right. Some argue that if a man be praised for his works he becomes proud and puffed up. A bad man would, but a good man would not. If the pompous pride is in the man's heart, just as well let it out and be done with it at once, for it would come out at some time and in some way. Commendation is natural and almost universal, except, it may be, among the people and ministers in some places.

The doctor is commended by the patient, and is told, "I feel so grateful to you, doctor, for saving my life, the life of my husband, babe, son, or daughter," as the case may be. Does that make the doctor vain and puffed up, and less likely to do his best in the future? The blacksmith shoes your horse well, and you tell him so. Do you fear that he will become so inflated with praise that in the future he will do you bad service? The housemaid makes your bread to your liking, and you tell her so. Will she fail to please you in her future efforts, as a result of your commendation? Who is so foolish as to think so? To withhold the word of appreciation in such cases is usually regarded as a proof of ingratitude, and that the kindly act performed is estimated by the recipient at a commercial standard. No one, however small his service to others, is above the influence that an appreciative word can kindle. It has more power than money, and excites a moral benefit that sometimes effects great changes in the life. The rule of common life, in all its departments and activities, requires the recognition of the kindly deeds of others in words of gratitude and reciprocal fellowship; without this rule life would be barren, philanthropy would lose its energy, and labor its inspiration.

Is not this practice almost universal, and does it not help all mortals to do better? Why, then, make the minister the exception of all the mortal race? Must he be kept humble by letting him go along in the dark, fearing that his efforts are unacceptable and imperfect? Honest commendation will do a good man great service. If a bad and improper man, he will only be inflated and explode the sooner.

St. Louis, Mo. T. H. HAGERTY.

OXFORD OR UNIVERSITY CHAPTERS OF THE EPWORTH LEAGUE.

THE Epworth League has already become a vigorous institution of our Church. It has entered more than five thousand charges and set our young men and women to work with a zeal and interest unprecedented.

It has directed their activity into many channels of Christian usefulness. It has interested in the Church many thousands who had not before been brought even to the church portal. It bids fair to become one of the most effective instruments of the Church for the culture and discipline of its hosts, and for its aggressive movements in the extension of the Master's kingdom. Its work has just begun.

I have in this article to suggest a field for its activity almost untouched. All over this country, in the many State and undenominational colleges and universities and in those of denominational institutions, there are young men and women from homes connected with our Church. They have good reasons for preferring the halls of some other college than those of their own Church. Prudential reasons, social reasons, reasons springing from locality, have led them in their choice.

It is often the fact that in these communities our local Church is weak in comparison with that of the denomination founding or chiefly influential in the management of the college where our young Methodists are for the time resident. This fact has its natural effect upon growing and impressible minds, and the result is a lessening of that interest in the Church of the father and mother which would not have taken place if its work and character had been efficiently represented in the community. To meet this need, and keep before these cultivated young men and women the ideals and activities for which Methodism stands, it seems to me the Church as a whole should undertake to do what the local charge may be unable to do. How can it do this better at present than by organizing, wherever practicable, Oxford chapters of the Epworth League?

The name Oxford is full of interest to every university student, and is alive with associations that can but stimulate a young Methodist collegian if properly brought home to him. For this purpose a different local constitution is needed from that in use in the ordinary pastoral charges, as the conditions differ decidedly. For this work special literature should be prepared.

The Church as a whole can do its future great service by making a study of these non-Methodist university centers, and planning to have itself ably represented in these important and strategic points.

I hope this putting of an idea for which I am indebted to the words and acts of others as well as to my own reflections may help on such a movement.

WILLIAM INGRAHAM HAVEN.

Boston, Mass.

[We indorse the suggestion of the above article. Notwithstanding our colleges are numerous, and the patronage is large, it is inevitable that many of our youth will drift into institutions under the control of the State or other denominations. The organization of Oxford chapters of the Epworth League in such institutions, or in connection with the local Church in such communities, would conduce to results that need not be named, but which may be easily anticipated.—EDITOR.]

THE ITINERANTS' CLUB.

THE SAVING INSTINCT.

WE have in mind not the saving of money, but of sermonic materials. This instinct will lead the preacher to place no small value on every sort of information. If he is ever tempted to say of something which only slightly strikes his fancy, "This does not please me much, and I do not see where or how I can use it, I will let it pass or throw it away," his saving instinct will earnestly and instantly plead for its preservation; and, as a rule, he will do well to heed the promptings of that instinct. Doubtless this accumulative instinct, if cultivated, will lead on to the conviction that every kind of knowledge, even the odds and ends, the merest shreds of information, will come in play some time or other. There is a suggestive saying which reads thus: "It is an evidence of blindness when a man can see nothing unless it glitters." The preacher should be like the experienced gold-digger, who takes the smallest nuggets, and is not fool enough to throw them away because he hopes anon to find lumps of larger size. Or he should be like the skillful gardener, who saves "every slip and seed and peach-stone." "The sage rejects nothing," says Lao Tsze. "I go to the woods after game," says a writer of distinction, "but if the game is not there I get nuts; if there are no nuts I gather flowers or leaves; if these fail I get woodcraft of some sort, or, by grace of Heaven, a thought. I will not be of those who find that the road is only good to leave behind them." There is, too, a household maxim which is illustrative of this thought; it reads, "Keep a thing three years and you will find a use for it." Daniel Webster once wove into a speech an exceedingly apt anecdote. When asked, "Where did you get that story?" he replied, "I have had it laid up in my head for fourteen years, and never had a good opportunity to use it until to-day."

Samuel Butler has put much of thought, many precepts, similitudes, allusions, inferences, and the like, into his *Hudibras;* but this collection originally was made in a commonplace book which was years in compiling. The facts out of which Guizot compiled his *Spanish History* were gathered from various sources, and twenty years intervened from the time his first notes were made to the date of its publication. Some of the best productions of Emerson were similarly composed. It may be said that no one can estimate of how great value, some day, will be the accumulations for which at the outset there seems to be no use. The best sermons of our best preachers are full of suggestive and helpful thoughts; and are growths, not flashes, of original inspiration.

The outfit needed by the preacher when following his saving instinct is inexpensive, and consists of a pen or pencil to mark with, scissors or a knife to cut with, and boxes or pigeon-holes to stow things away in.

In order to make his stores available he is to look them over often, and use them as soon as that can be done to advantage.

THE ANNUAL VACATION.

NOT many years ago the vacation among Methodist preachers was unknown. Now it is thought of and provided for in, perhaps, the majority of our parishes. More and more are our preachers availing themselves of the benefits of traveling during the vacation season. Many of the advantages of a vacation, when an out-and-out vacation is denied, may be secured in an exchange of pulpits by preachers living in places distant from one another. Such an arrangement enables even those of limited means to visit localities otherwise denied them. In this matter of seeing the world the itinerancy, when not circumscribed by Conferences or States, as it should not be, though it now practically is so in its ordinary workings, affords the Methodist ministry peculiar advantages. The active men are in what is called the *traveling* relation, and theoretically the range of appointments is world-wide.

When the preacher is enabled to visit places of interest in our own land, which should be done before going abroad, or when the "tour abroad" is made possible, he will gain, if he has the sermon habitude, much information which can be used in his sermon-building. But let him be modest. People are sick of the "*When I was in Europe.*" Our Lord's method is wise and suggestive. He did not say, "As I was passing a field I saw one of your countrymen sowing his seed," which doubtless was true, but he said, "Behold, a sower went forth to sow." In a public prayer a preacher who had just returned from a brief trip abroad betrayed both vanity and mental weakness by saying, "O Lord, thou knowest that we saw in Europe much distress."

This class of sermonic materials should not only be used modestly but subserviently. That was a severe criticism passed on an eminent English clergyman and scholar: "I went," said the hearer, "to learn how I could find the way to heaven, but was only told the best route to modern Jerusalem."

THE DECOMPOSITION OF LITERARY PRODUCTIONS.

THE process of literary decomposition is the opposite of that employed in literary composition. It is the process of separating from one another the different ideas, illustrations, arguments, and other factors of a sermon, or a book, that they may be seen both individually and in their relation to the main idea. Decomposition is, therefore, the process of making an analysis or of tracing the lines of cleavage in a piece of literature. It is a process whose results will show whether or not the sermon or book is an organic growth or a mass of conglomerate. If a literary production cannot be decomposed it is certain that its logical arrangement is defective.

Decomposition, too, is a process whose importance to the literary worker cannot be overestimated. By engaging often in this task (for at the outset it will be a task) one's literary work will be much improved, one's mental faculties will be strengthened, and one's literary instincts and intuitions will be stimulated, or at least will be kept in growth.

The members of our Itinerants' Club whenever called on to master the contents of a book, whether in the Conference Course of Study or out of it, should subject that book, after perhaps the first reading, to the process of decomposition; let this be done pencil and paper in hand, or, if the memory is sufficient for these things, it may be done by what is termed the mental method.

As an illustration of decomposition we are pleased to present to our readers the following synopsis of Wesley's *Christian Perfection*, by the Rev. Stanley O. Royal, of Urbana, Ohio:

SYNOPSIS OF WESLEY'S PLAIN ACCOUNT OF CHRISTIAN PERFECTION.*

I. What is Christian perfection?

1. It is not perfection in knowledge, nor freedom from mistake (pp. 14, 17, 19), infirmities (p. 20), or temptations; nor is it that absolute perfection which is incapable of increase (pp. 35, 40, 60). It is not a state in which the atonement is not needed (pp. 16, 33, 43); nor is it "sinless perfection" (pp. 16, 33); nor is it an experience incapable of being lost (pp. 38, 43, 60). 2. Christian perfection is more than freedom from the commission of sin. Even babes in Christ are so far perfect (p. 2). It is freedom from evil desires and evil tempers, from fear, pride, self-will, and anger (p. 4). It is the renewal of the soul in the image of God, the purification of the heart by faith (p. 6). It is "walking in the light," "abiding in Christ," "rejoicing evermore," "loving God with all the heart, mind, soul, and strength" (pp. 14, 31), and "perfect love." These are Scripture expressions describing it.

II. Is Christian perfection an experience provided for all God's children?

The Scripture in many passages so teach (pp. 10–13). 1. By promise, both in the Old and New Testament; for example, Psa. cxxx, 8; Ezek. xxxvi, 25, 29; Deut. xxx, 6; 2 Cor. vii, 1; 1 John iii, 8; Eph. v, 25, 27; Rom. viii, 3, 4. 2. By prayers: "Deliver us from evil;" and John xvii, 20–23; Eph. iii, 14; 1 Thess. v, 23. 3. By commands: Matt. v, 48; xxii, 37. 4. By example: John (1 John iv, 17).

III. When may Christian perfection be obtained?

Not so early as justification (Heb. vi, 1). Not necessarily so late as at death (Phil. iii, 15). This is evident from the nature of a command, which is given to the living, not to the dead (p. 12). See also the Scriptures, Tit. ii, 11–14; Luke i, 69–75; 1 John i, 7, 9; iv, 17. These passages speak of a deliverance from sin in this world and in this present life (p. 12). It begins the moment a person is justified. It is preceded by a gradual work of mortification of sin, often of long duration, but it may be, by man's good leave, cut short in an instantaneous death unto sin (p. 40).

*The references in parentheses are to the book herein summarized, where these brief statements are fully elaborated. The only suggestion we make is with regard to the division marks. There should be uniformity. We recommend the following: Volumes I, II, III. Parts I, II, III. Chapters I, II, III. Main Divisions I, II, III. First Subdivisions 1, 2, 3. Second Subdivisions (1), (2), (3). Third Subdivisions a, b, c. Fourth Subdivisions (a), (b), (c).

IV. How may Christian perfection be obtained?

Not by careless indifference nor indolent inactivity (p. 23). But in universal, zealous, watchful, self-denying obedience. Especially by prayer, fasting, and the use of all the means of grace (p. 24). At last it is received instantaneously, and by simple faith (p. 23).

V. How may a person know that he has obtained it?

1. By his having had a deep and clear conviction of inbred sin, followed by a consciousness of total death to sin and of renewal in the image of God (p. 22). 2. But chiefly by the direct witness of the Spirit to his sanctification (pp. 36, 37): 1 John v, 19; 1 John iii, 24; 1 Cor. ii, 12; Rom. viii, 16. 3. Indirectly by the fruit of the Spirit, love, joy, peace, patience, resignation, fidelity, temperance, etc. (p. 39).

VI. Ought one who has experienced Christian perfection to profess it (p. 17)?

At first he could hardly help it. Afterward he could refrain. Then it is advisable not to speak of it to them who know not God, nor to others without some particular reason (p. 18). It must be professed cautiously, reverently, and with the deepest humility, lest one appear to boast (p. 18). By entire silence crosses might be avoided, but this could not be done with a clear conscience.

VII. May the person in the experience of Christian perfection enjoy pleasures of sense (p. 20).

He may, but he needs none of them to make him happy. He uses them, but does not seek them. He uses them sparingly, and not for the sake of the thing itself.

VIII. How may we recognize the possession of this blessing in another (p. 19)?

We cannot infallibly. But we must be content with reasonable proofs. Such as a previous exemplary life and a truthful character, a distinct account of the manner of the change, and a holy life of unblamable actions.

IX. How shall the preacher treat those who profess this blessing (p. 18)?

He should talk freely with them and examine them carefully concerning their experience, avoiding harshness, sternness, or contempt (p. 25). For his own sake he must not make himself an inquisitor-general or peremptory judge of the deep things of God. He must labor to prevent the unjust or unkind treatment of those who profess it. And he must exhort them to pray fervently that God would show them all that is in their heart.

X. What advices may be given those who profess Christian perfection?

1. Watch against spiritual pride (p. 44). 2. Beware of enthusiasm, fanaticism, or schism (p. 45). 3. Beware of making void the law through faith. 4. Beware of bigotry, self-indulgence, and of sins of omission. 5. Be exemplary in all things, especially the little things, for in these lie dangers as well as blessings.

QUESTIONS RELATING TO THE CHOICE OF A SERMON SUBJECT.

THE preacher has chosen his text and has struck its key-note. That key-note is the thought which he is expected to develop and apply; it is, therefore, the subject of his sermon. He next puts that thought or subject into words. He then has a proposition which he can look at. At this point he may ask himself questions like these:

First. Is the subject more clearly deducible from this text than is any other, and is it the most useful thought in the text?

Bear in mind, that a thought only *possibly* in the text is not the proper thought to deduce from a text; a thought, too, may unquestionably be in a text, and yet may not be the most useful thought to deduce from that text.

Second. Has this subject the luster of gold or only the glitter of brass?

Third. Has it a definite meaning which can be put into a simple proposition?

Fourth. Has the wording of the subject as great rhetorical excellence as its nature allows?

Fifth. Will the subject enable me to give my sick parishioners the medicine they need rather than some theory of medicine which may be of no more service to them than a proposition in Euclid?

Sixth. Is it probable that the good of the people will be as much promoted by a discussion of this as by that of any other subject within my range?

Seventh. Is the subject chosen suited to my aptitudes and acquirements?

Eighth. Can I command for this subject ample material and proof?

Ninth. Are there considerations of circumstance, time, or place that call for or justify the choice of the subject I have selected?

Tenth. Do I have a distinct and an *energetic* sense of the importance of the subject chosen? If not, can I obtain it?

Eleventh. Has the spirit of evangelical love for the people influenced me in the choice of my subject?

Twelfth. Have I chosen this subject for "Christ's sake?"

Thirteenth. Are there indications that God wills for me to preach on this subject?

This conviction that "God wills" may lead to mistakes, but it affords mighty inspirations; it enables one to work with "terrible confidence." The counter conviction, or even suspicion, that God has had nothing to do with the choice of the subject, will rob a conscientious man of much enthusiasm.

Fourteenth. May not this be the last subject on which I shall be permitted to preach?

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

EDUARD LANGHAUS.

In the death of Professor Langhaus, of the chair of systematic theology of Berne, that University has lost one of its ablest men. He had a somewhat tempestuous history. In 1865 he wrote a work entitled, *The Holy Scriptures: A Guide for Religious Instruction.* He had previously been instructor in religion in the Teachers' Seminary of Berne. This book revealed his liberal theological tendencies. A general storm of surprise and indignation arose that a man in so important a position should hold such views. But the personal influence of the man is seen in the fact that he succeeded in securing the right of his form of theological belief to be taught in the canton of Berne. He was a follower of the Tübingen school, and was one of its last representatives. His efforts were largely directed toward popularizing theology with the laity. His thorough understanding of all the problems involved enabled him to simplify both language and form of statement, and thus in a large measure accomplish his purpose. He is also worthy of mention because he belonged to a movement in Switzerland which corresponds to that which in Germany is controlled by the "Protestant Association." Their effort is to so conceive religion as to make it harmonize with current thought. While the Ritschl school claims that we need not concern ourselves with the conflicts of science and religion, because theology has to do only with those matters which lie outside of the realm of science—and while the Confessional School adheres to the old confessions of faith even in opposition to science—the Protestant Association interprets Scripture and writes theology in such a way as to avoid a conflict with science. According to them all truth must be taken into account in theology. Their mistake is in confusing departments which have a separate existence. While all truth is a unit, and in a sense must be considered as a whole, yet to include philosophy in theology, or the reverse, is to make a fatal mistake. It has resulted in robbing Christianity, in the minds of its adherents, of all those qualities which make it impressive to the uneducated mind. As a result, the Association commands the sympathy of the masses in a very small degree, and in this degree only because among the masses there is (though limited in its area) a deep-rooted prejudice against the saving truths of Christianity. The Protestant Association is not numerically strong, and as one attends their assemblies one is impressed that their chief rejoicing is in the destructive work which they have accomplished for themselves and are trying to accomplish for others. In future articles other special leaders and their particular doctrines will be mentioned. Professor Langhaus was one of a constantly diminishing number of men who take a decidedly negative attitude toward the New Testament and the profoundest truths of Christianity. "Liberalism" in Germany, as every-where, is always and in every particular a failure.

A VETERAN GERMAN THEOLOGIAN.

Professor Bernhard Weiss, of the University of Berlin, is recognized the world over as one of the ablest of German exegetes and New Testament scholars. His principal works are, a *Life of Christ*, an *Introduction to the New Testament*, *Biblical Theology of the New Testament*, and commentaries on several of the New Testament books. For some time past he has been engaged upon a new edition of *Meyer's Commentary*. He introduces his own comments, often contrary to those of Meyer, but does not issue the work as his own. His many students regret that he does not write an entirely independent commentary. On New Testament questions he stands so high in Germany that no one is content until he knows the opinion of Weiss. Like most of the greater German theologians, he does not like to be classed as an adherent of any school. Yet he is neither in harmony with the Confessional School nor with the Protestant Association, but stands midway between them. He is, in fact, a leader in the so-called "Mediating School." The name is somewhat misleading, since they do not to-day exercise any mediating influence between the opposing theological parties. They are a sort of eclectic school. They try to hold fast to the generally accepted confessions, yet they will not discard the results of rationalistic and critical investigation. The consequence is, that they satisfy nobody but themselves. The Confessionalists feel that they yield too much, the Protestant Association that they yield too little. Professor Weiss's personal attitude toward the extremest theological positions may be seen in the fact that he was chiefly instrumental in securing the much-opposed Professor Harnack for Berlin. In defense, he said that if the orthodox party could not produce a refutation of Harnack they cannot blame the world for accepting his teachings. Professor Weiss does not deny the miracles of the New Testament. Yet, after the fashion of the rationalists, he seems to delight in a natural explanation of them whenever possible. Of all methods of dealing with the miracles this is the most objectionable. If Christ performed miracles, which Weiss admits, then the question is simply one of the authenticity of the records of them. When no doubt can be cast upon the record, it is playing fast and loose with revelation to explain a miracle as a natural event. It betrays a prejudice against miracles as such to proceed in this way. When one recognizes this weakness in his method it helps to explain many special conclusions at which he has arrived. For example, when he denies the bodily resurrection of Christ, and claims that Paul does not teach it in 1 Cor. xv, and asserts that the teaching there is of a purely spiritual resurrection, one remembers that he explains miracles away whenever possible. Or when one finds him denying the historical accuracy of Acts ii, and affirming that no such event ever transpired as is there recorded, we are prepared to question the trustworthiness of his conclusions. He denies that Matthew wrote the gospel of that name. In order to prove that the author was not a Palestinian Jew he points out a number of supposed geographical inaccuracies. As an evidence that the writer of Matthew did not draw from his own information he affirms that

he did not even know that Joseph and Mary had originally lived in Nazareth. This remarkable assertion, which, however, he accepts from other sources, he bases upon Matthew ii, 22, 23. It is true that this is not by any means his whole argument. But it plainly shows that he is dependent upon very doubtful arguments for his conclusions. Yet in this Professor Weiss is not peculiar. The negative critics are all alike. They have a point to make, and how are they straitened until they make it! Little is the wonder that in their perplexity they resort to every expedient which can possibly be turned to their advantage. Yet Weiss stands in the main for evangelical truth, and his soberer instincts seem to show him that the way of a negative critic is a hard and dangerous path.

RECENT THEOLOGICAL LITERATURE.

TWO BOOKS THAT HAVE MADE A NOISE.

One of them is the *Earnest Thoughts* of Herr von Egidy. It is not necessary to characterize it further than to say that it represents very much the stand-point of Unitarianism and of *Robert Elsmere*. But because it was written by an army officer, in a popular style, and was addressed to the masses rather than to scholars, it had a most remarkable sale. Forty thousand copies were issued in a few weeks. The excitement concerning it has already died out. The other book is *The Historical Christ*, by Henry Ziegler, pastor in Liegnitz. On account of the sentiments contained in it the author has been cited to appear before his consistory for trial. The army officer lost his position for writing *Earnest Thoughts*. At this writing it is too early to predict what will be the outcome of Ziegler's trial. Ziegler treats the biblical account of the creation as purely religious, instead of scientific. He also adopts Wellhausen's view, that the Prophets, and not the Law, formed the foundation of the Old Testament religion. Yet he does not deny the fact of revelation in the Law or the Prophets. Neither is his teaching concerning Christ new. He insists on the Christ of history as against the Christ of dogma, the difference between the two being clear to him even if not to others. He affirms that from age to age the opinions of the schools and the teachings of the theologians have mixed themselves with the truth concerning Christ, and thus have prevented man from having a clear vision of him, and robbed him of his power to meet their hearts' needs. The current view of Christ he declares to be a web of prejudice and unfounded human opinions. Nor has he sinned above others in his statements concerning the gospels. He rejects the gospel of John, and asserts that much in the synoptic gospels is historically untenable. And even when he declares that Jesus "sprang from the root of David on his father's side," thus making him a son of man in the most literal sense, he is only following the commentator Meyer, who affirms that the words of Jesus in John v, 27, are to be understood only of a human fatherhood, and that the idea of a supernatural conception of the body of Jesus is nowhere to be found in the writings of

Paul. Why, then, should Ziegler be brought to trial for such utterances, while others teach them without molestation? It looks as though the boasted freedom of theological thought in Germany were about to come to an end. And indeed it is high time. It has been borne with, lo! these many years. But it has failed to bring forth the expected fruit. Perhaps the authorities will now forbid that it shall longer cumber the ground.

AN IMPORTANT NEW TESTAMENT WORK.

WHILE the conservative and the orthodox go quietly on their way, the radical and the self-styled progressist are noisy. The impression is thus sometimes made that only in the ranks of the destructive critics is there any real independent thought and investigation. The appearance, therefore, of such a work as the *History of the New Testament Revelation*, by Professor Dr. C. F. Noesgen, of the University of Rostock, is a noteworthy event. Such works are indeed continually falling from the German press. But because they maintain the orthodox positions little attention is given them, however scholarly their method and treatment may be. Only the first half of the first volume has appeared; but it contains the introduction, which explains and defends the principles upon which the author proceeds, and also the history of Jesus to the call of the twelve. Thus far he displays a comprehensive and scholarly mastery of the subject of which he treats. He holds decidedly to oral tradition as the human source of the gospels, rejecting the complicated documentary theories. A few of his fundamental principles are as follows: The appearance of Christ connects with the history of the world, yet it is something entirely new and peculiar in the world. Christianity is not the mere fruit of the development of the human spirit, as Schleiermacher and Baur held; nor can Christianity be identified with the effects of Christianity in the first Christians. Christianity can only be understood when it is accepted as a truly supernatural energy and power. Hence the history of revelation is something other than the history of a religion; and the history of the New Testament revelation is something other than the history of the original Church and of original Christianity. So, too, the New Testament writings are not records of the Christian conceptions of the original congregations, but the utterances of God in his self-revelation. The preaching of the apostles is a part of the New Testament revelation. New Testament history and New Testament theology cannot be separated. The expression "Son of God" nowhere in the Bible designates a mere loving relation of Christ with the Father, but their equality of substance. It expresses Christ's consciousness of his origin. These propositions fly in the face of nearly all the presuppositions of those who have done so much to undermine faith in revelation as divine, and in Christ as the Son of God. We can here point out but a few of the important results of such a view. It has been surreptitiously assumed that the New Testament writings sprang from and represented the conception of the early Christians concerning Christianity. It is a most plausible assumption. Who could be better

able to record the facts and principles of Christ's teachings than these same first Christians? It was too early for any great errors to have crept in. Hence revelation, in the strict sense, is unnecessary. Noesgen has attacked the enemy's left flank. Is there a true revelation from God, or have we in the New Testament merely the impressions of men? The early Christians were indeed in a position to know what Christ had taught and done. But these same early Christians were only men; and all the intellectual limitations aid the religious prejudices, and all the imperfection of moral ideas which adhere to even the best of regenerate mankind must have operated to mold their conception of Christianity. Hence their record could not be that of Christianity, but of their conception of it. Only on such a supposition could such a work as that of Harnack's *Dogmengeschichte* have any significance. It is perfectly legitimate to inquire into the accuracy and trustworthiness of scriptural Christianity if the New Testament is the product of Christian minds, and not of the Spirit of God. Every additional proposition is of almost equal importance. It is a matter of rejoicing that the masses of the German theologians in and out of the pulpit have again found so able a champion of their faith as Noesgen in his *History of the New Testament Revelation.*

JUSTIFICATION FROM AN EVANGELICAL AUSTRIAN'S STANDPOINT.

THROUGHOUT the German-speaking population of Europe there is scarcely a dogmatic work written in these days which does not in some way depend for its form and substance upon the writings of Ritschl. In the recent work of Professor Dr. E. Boehl, professor of theology in the evangelical faculty of Vienna, on *Justification by Faith*, this is pre-eminently the case. He points out that there are two extremes concerning this doctrine. One is that of the Mystics, who build justification upon an inherent righteousness in man; the other is the extreme rationalistic-ethical, which makes the forgiveness of sin the presupposition of the individual's own Christian activity. Orthodoxy, he claims, holds the middle path between these two. Of the second extreme he takes Ritschl as the representative. The shortest and best refutation of Boehl's own teachings is a statement of them. He affirms, in opposition to Mysticism, that connected with justification no kind of inner change takes place in the justified; that there is no kind of change of the spiritual substance, so to speak, nor any impartation of moral or spiritual qualities. To him justification is simply and solely the imputation to the justified of the merit, the active and passive obedience, of Christ. Accordingly, he claims that original sin consists alone in the imputation of Adam's guilt to man. In order to overcome original sin, therefore, it is only necessary to impute the obedience of another Adam. If a proof were needed that America is in advance of Germany in scriptural and reasonable dogmatics a comparison of the above doctrines with the purpose to revise the Calvinistic creeds will furnish it. Sin remains in the justified after justification just as before, and will remain until he is taken to heaven. Regeneration and justification are simultaneous in so

far that the Holy Spirit testifies to the sinner of God's changed attitude toward him, and thus brings about a change in the sinner's feeling toward God. Sanctification consists in the fruit which the Holy Ghost produces in the justified, without in any way joining himself with the person of the sinner. In fact, the sinner is nothing but the channel through which the Holy Spirit operates, so that these works have nothing whatever to do with the righteousness of man. This is not the place to defend or assail Ritschl. But it is surely better with him to emphasize the responsibility of the justified person than with Boehl to set him altogether free from moral obligation. Such a theology is possible only where the Scripture is interpreted by means of the intellect alone, under the influence of a specific form of anthropology. What Germany needs is just what it least wants—that is, a liberal infusion into its theology of Wesleyan Arminianism.

TENDENCIES IN GERMAN THEOLOGICAL LITERATURE.

In the May–June number of the *Review* mention was made of the results of specialization in German general literature. The same tendency is seen within German theological literature. Exegetics thinks it must work out the meaning of Scripture with means drawn exclusively from its own domain, and repels the encroachments of dogmatics. Historical theology demands the same freedom from dogmatic presuppositions, and claims the right to undermine the results both of exegetics and dogmatics. Dogmatics is a veritable Caiaphas, and says to exegetics and history, "Ye know nothing at all." Practical theology disdains the disputes between the other three departments, and claims that it alone represents the spirit of Christ in ignoring critical questions and carrying the Gospel to man. "In those days there was no king in Israel, but every man did that which was right in his own eyes." In affairs of government we call such a condition of things anarchy. It is little less in the world of German thought and literature. Those who are interested in education see the remedy for all the social ills of Germany in the reform of the educational system, and of making of many books on the subject there is no end. One branch of those whose efforts are bent mostly toward social reform think that the Jews must be expelled, or at least repressed, if Germany is to be saved religiously, morally, socially, intellectually, and financially. Still others see no good, but only ill, in all this agitation about the Jews. They see the remedy in a complete change of the governmental system. Men must have equal rights. There must be no privileged class. Every one must be supplied with work and be required to work. Religion they can do without. The Church is unnecessary. All these tendencies, and a host of others, are represented in recent German literature, and clash with such violence that it is high time for the disciples to cry out, "Master, we perish!" The one hopeful sign is the tendency toward the practical in religion. On the one side the orthodox theologians emphasize with renewed vigor the importance of maintaining the Lutheran doctrine just as it is found in the accepted symbols of the

Church, and on the other they insist upon a practical Christianity, which with most of them means an effort to do good to the souls and bodies of men. These two do not appear in their eyes so much the single fruit of the same tree as separate trees from the same soil. In the opposing liberal theological camp equal stress is laid upon doctrine, although not upon orthodox doctrine. The Bible is in the loosest sense the revelation or word of God. Theological statements must give way before the teachings of science and philosophy. Every new-fangled theory receives a patient hearing, and the presses are kept hot in the publication of books and pamphlets. If the inadequacy of an hypothesis cannot be pointed out it is accepted as established, and the creed must be modified accordingly at whatever cost to the faith. But meantime, while accepting the conclusions of the enemies of the Gospel, and thus undermining the foundation of morality, they too cry aloud for a "practical Christianity," which with them means upright living and a good degree of benevolence. All this but illustrates the evils of exclusive specialization. That profounder scholarship is thereby attained is not to be doubted; but breadth of vision is at the same time rendered impossible. The literature of every department finds its end in itself. Hence schools are formed. A school is of necessity partial, not complete, in its sphere of ideas. When we add to this the fact that scientific theology in Germany prides itself upon its purity of aim—that is, in aiming at the discovery and statement of the truth for the truth's sake, and without regard to the practical value or the modifying influences of comparison of truth in one department with truth in another—we have the main principles which underlie German theological literature.

RELIGIOUS.

EVANGELICAL CHRISTIANITY IN RUSSIA.

NOTWITHSTANDING the bigotry of the Russian ecclesiastical authorities and the narrow and antiquated policy of the government, Christianity in its evangelical form lives and grows. There are several "sects" which are especially active in propagating the truth of the Gospel and in insisting upon a living Christianity. Among them is one whose name, if translated into English, would be "Hourists." They sprang from some pietistic German settlers in Russia, and maintain in a considerable measure the peculiarities of their spiritual progenitors. Another sect is called the "Christians." They also insist upon personal piety and a strict morality, with abstinence from strong drink, tobacco, theaters, and other worldly amusements. They also carefully observe the Sabbath. The Baptists, too, have a good work in progress. Not the least encouraging feature of evangelicalism in Russia is the ready acceptance which the Bible finds under the labors of the agents of the British and Foreign Bible Society. During last year 479,408 copies of the Bible were distributed, nearly all of which were purchased by those who received them.

SPREAD OF THE IRVINGITES IN GERMANY.

WHILE Irvingism has not been very prosperous in Great Britain, in Germany the growth of this sect is such as to attract the attention of all careful observers. The question is being asked, How is this growth to be accounted for? One reason is said to be that they began their activity in Germany in the midst of the revolutionary excitement of 1848, when men were ready to believe in the early return of Christ to reign upon the earth, together with the earnestness with which this doctrine was proclaimed by Irvingite missionaries. Another reason is characterized as the insincere and deceitful effort of the missionaries of this sect to make their hearers believe that they do not mean to form a new denomination, their practice, on the contrary, being to form their adherents into congregations as soon as possible. They are then prejudiced against the Churches to which they belong, and urged to forsake them and attend the services of the Irvingites. A third reason given is the fact that the Irvingites do not recognize themselves as a Church along-side of other Churches, but as the true apostolic Church inclusive of all others. The fact is that the State Church feels itself profoundly injured that it alone seems helpless to exercise influence, while the smallest sects grow and develop. *The* reason is probably in the fact that the Irvingites employ the laity in their Churches. Let the German Lutheran Churches so do, and they will begin at once to feel new life in every part.

ROMAN CATHOLIC TACTICS IN GERMANY AGAIN.

IT is not alone in doctrinal matters that the Roman Catholics of Germany try to prejudice the Protestants against the Church to which they belong. They enter the field of literature as well, and sytematically disparage Protestant authors according to the supposed necessities of the case. A number of Roman Catholic authors are giving their time to this delectable work of misrepresenting Protestantism. Herder, Goethe, Paulus, and Schleiermacher have lately been described for the general reader. In particular was Schleiermacher hardly handled. Certain unfortunate facts of his life were singled out and treated as though characteristic of him. Ridicule and contempt were thus poured upon one of the most honored names of the Protestant Church. Of course, such books deceive none but the ignorant; but the misfortune is that the masses, to whom they are addressed, are ignorant. Furthermore, they are already sufficiently prejudiced against their pastors and Church, and need only such a book to make them lose all confidence in their spiritual guides. But they employ still more dangerous weapons when they enter the political arena. In the German parliament they have one hundred members. They are, or have been, a compact body. Under the leadership of Windhorst, "his little excellence," they voted as a unit. America should take warning from the situation in Germany.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE recent Wesley Centenary Observances called forth from the press both in America and England much comment, mostly appreciative, on the character and work of Wesley. That great leader of public opinion in Great Britain, the *London Times*, remarked, that "The Church of England is what it is because John Wesley lived and taught in the last century." The denominational organs of our American Churches, as well as our secular press, have also been unstinted in their recognition of the grand spiritual results of the Wesleyan movement. But that expositor of the theories of the High Church party in the Protestant Episcopal Church, the *Church Review*, had a querulous paper from the pen of a correspondent in whose eyes the "beam" of apostolic succession is so large as to prevent his perception of little else than the "mote" of Wesley's ecclesiastical irregularity and the seemingly alleged inconsistency apparent in his ordination of Coke to the office of superintendent. The spiritual insensibility which prevents a minister of Christ from feeling grateful to God for that gift of power through which Wesley saved both the English nation and its national Church from being overwhelmed by the prevailing wickedness of those times is both astounding and pitiable. As to Wesley's irregularity, it need only be said that he had the courage of his convictions, and regarded obedience to the will of God as more binding on his conscience than the rubrics of his Church as they were, and still are, interpreted by High Church luminaries.

As to Wesley's alleged inconsistency, it suffices to say that though he was originally a High Churchman, he was convinced, in 1746, by reading Lord King's *Primitive Church* and Stillingfleet's *Irenicum*—both Churchmen—that presbyters and bishops are "the same order and have the same inherent right to ordain." For various reasons he abstained from exercising this right until the exigencies of his societies in Scotland and in America made its exercise needful to their spiritual welfare. Then urged, not by the pleas of his advisers, nor by the impulses of approaching imbecility, as this writer presumes to insinuate, but by his convictions of duty, he laid his hands on Coke, thus ordaining him to the *office* of a superintendent for the American societies. In like manner, he ordained Whatcoat and Vasey as presbyters. In doing this he acted in perfect consistency with his long-cherished convictions and with his professed purpose to follow the guidance of divine providence and of the Holy Spirit.

This *Church Review* writer also dwells at length on Bishop Coke's correspondence with Bishop White respecting closer union between the Methodist Episcopal and the Protestant Episcopal Churches. He ignores the fact that it was not *organic* but closer fraternal union that Coke sought,

as he himself explained to the General Conference of 1784. Coke's error lay in his willingness to accept a reconsecration at the hands of Bishop White. Yet this disposition was not born of any doubt respecting the validity of his ordination by Wesley, but of his desire to promote intimate and active fellowship between the two Churches concerned. His offer may have been unwise, but his motive was pure. Coke was heroic in his devotion to Christ and to Methodism. While he loved the Church of England he also loved the Church in America, because he recognized their spiritual possibilities, and he longed to see the latter united to Methodism in the bonds of a mutually sympathetic affection. And if the critic in the *Church Review* was possessed by the same spirit his pen would be animated, not by a narrow sectarian prejudice, which is blind to the magnificent record of Methodism, but by a charity sufficiently broad to rejoice in its success and deep enough to encourage his own Church to emulate its zeal. Both Churches have one Master: why should they not be united in Christian love and in active zeal for the conversion of the world?

THE *Presbyterian and Reformed Review* for April discusses: 1. "Recent Dogmatic Thought in Scotland;" 2. "The Value of the Vulgate Old Testament for Textual Criticism;" 3. "Christianity and Tolerance;" 4. "Mr. Gore on the Holy Spirit and Inspiration;" 5. "Looking Backward;" 6. "The Proposition for Federal Union Between the Two Reformed Churches;" 7. "Presbyterian Union in India." In the first of these papers Principal John Cairns sketches with a luminous pen the various phases of dogmatic Christian thought shown in the writings of Scottish theologians during the last quarter of a century. He finds these theologians substantially sound on the doctrines of the Trinity, the incarnation, the atonement, justification, sanctification, the freedom of the will, election, and the last things. German heterodoxy has not removed them from biblical truth; albeit, his admissions do suggest that their Calvinism is materially modified, at least in expression. The second paper, after critically comparing a considerable number of Jerome's renderings in the Vulgate with the Greek Testament, concludes that, while far inferior to the Septuagint, "for a really critical text the Vulgate is an indispensable authority." Yet "to be of adequate use it must first be published in a critical edition." The third paper treats a question which, owing to conditions created by the numerous phases of religious opinion held by immigrants from all nations, is destined to become vital before long. How to maintain our national theory of "a free Church in a free State" is the problem discussed very ably in this statesman-like paper. In the fourth paper Dr. Robert Watts, of Belfast College, exposes, with a logic which is as pungent as it is conclusive, the fallacies of the *Lux Mundi* essays in general and of Mr. Gore in particular. He makes it evident that those essays "are a confused medley of High Churchism and Broad Churchism, and the latter for the sake of the former." He shows that "they accept the unverified hypotheses of critics and scientists, and endeavor to construe the faith once delivered to the saints so as to conciliate

those errant speculators." The fifth paper convicts the author of *Looking Backward* of the unwisdom of presenting "a dream of one minor idea as a serious workable scheme for social redemption." The sixth article is a symposium which makes it clear that the missionaries of the Presbyterian Church in India are not a unit in their views of the desirability of the organic union of the Presbyterian Churches in that great country. Evidently the Presbyterian system is not as flexible as our connectionalism.

THE *Bibliotheca Sacra* for April has: 1. "A Presbyterian's View of Congregationalism;" 2. "Science and Prayer;" 3. "The Data and Method of Philosophy;" 4. "Suggestions as to Modifications of the Dogmatic System Taught in the Congregational Schools and Churches, Required at the Present Time;" 5. "The Reformed System and the Larger Hope;" 6. "Recent Discoveries Bearing on the Antiquity of Man;" 7. "Notes of Delitzsch on True and False Defense of the Bible;" 8. "The Gospel in the Sermon on the Mount." Of these papers we note as of special value the third, in which Dr. E. H. Merrel discusses with keen discrimination and scientific breadth the "data" and "method of philosophy," and claims on good grounds "that the best thinking of the world is bringing us to the sure conclusion that theism is to be the triumphant final philosophy." In the fourth paper Dr. Frank Foster, of Oberlin, presents cogent reasons in favor of teaching systematic theology, in theological seminaries, by a method fitted to counteract the current drift of thought occasioned by the wide diffusion of scientific facts and of the new materialistic philosophy. He would build systematic theology on the fact of "a living Church as a supernatural institution;" and on "Christian experience as a source of doctrine," carefully separating "the elements contributed by reason and those derived from the word of God," and teaching it after the inductive method. This paper is deeply thoughtful, timely, and suggestive, especially to professors of theology and to preachers. The fifth paper contends pretty conclusively that the dogma of "the larger hope" is like a house built on the sand. The sixth article treats of recent discoveries of human relics on the Pacific coast, which go far to discredit materialistic theories of evolution, and may disturb our opinions concerning the antiquity of man in America.

THE *Unitarian Review* for April has: 1. "By Way of Combination;" 2. "A Chaplain of the Revolution;" 3. "Papal Tradition;" 4. "A Bird's-eye View of American Literature." The first of these papers claims forcibly, if not conclusively, that the gigantic combinations of capital characterizing the world of to-day are counterparts of the ancient despotisms and of the modern "trust," some of the doings of which latter form of combination, it says, "seem like gigantic images of those deeds which the Vikings in their grim humor called gathering property." It also sees in these trusts the germs of counter-combinations among hand-workers, which, if not checked by the "divine element in mankind, must lead toward man's ruin."

THE *Theological Monthly* for April discusses: 1. "The Nature and Limits of Inspiration;" 2. "Permissible Hope;" 3. "The Tabernacle and the Temple;" 4. "The Now and Then;" 5. "The Gift of Tongues." Of these papers we note the first, which rejects the *mechanical* and *verbal* theory of inspiration, and contends somewhat tentatively for the *dynamical* theory, which holds that though the *substance* of Holy Scripture is divine its *form* was determined by the personal character and circumstances of its writers. What the idea of inspiration actually involves, it claims, demands a more exhaustive and definite inquiry than has hitherto been made. The second article finds no ground in Scripture for the "larger hope," but contends that the wideness of God's mercy permits us to hope that none will be doomed to endless death except those who choose to cling to their cherished corruptions. The fifth article argues that the speaking with tongues at Pentecost was caused by the direct impulse of the Holy Ghost so working on the memory as to enable its subjects to recollect speeches which they had heard in times past from foreigners of different nations visiting the temple! This theory, though plausibly sustained, cannot be accepted as the solution of that wonderful manifestation of divine power. The miraculous speaking is a well-attested fact. But how God wrought on its subjects to produce it no man can tell, any more than he can how the world sprang into existence when it was commanded to be.

THE *Lutheran Quarterly* for April treats of: 1. "The Theology of Zwingli;" 2. "The Abyssinians and their Church;" 3. "The Final Philosophy;" 4. "Reminiscences of Rev. John Uhlhorn;" 5. "Massillon;" 6. "Practical View of the Common Service;" 7. "The Lutheran Sources of the Common Service;" 8. "The Influence of the Church in the Organization of Modern Europe;" 9. "Lutheranism in the General Synod." The first of these articles shows, by many citations, how "fundamentally different the theology of Zwingli is from the theology of Luther." It claims, but scarcely proves, that the former is the theology of rationalism and the latter the theology of faith in the word of God. Its writer is evidently prepossessed in favor of Luther and prejudiced against Zwingli, both of whose great minds were more or less influenced by their early papistical training. The theological opinions of both should be read in the light of this fact. The second article is a skillfully condensed historical sketch of a remarkable people, who, though of Semitic origin, accepted Christianity from Greece, repelled Mohammedanism, remained isolated from and unknown to modern nations through ten centuries, but who since their rediscovery in the sixteenth century have become known as the possessors of a valuable Christian literature, and are now seeking political relations with Europe through the Italian government. To many the facts stated in this article will be a sort of historical revelation. In the third paper we have a lucid digest of the varied systems of philosophy which thoughtful men have devised to guide them in their search "for the real nature and cause of things." Those systems not having fully satisfied the demands of reason, the writer contends that a final system will yet

be reached which, beginning with the facts of consciousness, the universe, self, and God, will take the demand of reason for an infinite, intelligent, personal God as a fixed point from which to explain being, the existence of itself, and of the world. Working from this point, it will discover the rationality of revelation, and thus bring philosophy and religion into mutually helpful relations. The fifth paper vividly illustrates the oratory of Massillon, whom it correctly describes as the most abundantly eloquent and the most Ciceronian of the great voices which filled and moved the age of Louis XIV. In the eighth paper we have in bold outline a record of the amazing formative power of Christianity as seen in bringing the order of modern civilization out of the *débris* of the ruined Roman Empire. Impressed as one is in reading this article by its evidence of the presence of God in the ancient Church, one can scarcely avoid sighing and exclaiming, "If God did all this with so much corruption in his Church, how much grander would his work have been had the Church kept his faith pure and her garments free from the pollutions of sin!" The ninth article shows that among our Lutheran brethren there are some who cry, "I am of Luther!" and others, "I am of Melanchthon!" The former stand for the "Augsburg Confession," pure and simple; the latter hold that Confession too, but with interpretations which modify some of its essential features. As in the Presbyterian Church, so in the Lutheran, a wider type of Calvinism is called for.

THE *London Quarterly Review* for April contains: 1. "Some Men and Women of the Revolution;" 2. "Philip H. Gosse, a Puritan Naturalist;" 3. "The Writings of Dean Church;" 4. "Professor W. Kitchen Parker;" 5. "A Plea for Liberty;" 6. "Lord Houghton;" 7. "The Rewards and Responsibilities of Medical Practice;" 8. "The Critical Problem of Isaiah." The first six of these eminently readable papers are admirably written reviews of the works named. They give the pith of those works, combined with judicious criticisms on their literary qualities and value. The fifth paper is especially timely, because it exhibits with logical acumen and conclusiveness the paradoxical and impossible demands of socialism. In the seventh paper we have a sketch of the steps by which medical education in England has risen from the illiteracy of the ancient barber-surgeons to its present high standard. The earnings, difficulties, drawbacks, burdensome toils, petty vexations, high responsibilities, rewards, and benevolent aspects of the medical profession are also vividly described. Our physicians may read it with interest, and chronic invalids may learn to be less vexatious to their doctors than many of them perhaps unintentionally are. The eighth paper presents with remarkable clearness a summary of the arguments of both conservative and rationalistic combatants respecting the dualistic authorship of the Book of Isaiah. It claims that while the best scholars of all schools concede that there are genuine prophecies both in the earlier and later portions of Isaiah, yet the balance of evidence on the whole is against the unity of its authorship. Nevertheless, it holds with Delitzsch that the influence of criticism on exegesis in the Book of

Isaiah amounts to nothing. The seal of inspiration is, on the whole, its spiritual lesson and perennial value. The duality of its authorship, even if it be probable, has not been demonstrated.

THE *Quarterly Review of the United Brethren in Christ* for April discusses: 1. "The So-called Proofs for the Existence of God;" 2. "The Poet and the Priest of Nature;" 3. "Historical Development of Church Music;" 4. "The Church Recreant;" 5. "Eloquence." In the first of these ably written papers Dr. W. O. Krohn, after pointing out the insufficiency of the ontological, cosmological, and teleological arguments to *prove* the existence of God, strongly contends that human reason finds satisfaction, not in those arguments, but only in the postulate of a personal Being as the immanent ground of the world. The world is not *identified* with its ground, as pantheism teaches, but is *distinguished* from it. The second paper is beautifully written. It shows how such poets as David, Homer, Dante, Milton, Walter Scott, Wordsworth, Bryant, Longfellow, etc., being priests of nature, have interpreted to us the laws of the visible world, and the ideas and laws of man's moral and spiritual nature. The ministry of the poet, he concludes, is to "bring God's solace in nature to the hearts of the people." The third paper briefly traces the development of church music from the day of Jubal to the present time, and justly claims that "the higher the type of religion, the higher also has been the type of music." The fourth paper is drastic and pessimistic. It scourges the Churches with pitiless severity. Its writer means well, but his pictures of existing church life, though true in part, are blacker than facts warrant. The fifth paper is a concise and forcibly written analysis of the qualities which are necessary to make an effective orator. "Any one," it says, "may learn to be eloquent," in the sense "that he who can arouse and persuade men from wrong to right is truly eloquent."

THE *Presbyterian Quarterly* for April discusses: 1. "Burney's Soteriology and the Cumberland Theology;" 2. "The Scriptural Idea of the Church;" 3. "The Doctrine of Inspiration;" 4. "The Deluge;" 5. "The Christian Endeavor Movement;" 6. "Bledsoe's Theory of Moral Freedom." Of these articles we note the third as an able, critical, discriminative, and in the main sound, presentation of the doctrine of inspiration; and the fourth as a condensed and luminous account of the traditions respecting the Deluge, of the Mosaic history concerning it, and of the strong support given to the Bible account of it by the most recent testimony of science. It is a valuable paper.

THE *Quarterly Review of the Methodist Episcopal Church, South*, has: 1. "Peter Akers;" 2. "Pulpit Pleasantry;" 3. "A Sketch of President James Madison;" 4. "The American Bible Society and its Work;" 5. "Wm. Morley Punshon;" 6. "The Confessions of Augustine;" 7. "Delitzsch's Hebrew New Testament;" 8. "Satan in the School-house;"

9. "The Intellectual Drift of the Century;" 10. "The Doctrine of Atonement;" 11. "The Equity of Providence;" 12. "The Blue Laws of Connecticut;" 13. "Woman's Worth;" 14. "The Unknown God." Of these papers, which are all well written, we note the eighth, which is a vigorous assault on the school system of the New England States, to which the press in those States will do well to give attention; the ninth, which offers an array of facts and testimonies to prove that the intellectual drift of the century, despite the apprehensions of many minds, is not away from but toward stronger belief in Christianity; and the tenth, in which Dr. Burney contends for a theory of the atonement which is more in harmony with the so-called liberal theology than with Holy Scripture. The editor, in his own department, cuts its foundations away, and leaves it like a house swept from its base of sand by a pitiless storm.

THE *North American Review* for May discusses: 1. "The Gospel for Wealth;" 2. "Irresponsible Wealth;" 3. "Favorable Aspects of State Socialism;" 4. "The Wiman Conspiracy Unmasked;" 5. "Canada and the United States;" 6. "Napoleon's Views of Religion;" 7. "Common Sense on the Excise Question;" 8. "The Modern Extinction of Genius;" 9. "Our Business Prospects;" 10. "Lynch Law and Unrestricted Immigration;" 11. "The Politician and the Pharisee." This is an excellent number of a Review which keeps itself in strong intellectual touch with the most important questions of the hour. The first, second, sixth, and tenth of the papers merit the special attention of thinkers.

THE *Andover Review* for May has: 1. "The Life and Times of Plato;" 2. "Revelation, Inspiration, and Authority;" 3. "The Poetry of Alfred Austin;" 4. "Bazan's Russia;" 5. "Mr. Bellamy and Christianity;" 6. "The Function of Public Prayer." These papers have a claim to a literary character; but the second, though written in a philosophical vein, and containing much that is true, will be more acceptable to minds tinctured with rationalism than to scripturally orthodox thinkers. Its key-note is struck in two brief sentences, to wit: "The old conception of revelation embodied in an inspired book as complete, infallible, therefore sufficient and final, is not, then, true. . . . It is, therefore, worse than wasted energy to defend and promulgate such a conception." In harmony with this avowal is its theory that every manifestation of God in nature, in human history, and especially in great minds is as truly a divine revelation as is the content of Holy Writ!

THE *Chautauquan* for May is replete with papers characterized by literary ability and good taste. The famous Dryasdust is not among its contributors. It caters judiciously for all classes of readers who are seeking healthy food for the mind.——*The Methodist Magazine* for May has illustrated papers on "Zurich," "Napoleon at St. Helena," and "A Visit to Epworth." As usual, it is lively, varied, and instructive.——*The Missionary Review of the World* for May is alive with the thoughts of men whose

souls are yearning with desire for the speedy evangelization of the world. We have only space to note as especially expressive of their spirit Dr. Happer's "One Thousand More Missionaries for China," and Mr. Moorhead's report of the "Student Volunteers' Convention."——*The Home Maker* for April treats, with literary ability, of questions of special interest to women, such as art, home comforts, medical schools for women, women's clubs, etc. It is fairly well illustrated. Mrs. Croly (Jenny June) is its editor.——*The Catholic World* for April gives some interesting historic statements respecting "The Metric System of Measures," continues its "Life of Father Hecker," and explains the methods of the so-called "Catholic Truth Society," which is a species of papal tract society aiming to propagate Romanism by means of cheap publications. That this name of "Truth Society" is a misnomer is made evident by its purpose to teach that Catholicism is numerically the "representative" and "banner religion of the United States!" The census figures prove that this assertion is false. Yet this "*Truth* Society" is expected to proclaim it! Be it so. Romanism has the blasphemous lie of the pope's vicegerency for its foundation-stone! Lying is therefore its peculiar vice and pervades it throughout.——*The African Methodist Episcopal Church Review* for April is characterized by the variety, ability, and adaptedness of its seventeen interesting articles. Education, temperance, philosophy, and the development of the Negro are its leading topics.——*Christian Thought* for April contains six thoughtful papers: we name, 1. "Scientific Conception of a Spiritual World;" 2. "The Conflict of Sixteen Centuries;" 3. "The Religious Future of the Nation;" 4. "Evolution and Morality;" 6. "Christian Experience of a Child."——*Harper's New Monthly Magazine* for May is rich in the quality of its articles and in the number and beauty of its illustrations. Among its best papers we note, "The Argentine People," by Bishop Walden; "The Republic of Uruguay," by Theodore Child; and "Roman London," by Eugene Lawrence.——*The Contemporary Review* for April treats of, 1. "The Savoy Dynasty, the Pope, and the Republic;" 2. "Constance Naden;" 3. "The Influence of Democracy on Literature;" 4. "A Basis of Positive Morality;" 5. "Sofia Revisited;" 6. "The Last Days of the Earth;" 7. "Theology at King's College;" 8. "National Pensions;" 9. "Protection of Wild Birds' Eggs;" 10. "Anglo-American Copyright;" 11. "The Colonization Report;" 12. "Canada and the States."——*The Nineteenth Century* for April has fourteen papers, of which we have only space to note one, on "Science and the Future Life," which contends that the facts of science apart from revelation justify the hope, if not the belief, "that there is a life beyond the grave;" and another on "Talleyrand's Memoirs," in which Lord Acton critically summarizes this long-expected work, of which he says that "by it we are made to know the great diplomate better," and "all that Talleyrand says, and much that he conceals, brings into vivid light one of the wonders of modern politics."——*The Gospel in All Lands* for May is replete with facts fitted to stimulate missionary zeal, and to furnish materials for working into grand missionary speeches.

BOOKS: CRITIQUES AND NOTICES.

WHAT IS A BOOK?

A BOOK is a representation or embodiment of thought. If the act of writing, as MAX MÜLLER has suggested, be the act of thinking *verbally*, a book is the expression of thought in words. If it were possible to reveal mental action by any other agency than words, the result would not be a book, but another mechanical instrument. In the present condition of intellectual life the limitation of thought to words as a means of manifestation is recognized, and the book is the supreme external agent in the service of the human mind. The chief point of inquiry, therefore, relates to those books that not only are perfect in their representation of the mind's action, but also reflect the largest results of investigation, criticism, and knowledge. The following belong to the class of true books: *Prophecy and History in Relation to the Messiah*, by Alfred Edersheim; *Living Thoughts of John Wesley*, by James H. Potts; *The Book of Isaiah*, by G. A. Smith; *Hegel's Logic*, by W. T. Harris; and *Mechanism and Personality*, by F. A. Shoup.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Judaism and Christianity. A Sketch of the Progress of Thought from Old Testament to New Testament. By CRAWFORD HOWELL FOY, Professor in Harvard University. 8vo, pp. 456. Boston: Little, Brown, & Co. Price, cloth, $3.

The study of the development of biblical thought in all its phases—literary, ethical, and religious—from the period of Ezra to the close of the New Testament canon, including the literary activity of the Jews during the less known Maccabean period, is enchanting in itself and necessary to a proper understanding of the intimate relations between Judaism and Christianity. For a while prior to the exile Judaic culture was in collapse, and the religious life of the people lost its power and significance, and was perverted by the prevailing influence of idolatry. After the restoration, though there was no revival of the earlier instincts, and no resumption of the former glory of Israel, the Jewish ritualism was re-established and a new epoch in Hebrew history was inaugurated. Never reaching a high stage of development either in literature or religion, it finally declined, and gave way to the religion of a new Teacher for whose advent the whole system of Judaism was in some sense a preparation. With his appearance came new ideas, new religious forms, a more definite system of teaching, culminating in more complete revelations and a stronger objective frame-work of supernaturalism. Under his training the apostles developed the system as he left it, giving the world the religion known as Christianity. To trace the history of these changes, with the environing germinal influences of each period, with their results on social and religious culture, and their variations both in the degree of their expression and the depth of their impres-

sion, enters into the plan of the author of this work. He evidently comprehends the magnitude of the subject, recognizing that for its true exposition he must deal with facts, and estimate them according to their true value and right relation with one another. It appears that at times reliable data are not at hand; an hiatus in history occurs, and he is without guidance unless a buoyant imagination enables him to supply the missing factors and connect separate periods or times. This difficulty, however, meets every student, and is no more embarrassing to one than to another. The only point is the manner in which they overcome it.

In the treatment of the historic progress of biblical thought the author is openly and decidedly rationalistic, departing as far from conservative views as the most pronounced German critic of to-day has ventured to do; in fact, the book is a reflection of the extreme results of German criticism. At the same time it is acknowledged that in many respects the author is influenced in his investigations by a knowledge of laws common to all literature, and seemingly by a desire to place Christianity on a right but advanced basis. The strange thing is that the laws of literature should be perverted in the interest of rationalism, and that Christianity can only be understood in the light of its teachings. It has already been demonstrated that the laws of literature are not antagonistic to the conservative or historical theory of religion; and that Christianity more clearly reveals its content according to conservative than to rationalistic principles of investigation. The author, however, decides in favor of the rationalistic process, and the result may be anticipated.

The first sentence of the book contains an error. "The rise of Christianity out of Judaism," says the author, "is a fact which, though of enormous significance, is yet in conformity with a well-defined law of human progress." The statement is plausible, but it is not historically accurate. Christianity, though deriving some material from Judaism, had a distinct origin in Jesus Christ, who was not a development of the old religion or a connection between the old and the new. Admitting the transference of law, monotheism, and the sacrificial idea from the one to the other, the act of transference was not spontaneous or natural, did not occur before Christ's teaching, or before he himself authorized such transfer. Nor did they constitute the essentials of the new religion, for he modified all of them, and formulated concepts entirely foreign to Judaism, and upon which his religion primarily is based. Rationalism, however, insists on regarding Christianity as the development of Judaism because it can account for it in no other way.

Beginning with an error, the book can hardly fail to pursue its purpose untrammeled by its influence. The thought of the author that religion develops according to natural processes is applied with vigor to Christianity, in utter disregard of the presumption that, as a divine religion, it possibly may have been developed by other means than the common methods of religion. All are weighed in the same scales and determined by the same system of valuation. If art, politics, and science have refashioned other religions, they also must have governed, by the law of interaction, in the

expansion of the Christian religion, whereas it is generally conceded that the Christian religion has modified and controlled art, politics, and to some extent the scientific thought of the world. Without, however, discussing any further the principles of the books, we pass to its application to the literary history of some books of the Bible in proof of the author's rationalistic bias. He attributes (pp. 55, 56) legendary material to the Chronicles; designates the books of Jonah and Esther as romances; characterizes Daniel as an old legendary figure, and the chronology of the book as an irreconcilable contradiction with history (p. 64), and generalizes on others, with certain Apocryphal books, as the natural product of the national spirit. On page 183, referring the origin of the Levitical ritual to a period after the exile, it occurs to him that it might be deception to attribute it to Moses, but he says, not necessarily a *deception!* On page 180 he is positive that the New Testament writers do not claim inspiration, as if that fact proves that they were not inspired or that they intended to say they were not inspired; and on page 186 he discredits the quotations in the New Testament from the Old Testament by saying, "Words were made to mean any thing which they might suggest." In his exposition of the literary development of the books with the various questions naturally suggested the author offers nothing new, but is merely on German ground. He does not even startle us, though it is important in itself, by his "advanced" view respecting the relation of Jesus to Christianity. Jesus, according to this author, added nothing to the existing idea of immortality; did not represent himself as a sacrifice for sin (p. 419); did not regard himself as superhuman. The Church is credited with originating many of the conceptions of Christianity, Paul in particular being modestly condemned for his dogmatism and alleged fallaciousness. It is enough to say that as the Judaism of the book is not the Judaism of the Old Testament, so the Christianity of the book is not the Christianity of the New Testament, and the relation of the two systems, as depicted by the author, is entirely misunderstood and perverted.

Prophecy and History in Relation to the Messiah. The Warburton Lectures for 1880–1884, with two Appendices on the Arrangement, Analysis, and Recent Criticism of the Pentateuch. By ALFRED EDERSHEIM, M.A. OXON., D.D., Ph.D., Author of *Life and Times of Jesus the Messiah.* Author's Edition. 12mo, pp. 391. New York: Anson D. F. Randolph & Co. Price, cloth, $1 75.

Conservative criticism respecting the Old Testament, especially the Mosaic authorship of the Pentateuchal legislation and the predictive significance of prophecy in its relation to Jesus Christ, may claim a masterly vindication in the scholarly treatise of Dr. Edersheim. Without prejudice and with rare qualification for the investigation of the mooted questions in biblical literature, he has probed the elementary objections to the historical views of the Church only to find them untenable, irrational, and entirely inconclusive in their methods and results. Patiently and thoroughly he analyzes the Wellhausen theory, rejecting its essential peculiarities, and with it all other theories that predicate an exilian or post-exilian origin of the Pentateuchal literature. While not severe in statement he so

completely disposes of the rationalistic hypothesis as to render unnecessary any extra argument in defense of Christian faith in the Old Testament. His main purpose, however, is to affirm the distinctive value of those prophecies that, according to common interpretation, had their fulfillment in the personal Messiah. Christian believers will agree with him that "to say that Jesus is the Christ means that he is the Messiah promised and predicted in the Old Testament." To hold any other view is not only to subvert faith in the Messiah, but to weaken faith in the authority of the Old Testament. With this basal conviction, both as a guidance and a restraint, the author proceeds to unfold the subject, first in its general aspects and then in its particular application to Jesus as the Messiah. He clears the path of stumbling-blocks by showing that the Messianic hope could not have originated in the time of Jesus nor in the period succeeding the exile, but that it was a primary element of the old religion from its beginning. From this starting-point he traces its development in the kingdom of God under the direction of priests, kings, and prophets, and in the various embodiments of the national literature of the Hebrews, appearing as a dominant idea in their history, a sublime conception in their poetry, and a vital element in their prophecy. Nor is he restricted to the Old Testament in the exhibition of the Messianic idea, for he finds the New Testament authoritative and conclusive on that subject in the claims of Jesus Christ himself and the teachings of the apostles. The practices and teachings of the primitive Church also contribute confirmatory evidence of the prevailing opinion touching the Messiahship of Christ, and that in him the prophecies of the Old Testament find their chief fulfillment. We indicate, too briefly, the character of this able work, but we trust it will lead our readers to purchase it, and to peruse it with entire confidence in its trustworthiness and value.

The Book of Isaiah. By the Rev. GEORGE ADAM SMITH, M.A., Minister of Queen's Cross Church, Aberdeen. In two volumes. Vol. II. Isaiah xl–lxvi. With a Sketch of the History of Israel from Isaiah to the Exile. 8vo, pp. 474. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

Of unusual interest, because of its scholarly dealing with the critical problem of the authorship of the second part of Isaiah, is this second volume on the Book of Isaiah. The author firmly maintains the unknown authorship of the second part, satisfying himself both by refuting the common arguments in favor of the Isaian unity and composition of the entire book and by advancing arguments in favor of another author of the second part, that the book must be accepted as the product of two periods, two conditions, and at least two writers. To those who have already accepted the results of historical criticism his statement will seem more like a recapitulation of these views than an original defense of his position; while to those who are still under the influence of old conservative instincts the argument will seem inconclusive, and to rest more upon a prepossession than the discovery of dividing lines between the two portions of the prophetical book. He makes it clear, however, that there are literary difficul-

ties in the orthodox view which orthodoxists will be compelled to remove; and that, on the other hand, it is clear that the "advanced" view abounds with difficulties equally unyielding and destructive. What then? Until the extreme critics remove their own difficulties and extinguish the long-established argument of the orthodoxist the latter may claim to have the field. It is the "advanced" theory that needs both to explain and defend itself; such a task rests not upon the conservative scholars. When the author insists that the word "righteousness" has one meaning in the first part and an entirely different, if not reverse, meaning in the second part, he violates etymology, historical theology, and scriptural exegesis; but one may readily see that this philological achievement is necessary to the support of his theory. So in respect to nearly every argument he employs, the suspicion is raised against its genuineness or relevancy by its violation of some canon of interpretation, or its strange use, if not misuse, of historical phenomena. Recognizing his method as objectionable, he nevertheless makes a case and is entitled to consideration. As his book is based upon his critical conception of the authorship of Isaiah it is needless to refer to its contents, methods, or results, the interpretation of the whole being such as to sustain the preliminary theory. Even in this respect it gives evidence of calm study, of a desire to penetrate the hidden meaning of the writer, and of a purpose to exalt the prophetical word. The work is one of the best in the series known as the *Expositor's Bible.*

Reason and Authority in Religion. By J. MACBRIDE STERRETT, D.D., Professor of Ethics and Apologetics in Seabury Divinity School. 12mo, pp. 184. New York: Thomas Whittaker. Price, cloth, $1.

The reader will be impressed with the scholarship, devoutness, and evident strength of the critical faculty of the writer of this book. Though he may not accept all its conclusions, he will be stimulated in research along biblical lines by the force of the author's statements and the apparently rational discriminations that are drawn and unfolded. In this day of concrete inquiry it is not surprising that not a few of the old beliefs should disappear, nor that religion itself should be asked to restate its authority. To this purpose on the part of Christian writers there can be no objection, nor even to the process of investigation and the critical tests of truth that many of them apply. It is refreshing to be told (p. 23) that "till recently the burden of Apologetics has been the maintenance of Orthodoxy, which has largely meant Calvinism founded upon an unhistorical interpretation of an infallible Bible. Such Apologetics have had their day. They have almost destroyed both Orthodoxy and the Bible." Methodists have always contended that Calvinism and Orthodoxy are not synonymous, and can rejoice that their position is now affirmed by others; and if the chief work of the critics shall be to destroy the old Calvinistic forms of belief the world will join the Methodists in their hallelujah. The author rightly aims to seek the *urgrund*, or single ground of authority in religion, setting aside the usual pleas of an infallible Church, an infallible Bible, and an infallible reason, and finally traces it to a personal First Principle,

a God. In rejecting an infallible Church he strikes at Roman Catholicism; in rejecting an infallible Bible he thinks he is striking at Protestantism; and in rejecting an infallible reason he seems to strike at rationalism. From the form of his statements it appears that he has magnified his problem, for it is not exactly correct to say that Protestantism is wholly based on the idea of an infallible Bible, though it has generally maintained that doctrine. In this respect the author writes under the spell of modern criticism, stating (p. 88) that the Bible "is not errorless, or infallible, or of equal value throughout." And further (p. 88), "The Christian consciousness, rather than individuals, is the best interpreter of it." This sentence puzzles us, for (pp. 25, 26) he contends for the right of private judgment, but here exalts the Christian consciousness as superior to individual judgment; and elsewhere he denies the right of the Church to interpret the Bible for the people, while here he concedes that "the Christian consciousness," which is the collective judgment of the Church, is the best interpreter. We mention these contradictions, not to detract from the value of the book, but to show that the author is confused, or, rather, unsettled in his own mind, touching these questions. His discussion of the psychological forms of religion is in harmony with his main position, that ultimate authority in religion is traceable to a higher source than man, and that the Anglo-Saxon and Teutonic elements in it carry us nearer to the ideal authority than the Roman conception. His critical study of Martineau's *Seat of Authority in Religion* and of *Lux Mundi* is valuable, though not specially new. The book is the product of the times and of the critical spirit of the times, and is therefore to be read in connection with critical work.

Living Thoughts of John Wesley. A Comprehensive Selection of the Living Thoughts of the Founder of Methodism as contained in his Miscellaneous Works. By JAMES H. POTTS. 8vo, pp. 562. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $2.

The literature of John Wesley is of a peculiar type and covers a wide range of subjects. Unlike that of the theologian, it is theological; and, differing from writers in general, he is historical, polemical, poetical, philosophical, epistolary, dogmatic, and in every sense a cosmopolitan or universal writer. In his Miscellaneous Works the intellectual and religious life of the man appears in every possible form: he is grave and gay; he is didactic and paternal; he is doctrinal and practical; he is philosophic and poetic. In his uniqueness he stands alone, and yet seems in some respects as other men. In his thinking he is apart from his age, but understands its instincts and undertakes to recall it to sensibility. In his writing he exhibits a style different from that of his contemporaries, but is amply English in phraseology and sentiment. He wrote for his times, and also for all times; hence the life-force of his Works. He wrote in particular for the people called "Methodists;" hence with his breadth of view and cosmopolitan spirit his writings have a local coloring and a denominational application which must be understood in order that he may be fairly interpreted. Our people have been more or less familiar

with his published sermons, as they have been urged upon their attention as the best expression of his theological teaching, and as constituting the doctrinal basis of Methodism. Of the volumes containing his sermons, as well as his letters to various persons, dissertations on new subjects, appeals to Christians, defenses of doctrinal points, definitions, explanations of ambiguous teachings, and a variety of papers on all subjects within his scope as a teacher and preacher, the public has not known enough; nor has any successful attempt to reveal the hidden treasures of those volumes been made until Dr. Potts conceived the project and executed it in the volume now before us.

Of this compilation it is not enough to say that it embodies the rarest gems of Wesleyan literature. Omitting extracts from the Sermons, Dr. Potts undertook to sift the five volumes of Miscellaneous Works with the view of collecting and publishing those portions which possess a permanent interest, and which contain the life-thoughts, the working ideas, of Mr. Wesley. To do this thoroughly required more than an average literary taste, more than an ordinary skill in arrangement, and more than a common understanding of Methodism. To prune Mr. Wesley; to decide between the local and the universal; to select the logical from the rhetorical; to separate between the transient and permanent; to distinguish the polemical from the practical, the theological from the sentimental, the didactic from the emotional, and the religious from the philosophical—this was in part the task of the compiler. Without special qualifications he had not succeeded; without the Methodist spirit he had failed; without years of application he had given us a medley instead of a well-arranged consecutive series of papers that reflect the great resources of Mr. Wesley in the various emergencies of his long and laborious life. We therefore congratulate the Church on the success of the author in the performance of a task as delicate as it was difficult, and as completely executed as readers can well desire.

Henceforth we shall expect a wider familiarity with Mr. Wesley's opinions and teachings. The volume should go into general circulation, be read in the Christian family, and interest multitudes in the life of a man who, great in his times, grows in influence by virtue of his Works with the flight of years.

Fire from Strange Altars. By Rev. J. N. FRADENBURGH, Ph.D., D.D., Author of *Witnesses from the Dust*, etc. 12mo, pp. 324. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 90 cents.

As a witness for Christianity archæology speaks in no uncertain voice. Whoever would scrutinize all the data in confirmation of the Scriptures can least afford to omit from his circle of proof this order of testimony; and whoever in breadth of spirit opens his soul to the powerful influences of evidence extraneous to the word will find his faith powerfully quickened by the verdict of antiquity on the truthfulness of God's Book. Dr. Fradenburgh's work is an emphasis of the value of archæology as a witness to the truth. It might not transcend the bounds of good judg-

ment to venture a belief in the divine direction of the archæological discoveries that he so faithfully describes, since the world seems alert for some new proof of Christian supernaturalism. The wealth of disclosures which archæology is to make in the future is also intimated in this volume of Dr. Fradenburgh. The innermost citadels of unbelief shall yield before other proofs which will spring like a besieging army from the dust. Such confirmations of the Bible as are found in the religions of Babylon, Phenicia, and Egypt does Dr. Fradenburgh collate in his present work. In the belief that many of the forms of the Israelitish worship were borrowed from heathen faiths, and that it is to this extent a growth, he opens these "three goodly volumes" for comparison with the Old Testament records and for their verification. This central proposition, that the roots of Christianity may be found imbedded in other soils, we may guardedly accept. To establish such a claim Dr. Fradenburgh has proceeded with that employment of resources, that accuracy of treatment, and that Oriental vigor of description which has marked his previous volumes, and for which we have no words but those of approval.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Hegel's Logic. A Book on the Genesis of the Categories of the Mind. A Critical Exposition. By WILLIAM T. HARRIS, LL.D., U. S. Commissioner of Education. 16mo, pp. 436. Chicago: S. C. Griggs & Co. Price, cloth, $1 50.

The revival of interest in Hegel, especially in Germany, promises, perhaps, no revolution in current philosophy, but it may inaugurate a definite tendency to modes of thought, forms of expression, and certainty in the presentation of results. For many years Kant has dominated the philosophical thought of the world; but under his influence it unconsciously veered toward the most absolute agnosticism if not incipient atheism. Hegel was a different thinker, and conducted thought to an absolute idealism which virtually overthrew itself. However, soberly reviewing Hegel, philosophy has discovered virtue, if not safety, in his basal teachings, especially in his principles of logic and the laws of mind. It is to bring these into prominence and re-affirm the validity of the Hegelian system that Dr. Harris publishes this volume. The reader will at once be impressed with the largeness of the subject and the critical method of the author in its discussion. Eager to exhibit the salient features of the Hegelian system, and to defend it from narrow interpretations, he is by no means an indiscriminate admirer of its various ideas; on the contrary, he indulges in criticism, revealing its weakness, especially in its theological bearings, and shows the necessity of careful revision of its logical categories before they can be accepted. Chief among the excellencies of the work is the author's showing that Hegel was the first to unite Greek ontological results with German psychological results—a point usually overlooked, but necessary to an understanding of the history of philosophy, and equally necessary to final results in inquiry. For Grecian philosophy was defective by limitation to one problem, which, however great, did not

include every thing; and German philosophy, however accurate, is inadequate to the apprehension of universal truth. Even the ancient and modern systems, united as in Hegel, fail in reaching an ultimate reality, requiring for this purpose the added truths of Christianity. Nevertheless, in Hegel there was progress beyond Greek thought, but Germany for a time repudiated him, and has accomplished nothing since his day except in psychology. Hegel is of service again because of his fundamental ideas of mind and its power of self-action; hence, he is restudied; hence this book. The author omits nothing essential to an understanding of the logic of the German thinker: he considers the relation of philosophy to science, law, and religion; emphasizes being, essence, and idea as the three categories of his logic; and discusses his doctrine of the absolute as the initial point of his system, indulging in strictures upon it as well as upon his method of investigation. So fully has the author elaborated the subject, so complete is his analysis of the principles it involves, and so compactly written is his book, being attractive in style and finish, that next to Hegel's works themselves we commend this volume as the most desirable in the market.

Mechanism and Personality. An Outline of Philosophy in the Light of the Latest Scientific Research. By FRANCIS A. SHOUP, D.D., Professor of Analytical Physics, University of the South. 12mo, pp. 343. Boston: Ginn & Co. Cloth, $1 30.

We have in this book rather the statement than the settlement of the problem of mind and matter, the author attempting the former rather than the latter. We must not be understood, however, as depreciating the value of the results given, for the whole field has been quite generally surveyed, and the conclusions both of philosophy and science have been intimated. It is true that science has not fully elaborated a satisfactory theory of the mechanical universe, or of the more limited interacting forces of the cosmos, nor has philosophy sufficiently grasped the great problem of psychology—the entity called mind. So that while the advance in both departments has been rapid, particularly in science, the questions of mechanism and personality still require solution. The author makes this evident, but is not embarrassed by the limitations of his subject in its prosecution or in the investigation of the relations of mind and matter. Whatever the materialist may conclude, the author recognizes a chasm between pure physiology and consciousness, which is the basis of his tracings and investigations. He is led to study the human structure both as matter and an organic mechanism, but personality, both in its psychical aspect and its many differentiations, with its various relations to the external world, receives dignified and philosophic attention. It is in the development of personality as an independent factor, with its unity of nature, its variety of self-acting forces, its will-power, and the sovereignty of the conscience in ethical activities that the author passes from an ordinary to a strong and decisive thinker. Even here, however, he is under the influence of Lotze, as in the treatment of the scientific relations of his subject he is under the influence of Darwin, Spencer, and Tyndall. When asked why

Lotze's philosophy was receding from view a German scholar replied, "Lotze ought to have lived to take care of it." Notwithstanding its imperfections and want of system, Lotze's work was incisive, and in some respects almost as original as a revelation. Nevertheless, since his death it has declined in influence. It resuscitation in other systems or by other teachers is a proof of its vitality and its primitive worth. Professor Shoup has adopted some of Lotze's germinal thoughts, and incorporated them in the work before us. Without this feature the work would be useful; with it, it is a safe guide in metaphysics. As a whole the work is an original combination of original material on subjects the most intricate, the most vital, the most profound; and while brief enough in its treatment it is also comprehensive enough to satisfy the student and instruct the scholar.

Principles of Social Economics Inductively Considered and Practically Applied. With Criticisms on Current Theories. By GEORGE GUNTON, Author of *Wealth and Progress.* 8vo, pp. 451. New York: G. P. Putnam's Sons. Price, cloth, $1 75.

We must pronounce this work a valuable contribution to the industrial questions in which at this time the nations are interested. In his study of the subject the author shows a competent familiarity with the history of the laboring classes back to the days of feudalism, and an anxiety for the application of the best economic principles and the broadest statesmanship to the determination of the social conditions of life. Many of his readers will dissent from the basal principles of the book, while they will admit the need of social reformation and the failure of old-time remedies for the industrial woes of the world. In the evolution of things it has happened that labor is now largely performed by the use or aid of machinery, and the adjustment of wages according to the change is a necessity. By virtue of progress in the forms of labor wealth has gained an immense advantage, but it does not follow that the laborer has lost any thing. We are sure he too has gained in wages, in opportunities of self-culture, and in the conditions of success. To base a reconstruction of society either upon the rights of the capitalist or upon the rights of the laborer would be wrong, because in either case the other party would be ignored; and yet the author proposes "the laborer as the initial point of observation." It occurs to us that society as a whole, and not the individual, should be the "initial point," and the constantly recurring point in legislation and in methods of industry. Adam Smith's theories are not adapted to the conditions of to-day, nor are the advanced theories of socialistic reformers. The laborer is not the only human being in a nation, and he has no more rights than any other human being. In this exaltation of the laborer to the "initial point" of reconstruction lies the error of this book. It does not surprise us, therefore, that certain well-established politico-economical principles, such as the law of demand and supply, are overthrown and new laws substituted, all in the interest of a class rather than of society as a whole. The author expounds the principles of social progress, of economic production and economic distribution, and of practical statesmanship, in an orderly way, revealing the

infirmities of industrial life, but ever keeping in mind that reconstruction must harmonize with the new conditions, and the interest of the industrial world. The book is written in a pleasant style, and though partisan in spirit contains much that ought to be considered in the investigation of the great problem it discusses.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Journal of Sir Walter Scott. From the Original Manuscript at Abbotsford. Popular Edition. 8vo, pp. 621. New York: Harper & Brothers. Price, cloth, $1 50.

The private Journal of Sir Walter Scott extends from 1825 to 1832. It relates almost to every thing in his personal history during that period, and to other matters not personal, such as the action of European governments, the drift of public sentiment on local and national questions, the attitude and characteristics of public men, and the condition of the world at large. Dwelling on the minutiæ of ordinary life, such as lodging-houses, meals, horses, drives, cabmen, the weather, roads, etc., he often rises to statesmanship in his opinions of current affairs, and beguiles the reader with a variety of facts and impressions that are as valuable as they are rare. He opens his inner life to public inspection in the details of his literary habits and in his relation to friends and others. He reveals his idiosyncrasies, his prejudices, his tastes and infirmities, his ethical principles and religious convictions. The Journal is autobiography condensed, furnishing the material for a more elaborate history of his life. Written as such journals usually are, containing the private judgment of its author of other men, its publication was wisely delayed until the present time. Sir Walter Scott may have been mistaken as to the merits of men with whom he differed, but he expressed himself fully in his Journal, and the world may now know his secret thoughts. As a journal, in respect to its method, contents, and purpose, it is a model. It is never written carelessly, but in an easy, graceful style; compact on some subjects, diffusive on others; narrating little incidents as if they were important, and embellishing an account of great events with elegance and a sense of their relation to permanent conditions. It will afford profitable reading to those who are interested in the life of the great novelist, who, as in his published works, exhibits in his Journal the same literary traits and the same heroic persistence in the performance of literary duties.

A Short History of Anglo-Saxon Freedom. The Polity of the English-speaking Race Outlined in its Inception, Development, Diffusion, and Present Condition. By James K. Hosmer, Professor in Washington University. 12mo, pp. 420. New York: Charles Scribner's Sons. Price, cloth, $2.

The rise of the Anglo-Saxons, with the development of their tendencies to constitutional government as represented in the English people, with their parliamentary institutions, and in the United States, with their organic nationalism and the individual freedom of citizenship, is vividly and vigorously traced in the pages of this book. Necessarily recapitu-

lating familiar history, both in social and national aspects, the author has so far departed in the combination of his materials from other writers as substantially to offer a new book to American readers. He legitimately commences with the primitive Saxons on the Elbe, but soon introduces the reader to the conquest of Great Britain, rapidly passing in the subsequent development of its civil institutions from epoch to epoch until he is face to face with the consummation of the Anglo-Saxon spirit and purpose in the American government and its people. The English phase of parliamentary government is attractively represented; but the author is incited to a more enthusiastic appreciation of the American constitution and the probabilities of the American people in their new conditions and with their rare opportunities. If at any point he is open to the charge of optimism it is in the consideration of the future of America, together with the high hopes he expresses for the dominance of the Anglo-Saxon brotherhood in the world. He is not unmindful of defects, both in English methods of civil life and in the growing energies of the American people; but he foresees a triumph for the Anglo-Saxon spirit that his readers will estimate as altogether probable, if not certain. The book stimulates patriotism and a broad love for the English-speaking race.

Our Italy. By CHARLES DUDLEY WARNER, Author of *Their Pilgrimage, Studies in the South and West*, etc. 8vo, pp. 226. New York: Harper & Brothers. Price, fancy cloth, $2 50.

In this charming volume, with its suggestive title, is contained an unusual account of the features and possibilities of Southern California. The existence of such a garden-spot of beauty and fertility seems an equitable offset to the severe climatic regions of the United States along the Atlantic sea-board or the relatively barren portions of some sections of the South. In such an equipoise is traceable the hand of a wise Providence, and inheres the possibility of the largest national growth. As one who is thoroughly informed upon the subject in hand, Mr. Warner describes the topography, healthfulness, scenery, and fertility of Southern California. Persons contemplating a removal to this region will find in his book much practical information on questions relating to the establishment of a home and the earning of a livelihood. The most prosaic matters of inquiry receive from him a sufficient and sometimes elaborate notice; so that the volume must prove a useful and complete source of instruction on every-day affairs to the California emigrant. But Mr. Warner has contributed far more than a guide-book of a better order to the literature of the year. He is, besides, highly artistic in his sketches of California beauty. The reader finds himself quickly and thoroughly *en rapport* with the author in his descriptions. The soft scenery of San Bernardino, the mid-winter roses of Pasadena, the entrancing coast of Monterey, and the balmy air of Los Angeles all take on the phase of reality, and one finds himself, under Mr. Warner's enchantment, a participator in all. Fineness of illustrations and finish of typography lend additional charm to the subject-matter. The book is superlative in its department.

Lord Clive. By Colonel Sir CHARLES WILSON. 16mo, pp. 221. London and New York: Macmillan & Co. Price, cloth, 60 cents.

Warren Hastings. By Sir ALFRED LYALL, K.C.B. 12mo, pp. 225. London and New York: Macmillan & Co. Price, cloth, 60 cents.

Havelock. By ARCHIBALD FORBES. 12mo, pp. 223. London and New York: Macmillan & Co. Price, cloth, 60 cents.

Three of England's greatest representatives in India are enumerated above. The story of English rule in that equatorial land, with its alternating fortunes, its sometimes minuteness of detail, its romances, and its growth to pre-eminence, is essentially the story of the civil and military leaders who shaped its fortunes. To read their lives critically is therefore to read the history of the movements which have added new luster to the English name and given her a prestige among the southern nations. Clive was a man for the emergency. His presence in India at the age of eighteen was in the spirit of adventure. The spectacle of military impotency and disasters stirred his martial spirit into life, and evoked those exceptional qualities which gave him leadership. Undaunted courage, sometimes akin to rashness, promptness of execution, caution in emergencies beyond his years, and a genius for wresting victory from defeat, marked his career, and insured his rise from obscurity to the governorship of Bengal and the peerage. We cannot admire his imperiousness, his susceptibility to flattery, or the method of his enrichment, which is the one great stain upon his record. As a public officer, however, he was no ordinary character. His military successes, justifying the statement that he was "born with an undoubted genius for war," his successful foreign policy, and the quality of his statesmanship at home, were all influential toward English success. With an able hand has Sir Charles Wilson drawn the picture of this versatile leader.

Warren Hastings was an equal master of the great problems of English administration in India. A few years the junior of Lord Clive, it is interesting to notice that he served under Clive in a subordinate capacity, and it would be an instructive pursuit, did it fall within the province of this review, to trace the influence of Clive upon one equally endowed with wide qualities who was shortly to follow in his steps as governor of Bengal. The remarkable trial of Warren Hastings, covering the period of seven years, and costing the accused some £1,000,000, is denominated by the present author "the most remarkable and perhaps the most generally interesting incident in the life of Hastings." In such an estimate Sir Alfred Lyall re-opens the famous chapter and summons the reader in judgment to the tribunal. If Hastings was arraigned like Clive, like him also he was acquitted and afterward enjoyed the fruits of his Indian sacrifices in the esteem of his countrymen. The manly qualities and the valuable services of Hastings receive their equitable treatment in the present number of this series.

Unlike Clive and Hastings, Havelock was distinctively a soldier. His work in India succeeded that of Hastings by more than half a century. He was an instance of one who came late to fame, having been twenty-three years in the service and forty-three years of age before he had

attained the rank of captain. His participation in the invasion of Afghanistan, in the Gwalior campaign, and more particularly in the stirring scenes of the Sepoy rebellion, make up this martial story. The roll of drums and the noise of battle fill the volume. But, however important his campaigns and far-reaching his victories, the reader is more attracted by the symmetrical character of this English soldier. No less than his bravery and his victories in battle do these excellencies of life contribute to his lasting renown. To industry, resoluteness of purpose, and high principle as a natural endowment, were added those virtues which ensue from the Christian profession. Few modern soldiers better illustrated the principles of the Gospel in practical life. This sketch of Havelock, with the associate stories of Clive and Hastings, must be regarded as among the most instructive of the series on English "Men of Action."

Port Tarascon. The Last Adventures of the Illustrious Tartarin. By ALPHONSO DAUDET. Translated by HENRY JAMES. Illustrated by Rossi, Myrbach, Montégut, Bieler, and Montevard. 8vo, pp. 359. New York: Harper & Brothers. Price, cloth, $2 50.

This is the third volume from Daudet on the adventures of a constructed hero, a bachelor, of small physical proportions, but born with a genius for illustrating the comic, the pathetic, and the philanthropic aspects of human nature. In his rovings and various experiences he is the author and victim of many catastrophes, growing out of the wide and varying possibilities of his nature, but never really imagining himself culpable or responsible. He is innocent, and yet makes mistakes; veracious, and yet tells lies; modest, and yet is boastful; sympathetic, but harmonizes with nothing. To understand fully the career of this singular individual one should read the preceding volumes, in which one finds on exhibition his peculiar traits, such as his passion for pursuing imaginary beasts, his use of poisoned arrows, lion-skins, and the generally grotesque achievements that happened either at his instance or in his presence. The style of the author happily adds to the brilliancy of the scenes described, and excites the admiration of the reader quite as much as the irreverent audacity and the shabby and untrained idiosyncrasies of the Tartarin himself. Daudet has earned literary distinction by this satire on human nature; he has shown its capacity for folly, its love of amusement, and the fitness of the spirit of mischief-making in a prosy world like ours.

Freedom Triumphant. The Fourth Period of the War of the Rebellion, from September, 1864, to its Close. By CHARLES CARLETON COFFIN, Author of *Marching to Victory, Redeeming the Republic*, etc. 8vo, pp. 506. Illustrated. New York: Harper & Brothers. Price, cloth, $3.

The range of this volume—the fourth in the author's series of the War of the Rebellion—is very attractive, covering the period from the military movements under Sheridan in the Shenandoah in September, 1864, to the assassination of Abraham Lincoln and the final collapse of the South in its struggle to found a government on human slavery. In many respects this is the most interesting portion of the great history of the strife between

the North and the South, for it is a period of daylight, of hope, of nerve-force, of victory, and of consummation. In the preceding volumes we read of preparations for conflict, disquietude, and anxiety, coupled with the national purpose to go forward; also of battles and of defeats alleviated by successive developments of national strength. In this volume the nation marches with a steadier tread, and finally we hear the bugle-note of peace. It may also be added that the author, keen in his scent for details, and describing scenes with a calm and sometimes pathetic spirit, and keeping the mind of his reader upon the conflict itself in all its horrors, seems in the closing volume to write with an increased brilliancy, if not buoyancy, being affected, no doubt, by the pleasurable thought that the end of the war was in sight and his task was nearly completed. However, the closing months of the struggle were marked by severities which were not eclipsed by any thing in the previous years, as it was during this period that the Confederates invaded Tennessee, and wherever they had an army made a final and desperate stand for their "cause." At length the decisive hour came for surrender, and the hero of Appomattox accepted the army of Lee in token of the death of the so-called Confederacy. Mr. Coffin has written without prejudice, and furnished a reliable history of the great conflict. The South will interpret themselves, their motives and movements, and the results of their political fatuity somewhat differently; but they must accord to the author of these volumes both sincerity and integrity in their preparation, and dispute, if at all, the accuracy of their contents by documents as authoritative as those upon which he relied. We submit that the record of "Freedom Triumphant" over slavery, ignorance, and devotion to unpatriotic ends, as here written, will pass unchallenged by the future historian.

MISCELLANEOUS.

Sketches of Jewish Life in the First Century. Nicodemus; or, Scenes in the Days of Our Lord. Gamaliel; or, Scenes in the Times of Saint Paul. By JAMES STRONG, S.T.D., LL.D., Professor of Exegetical Theology in Drew Theological Seminary. 12mo, pp. 141. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 60 cents.

In moments of leisure Dr. Strong found time to produce the two monographs of this small volume. When the New Testament failed to give all the facts he supplied the omissions by a well-regulated Christian imagination which allowed no sensationalism on the one hand or venturesome speculation on the other. In "Nicodemus" he reproduces early Christianity, or the origin, progress, and difficulties of the Christian Church. In "Gamaliel" he depicts the career and influence of Paul, disengaging him from the mystery of antiquity. The style is that of a fiction-writer; the basis of the book is New Testament history, but some of the material is suggested by the Talmud and ancient Jewish annals; the effect on the reader is wholesome, instructive, and elevating.

The Sermon Bible. St. Matthew xxii to St. Mark xvi. 8vo, pp. 389. New York: A. C. Armstrong & Son. Price, half buckram cloth, $1 50.

Like its companions in the series, this volume is a mosaic. Extracts from the discourses of many prominent divines make up its pages. Concerning the quality of these excerpts no dispute will be made. The endowments, the success, and the well-earned renown of the English and American sermonizers who are cited in fragmentary extracts, establish the value of the book as a volume of quotations. Whether the frequent employment of such an order of semi-commentaries makes for the intellectual vigor of the user, for accurate exegesis, or for the highest benefits to the auditor, is nevertheless a matter of serious question on which we have already spoken.

Cremation a Rational Method of Disposing of the Dead. By HOWARD HENDERSON, D.D., Pastor of Trinity Methodist Episcopal Church, Cincinnati, Ohio. Cincinnati: Geo. P. Houston. Price, paper, postpaid, 15 cents.

This is a pamphlet of 46 pages, being the amplification of a paper read before the Methodist Preachers' Meeting of Cincinnati, Ohio, and of an address delivered at the laying of the corner-stone of the Mount Olivet Crematory, New York. It discusses the subject as a sanitary, economic, and sentimental question, gives the method employed in incineration, and essays to answer the objections urged against cremation. The treatment is Christian and conservative, and an effort to rescue an important subject from the exclusive hands of theosophs and other rationalists, and as such will be kindly received by those who do not indorse the views of the author. It is a clear and concise statement of the affirmative side of the question.

Oberammergau. 1890. By WILLIAM ALLEN BUTLER. 8vo, pp. 46. New York: Harper & Brothers. Price, $2.

The scenes of the Passion Play at Oberammergau, with little local coloring, are reproduced, not in historical form, but in the highest style of poetic literature. The gospel event, with its external and internal features, is so vividly portrayed as to impress its reality upon every reader. The poet has excelled in his dramatic conception; the publishers surpass themselves in the mechanical finish of the book.

New York and Its Environs. By GUSTAV KOBBÉ, Author of *Jersey Coast and Pines*, etc. With Maps and Illustrations. 16mo, pp. 282. New York: Harper & Brothers. Price, $1.

The necessity that compels the use of guide-books in unfamiliar cities and lands also demands the best directories of this nature that may be furnished. Measured by its convenient size, and its attractive maps, illustrations, and print, a desirable hand-book has been compiled by Mr. Kobbé. It would seem, however, that less attention has been paid in its preparation to religious statistics than to more secular matters of information. We thus notice the omission of many or all of the denominational headquarters or sales-rooms of the city, and in the instance of the Methodist Episcopal Church, at least, a peculiar classification of its "best-known" churches in the city. Yet these omissions presumably do not invalidate

the general excellence of the hand-book as a directory to the points of interest in the great metropolis.

The Master of the Magicians. By ELIZABETH STUART PHELPS and HERBERT D. WARD. 16mo, pp. 324. Price, cloth, $1 25.

Come Forth! By ELIZABETH STUART PHELPS and HERBERT D. WARD. 16mo, pp. 318. Price, cloth, $1 25.

As fanciful rather than exact portrayals of the times of Daniel and of Lazarus the above collaborations by Elizabeth Stuart Phelps and Herbert D. Ward are in places defective, in places excellent. Houghton, Mifflin, and Company, of New York, are the publishers.

A Little Loyal Red-Coat. A Story of Child-Life in New York a Hundred Years Ago. By RUTH OGDEN, Author of *His Little Royal Highness.* Second edition, with over Sixty Original Illustrations, by H. A. OGDEN. Small quarto, pp. 217. Price, cloth, $2.

Bessie Bradford's Prize. The Third of a Series of Sequels to "The Bessie Books." By JOANNA H. MATHEWS, Author of *Maggie Bradford's Schoolmates*, etc. Illustrated by W. ST. JOHN HARPER. 12mo, pp. 266. Price, cloth, $1 25.

The first of these books, from the press of the Frederick A. Stokes Company, New York, is a Revolutionary narrative of instructive quality. The second is a story for youth, inculcating important moral teachings.

An Elementary Latin Dictionary. By CHARLTON T. LEWIS, Ph.D., Author of *A Latin Dictionary for Schools*, etc. Small quarto, pp. 952. Price, cloth, $2.

The Captain of the Janizaries. A Story of the Times of Scanderbeg and the Fall of Constantinople. By JAMES M. LUDLOW, D.D., Litt.D. 12mo, pp. 404. Price, cloth, $1 50.

The Aztec Treasure-House. A Romance of Contemporaneous Antiquity. Illustrated. By THOMAS A. JANVIER. 12mo, pp. 446. Price, cloth, $1 50.

The House by the Medlar-Tree. By GIOVANNI VERGA. The Translation by MARY A. CRAIG. An Introduction by W. D. HOWELLS. 16mo, pp. 300. Price, cloth, $1.

Ten Tales by Francois Coppée. Translated by WALTER LEARNED, with Fifty Pen-and-Ink Drawings by ALBERT E. STERNER, and an Introduction by BRANDER MATTHEWS. 16mo, pp. 219. Price, cloth, $1 25.

Seven Dreamers. By ANNIE TRUMBULL SLOSSON. 12mo, pp. 281. Price, cloth, $1 25.

Stand Fast, Craig-Royston! By WILLIAM BLACK, Author of *Prince Fortunatus*, etc. 12mo, pp. 429.

In their different departments of linguistic study, history, and romance, the above volumes merit favorable notice. Their attractiveness of page and binding add to their value. Harper and Brothers, New York, are the publishers.

A Son of Issachar. A Romance of the Days of the Messias. By ELERIDGE S. BROOKS. 12mo, pp. 293. Price, cloth, $1 25.

A Young Macedonian in the Army of Alexander the Great. With Sixteen Illustrations by Rev. ALFRED J. CHURCH, M.A., Lately Professor of Latin in University College, London. 12mo, pp. 325. Price, cloth, $1 25.

The historic basis of the foregoing volumes contributes to their worth as romances. They are published by G. P. Putnam's Sons, New York.

METHODIST REVIEW.

SEPTEMBER, 1891.

ART. I.—THE GOSPEL ACCORDING TO MARK.*

FOR a hundred years the gospel according to Mark has been under the most crucial criticism. Since Griesbach took the position that it was a compilation from Matthew and Luke the synoptical problem has filled a large place in historical criticism, and the gospel by Mark has been an important factor in the problem. The result of this long and critical investigation is that the gospel by Mark comes forth as the gold from the furnace, remarkable for the rich color of its genuineness, the untarnished brightness of its authenticity, and the high value of its historical character and spiritual purpose.

What do we know about this book? What test-proof facts has historical criticism brought to light on which Mark's gospel rests securely for its genuineness and authenticity?

I. MARK'S PERSONALITY.

Who was Mark? He was as historical a character as Tacitus, Josephus, or Herodotus.

SCRIPTURAL REFERENCES.

1. Luke is the first historian to mention this evangelist. (1.) When Peter had been led out of prison by the angel of the Lord "he came to the house of Mary the mother of John, whose

* Thomas Carlyle, learning that a servant-girl had thrown the manuscript of the first volume of his *History of the French Revolution* into the fire, heroically rewrote it. Dr. Bristol's original article was lost in transit to New York; he quietly reproduced it, and it is here given, worthy of a place in our series on New Testament books.—EDITOR.

surname was Mark; where many were gathered together and were praying" (Acts xii, 12). (2.) Barnabas and Saul, having borne "relief unto the brethren which dwelt in Judea," returned from Jerusalem to Antioch, "and took with them John, whose surname was Mark" (Acts xii, 25). (3.) At Antioch Barnabas and Saul were "separated" for special work among the Jews in other parts of Syria. When at Salamis they proclaimed the word of God in the synagogues of the Jews, and had John [Mark] as their attendant" (Acts xiii, 5). (4.) Shortly afterward "Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John [Mark] departed from them and returned to Jerusalem" (Acts xiii, 13). (5.) Some time after these missionaries had returned to Antioch "Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth" (Acts xv, 36–40).

2. We find several references to Mark in the epistles of Paul, and from them it appears that Mark regained the confidence of Paul, which he had forfeited by abandoning the work, and proved himself worthy of that confidence by faithful services. (1.) In closing his Epistle to the Colossians Paul writes: "Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision: these only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me" (Col. iv, 10, 11). (2.) Paul also writes to Philemon: "Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demas, Luke, my fellow-workers" (Philem. 23, 24). (3.) Again, in his second letter to Timothy, written from Rome, Paul says: "Take Mark, and bring him with thee: for he is useful to me for ministering" (2 Tim. iv, 11).

3. The apostle Peter also makes quite significant mention of

Mark. "She [the church] that is in Babylon [Rome?], elect together with you, saluteth you; and so doth Mark my son" (1 Pet. v, 13). From these references we have in outline this portrait of Mark, or of John Mark: (1.) He was a Hebrew, John, who had taken the Roman name Mark. (2.) He was the son of a devout and evidently well-to-do Christian woman named Mary, of Jerusalem. (3.) He was converted under the ministry of Peter, who claimed him as his spiritual son. (4.) He was the cousin of Barnabas, a "good man and full of the Holy Ghost and of faith." (5.) He was a missionary-attendant of Paul and Barnabas as far as Salamis, Paphos, and Perga. (6.) He was, later, the companion of Barnabas to Cyprus. (7.) He was one of Paul's fellow-workers and comforters in Rome.

PATRISTIC REFERENCES.

The patristic teachers and writers, such as Eusebius, Clement of Alexandria, Irenæus, Papias, and John the Presbyter, designate Mark as the "disciple," "companion," and "interpreter" of Peter, and the author of the gospel according to Mark. Eusebius writes, "The same Mark, they also say, being the first that was sent to Egypt, proclaimed the gospel there which he had written, and first established churches at the city of Alexandria. And so great a multitude of believers, both of men and women, were collected there at the very outset, that in consequence of their extreme philosophical discipline and austerity Philo has considered their pursuits, their assemblies and entertainments, and, in short, their whole manner of life, as deserving a place in his descriptions." *

In Alexandria, tradition says, Mark died and was buried. From the silence of the earliest and most reliable Fathers on the subject of his martyrdom we may assume that Mark, the first bishop of Alexandria, died a natural death before the year A. D. 70.

II. Mark's Gospel.

Such modern destructive critics as Kuenen, Hooykaas, and Oort affirm:

> Not one of these books was really written by the person whose name it bears, though for the sake of brevity we shall call the writers Matthew, Mark, Luke, and John.†

* Book ii, chap. xvi.

† *Bible for Learners*, vol. iii, p. 24.

In trying to answer the question, "Are we still Christians?" Strauss said, twenty-eight years ago:

> No modern theologian, who is also a scholar, now considers any of the four gospels to be the work of its pretended author.*

The Tübingen school of criticism, with Baur at its head, found it necessary, in making any argument against the supernaturalism of the gospels, to deny their genuineness, and fix their dates in the second century, and as late as possible. Strauss honestly said, "If the gospels are really and truly historical it is impossible to exclude miracles from the life of Jesus,"† or, it is impossible to exclude the supernatural. The supernatural in the life of Jesus was just the element the Tübingen criticism and the mythical hypothesis sought to eliminate. Hence the efforts of Strauss and Baur to undermine the genuineness of the gospels, and to place their dates so late as to rob them of historical value. Renan frankly affirms: "The essence of criticism is the denial of the supernatural." ‡ But the true historical criticism has rendered the hypotheses of the above-named writers quite obsolete, so far as the dates and genuineness of the gospels are concerned, and has materially strengthened the orthodox position.

The critical fate of Mark's gospel in the synoptical problem is looked upon as identical with that of Matthew's and of Luke's. They stand or fall together. The synoptical problem is not only one of order, relation, and similarity, but even of date, authorship, and authenticity. In the general discussion the source, age, and authorship of the gospel by Mark are involved.

Doubtless since the days of Griesbach too much emphasis has been placed on the synoptical idea in the critical treatment of the first three gospels. That idea, as much as any thing else, has led to great confusion on the subject of the inspirational independence of the several evangelists. This synoptical idea has been the prolific cause of much begging of the whole question relative to the date, priority, source, and inspiration of each of the three synoptical gospels.

On the synoptical idea have been predicated the anti-supernatural theories which have sought to rob the evangelists of

* *The Old Faith and the New.* † *A New Life of Jesus*, Introduction.
‡ *Studies of Religious History and Criticism*, p. 171.

their very identity, independence, and inspiration. Orthodox scholarship, however, has triumphed; and by a masterly use of the historical method has driven the Tübingen school from the field. In spite of the bold claims of Strauss, the subtle theories of Baur, and the gratuitous assertions of Kuenen, these gospels must critically be dated in the first century, and must be credited to the authors whose names they bear.

ITS HISTORY AND FORMS.

By an unbroken chain of historical evidence the gospel by Mark is traced back to the first century—to the century in which historical evidence places John Mark, the companion of Peter, the fellow-worker of Paul, the first bishop of Alexandria. Mark's gospel of our present version is found in the first book that ever issued from the press, *Biblia Sacra Latina*, known as the Mazarine or Gutenberg Bible, printed in A. D. 1450–55. This was the version of Jerome, which had been in use since the year A. D. 385. But Jerome, in A. D. 382–385, simply revised the old Latin version of the New Testament and translated the Greek and Hebrew Scriptures in making up the text of the so-called Vulgate. The gospel by Mark belonged to that old Latin version in use before the time of Jerome. This same gospel was also an original part of the Peshito Syriac version of the Bible, the New Testament of which may be historically traced to the second century. For this knowledge we must rely on the evidences which come to us by way of references to and quotations from these versions, as well as from the statements of fact made by historical and theological writers of the earliest time.

ITS MANUSCRIPT FORM.

Leaving the first printed edition of Mark's gospel as found in the Mazarine Bible of the fifteenth century, we trace this same gospel in manuscript form back to the fourth century, and there find it in the oldest manuscripts that are known to exist in the world. It is in the Codex Bezæ, written in the sixth century, and now preserved in the University Library, Cambridge; the Codex Alexandrinus, written in the fifth century, and now to be seen in the British Museum; the Codex Vaticanus, in the Vatican Library, and the Codex Sinaiticus, in St. Petersburg, both written in the fourth century.

Thus earlier manuscripts of Mark's gospel are in existence than of the writings of Euclid, Plato, Aristotle, Æschylus, Sophocles, Homer, Plutarch, Cicero, Tacitus, or Herodotus. Perhaps Virgil alone, of all the classical writers, is preserved in manuscript as early as the fifth or fourth century. In this statement we except, of course, the few papyrus fragments of the classics which have been found in tombs and excavations, and attributed to the first century, and even to the century preceding the Christian era.

We have not what may be called a manuscript of Homer that reaches back within less than fifteen hundred years from the age of Homer. The oldest manuscript of Herodotus was not written until fourteen centuries after the time of Herodotus. Even the earliest known manuscript of Livy, the Latin historian, was written some six or seven hundred years after the death of Livy; and the earliest manuscript of Horace is a thousand years later than the poet himself; while the earliest manuscript of Plutarch belongs to the tenth century, or nine hundred years after the great biographer. But we have manuscripts of the Scriptures, including the gospel of Mark, which were written not later than three hundred years after the death of Mark.

There were, of course, earlier manuscripts of both the sacred and classical writers than those mentioned, but they have perished. Nor is this remarkable when we consider the perishability of books and manuscripts. There are thirty-one different publications from the Caxton press each of which is represented now by only one copy; all the others have perished. There are seven of the Caxton publications which cannot be found to-day except in fragments; not a single perfect copy of any of these seven publications exists. How many entire editions must have disappeared altogether! And yet Caxton has been dead but four hundred years. It will, moreover, be found that there is not a single perfect copy of the first edition of Fox's *Book of Martyrs* in existence, though printed but three hundred and twenty-five years ago; not one perfect copy of the first quarto edition of "Hamlet," printed two hundred and ninety years ago, has survived; not a single perfect copy of the Coverdale Bible, printed three hundred and fifty years ago, can be found; and but one perfect copy of the first edition of Bunyan's *Pilgrim's Progress*, printed two hundred and fifteen

years ago, is known. It will, therefore, not be considered remarkable that so many of the early manuscripts of both sacred and profane writers have perished by the devastating touch of time; it rather seems wonderful that there are still in existence well-preserved manuscripts of the Scriptures which were written more than fifteen hundred years ago.

That the gospel by Mark was in existence, however, prior to the writing of the oldest manuscripts, the Codex Sinaiticus and Codex Vaticanus of the fourth century, there is sufficient evidence. Leaving Jerome, who compiled the Vulgate in A. D. 385, we go back to Eusebius, who was born A. D. 270, about two hundred years after the death of Mark. He writes of the Christians at Rome:

> They persevered in every variety of entreaties to solicit Mark, as the companion of Peter and whose gospel we have, that he should leave them a monument of the doctrine thus orally communicated in writing. Nor did they cease their solicitations until they had prevailed with the man, and thus became the means of that history which he called the gospel according to Mark.*

Origen was born A. D. 185, about one hundred and fifteen years after the death of Mark. He writes:

> As I have understood from tradition, respecting the four gospels, the first is written according to Matthew; the second is according to Mark,† etc.

Clement of Alexandria was born A. D. 160, about ninety years after Mark died. Quoting the earlier presbyters, he says:

> Those [gospels] which contain the genealogies were written first, but the gospel of Mark was occasioned in the following manner,‡ etc.

Irenæus was born about A. D. 130, or but sixty years after the death of Mark. He was a disciple of Polycarp, who was a disciple of John. He writes:

> Matthew, indeed, produced his gospel written among the Hebrews in their own dialect, whilst Peter and Paul proclaimed the gospel and founded the Church at Rome. After the departure of these, Mark, the disciple and interpreter of Peter, also transmitted to us in writing what had been preached by Peter.§

Tatian was born about forty years after the death of Mark. He wrote his *Diatessaron* about A. D. 150–160, and therein har-

* Eusebius, book ii, chap. xv.
† *Ibid.*, book vi, chap. xxv.
‡ *Ibid.*, book vi, chap. xiv.
§ *Ibid.*, book v, chap. viii.

monized the four gospels. The recent rediscovery of this work has added another weapon to the arsenal of orthodox criticism, and given the anti-supernatural rationalists a staggering blow.

While the highest critical value of the rediscovery of the *Diatessaron* is felt in the discussion of the gospel by John, we may claim that it strengthens the orthodox position relative to the synoptics in that it shows these gospels were universally known in A. D. 150, and that they were of substantially the same form as we now have them. With the others the gospel by Mark has preserved its integrity from that age to this.

Papias was born not later than thirty years after Mark's death, and was the disciple of John the Presbyter, who was either the apostle John or his disciple. Papias quotes John the Presbyter as saying:

> Mark, being the interpreter of Peter, whatever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord,* etc.

Thus the unbroken chain of evidence connects Mark's gospel with the age in which Mark lived. There, in the first century, this gospel's authorship is attributed to Mark by the very apostles of Christ and by their disciples, the early Fathers of the Church.

Destructive criticism has not been able to break this chain of evidence, one of the earliest links of which has so recently been strengthened by the rediscovery of the *Diatessaron* of Tatian.

TIME OF WRITING.

From internal and external evidence we conclude that Mark wrote his gospel before the year 70, and must have died before that time. Keim places Mark's gospel at "a post-Jerusalematic age," as does also Bleek, though they do not venture to follow the extreme of Tübingen critics to A. D. 150. Our appeal is to the Fathers. Eusebius tells us that Mark's "history obtained his authority for the purpose of being read in the churches." †

Clement of Alexandria tells us, on the authority of the oldest presbyters, "that Mark, after composing the gospel, gave it to those who requested it of him, which, when Peter understood, he directly neither hindered nor encouraged it." ‡ From this it would seem that Peter was still living when Mark wrote

* Eusebius, book iii, chap. xxxix. † Book ii, chap. xv. ‡ Book vi, chap. xiv.

his gospel, hence the gospel must have been written before A. D. 70.

Irenæus has been quoted as an authority in support of the position that Mark did not write until after the death of Peter. Irenæus says:

> Peter and Paul proclaimed the gospel and founded the Church at Rome. After the departure of these Mark transmitted to us in writing what had been preached by Peter,* etc.

From the statements of Eusebius, Clement of Alexandria, and Clement of Rome it would appear that "the departure" of Peter and Paul mentioned by Irenæus did not refer to their death. It has also been argued that Mark could not have written later than the year 70, else he would have noted the fulfillment of the prophecy concerning the destruction of the temple and of Jerusalem. As we find a full record and statement of this remarkable prophecy in Mark's gospel, and no record of its equally remarkable fulfillment, we have what many have called strong internal proof that Mark wrote before A. D. 70; and as no correction or addition was made to the original, from that we may argue that Mark had passed away before the fall of the temple and of Jerusalem.

The Tübingen critics have attempted in vain to date this gospel as late as A. D. 150. Others have referred it to as early a date as A. D. 43.† The most reliable conclusion is that it was written between A. D. 65 and 70.

PLACE OF WRITING.

There is no reason for questioning the historical reliability of Jerome, Eusebius, Clement, Irenæus, and others of the early Fathers, when they quite unanimously affirm that Mark's gospel was written in Rome. The Church at Rome had been founded by Peter and Paul, and these Gentile Christians requested Mark to write the gospel for them. This he did, doubtless, in the Greek language, and with the idea of suiting the gospel to Gentile converts. He does not give the genealogy of Jesus as does Matthew, who wrote his gospel in the Hebrew language. He explains Jewish usages with which Gentiles were not familiar, and which would need no explanation to Jewish converts. He changes Hebrew money into its Roman equivalent ("λεπτὰ δύο,

* Eusebius, book v, chap. viii. † Patrizi, Storr.

ὃ ἐστιν κοδράντης").* He makes no special reference to the Old Testament except to refer briefly in each case to a few ancient prophecies.

There is no scholarly reliance placed on the fanciful theory of Chrysostom, who supposed Mark wrote in Alexandria, or of Storr, who suggested Antioch as the place where this gospel was written.

III. Mark's Sources.

In 1780 Griesbach advanced the theory that Mark's gospel was an abstract of the gospels of Matthew and Luke. The marked agreement and similarity of these three gospels gave rise to the many-sided synoptical problem. What may be called critically the most vital of all the synoptical questions are: What historic order do these first three gospels sustain to each other? Were they written independently of each other? Did any one evangelist depend upon any other or others for his material? Which gospel was written first? Did the first become the root of the second? and the second, or the first and second, the root of the third? For a full century these have been living questions in biblical criticism.

Griesbach's theory, which, generalized, was that one evangelist depended on the other or the others, has taken many forms. While Griesbach would have Mark making up a Mosaic gospel out of selections from Matthew and Luke, and Baur, Schwegler, Zeller, Strauss, and Keim agree with him, others place Luke at the root of the whole synoptical development.† Others would have Mark stand first, to be followed, and copied, and amplified by Matthew and Luke.‡ The result of the long controversy seems to give Mark priority over Matthew and Luke, though the position cannot be considered tenable that the other evangelists drew their material from him. The established priority of Mark's gospel overthrows Griesbach's theory, but it may not be said that it establishes any other theory of dependence.

When Eichhorn, in 1804, suggested the theory of an original written gospel of which the evangelists made common use, he stepped beyond the limits of historical criticism into the realm of mere speculation. There was no historic evidence of the existence

* Mark xii, 42. † Beza, Vogel, Büsching.

‡ Ewald, Storr, Weisse, Meyer, Wilke, Holtzmann, Hitzig.

of such a gospel; there has no such evidence appeared to this day. But the evidences that have come to light since Eichhorn's time carry all the gospels back to a date which precludes the possibility of any such gospel preceding that of Mark. When Eichhorn made Mark dependent upon this supposititious "primitive gospel," and also upon Matthew and Luke, his theory in final analysis became Griesbach's theory, and seemed to be seriously defended.

Doubtless Gieseler's hypothesis of an original oral gospel is a safer position from the stand-point of historical criticism than the theory of Eichhorn. The early Fathers seem to teach that Mark was requested to write that "oral gospel" which the Christians at Rome received from Peter, and Luke is represented as having written that "oral gospel" as it was preached by Paul.* Some slight modification of this theory might safely be accepted as historically correct.

The difficulty in the great problem is not the question of priority so much as the question of dependence. It may be susceptible of proof that Mark's gospel was the first; but the theory of Matthew's and Luke's dependence upon that first gospel is only a survival of the old anti-supernatural criticism which tries to explain away the inspirational element of the gospel origin. Not a single critic from Griesbach down to this day has been able to prove that whichever of the three synoptical gospels was written first the others were *dependent* on it, and were abstracted from it. Whatever theory of priority may be accepted, dependence cannot be proven. We should eliminate the question, "Who of the evangelists furnished the material for the other or the others?" for it begs the whole question of inspiration. It is virtually yielding the inspirational position to admit that there is any such existing dilemma as that either Mark was dependent on Matthew and Luke or they were dependent on Mark. Doubtless Holtzmann has taken the logical position in claiming that none of these evangelists has made use of the other. The Tübingen school would have gained all it wanted had it succeeded in establishing any theory of dependence, and proven that any one of these synoptical gospels was a copy, in amplification or abbreviation, of any other or others. If Mark simply copied Matthew and

* Irenæus.

Luke, or culled from them, what need of any inspiration? We must eliminate the question as to who depended on the other by concluding, after a century of vain speculation to establish some theory of dependence, that the evangelists wrote independently of each other. When this question of dependence is thrown out it may then be claimed that Mark's gospel was the first, and his sources of information under the inspiring guidance of the Holy Spirit were the teachings of the apostles with whom he was a missionary and fellow-worker. Here we may again approach historical ground

Eusebius writes:

So greatly, however, did the splendor of piety enlighten the minds of Peter's hearers that it was not sufficient to hear but once, nor to receive the unwritten doctrine of the gospel of God, but they persevered in every variety of entreaties to solicit Mark, as the companion of Peter, and whose gospel we have [Peter's], that he should leave them a monument of the doctrine thus orally communicated in writing.*

Origen writes:

The second [gospel] is according to Mark, who composed it as Peter explained to him.†

Clement of Alexandria writes:

When Peter had proclaimed the word publicly at Rome, and declared the gospel under the influence of the Spirit, as there was a great number present, they requested Mark, who had followed him from afar, and remembered well what he had said, to reduce these things to writing.‡

Irenæus writes:

Mark, the disciple and interpreter of Peter, also transmitted to us in writing what had been preached by Peter. §

Papias quotes John the Presbyter as saying:

Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but, as before said, he was in company with Peter, who gave him such instruction as was necessary. ‖

When we consider that Mark was the son of a Christian woman at whose home the apostles were wont to congregate

* Eusebius, book ii, ch. xv. † *Ibid.*, book vi, ch. xxv. ‡ *Ibid.*, book vi, ch. xiv.
§ *Ibid.*, book v, chap. viii. ‖ *Ibid.*, book iii, chap. xxxix.

with the converts in Jerusalem; that he was the cousin and missionary companion of Barnabas; that he was Paul's fellow-worker and comforter in the ministry at Rome; that he was the spiritual son, the "disciple," "companion," and interpreter of Peter, we need not speculate on the human sources of Mark's information. What need had he for abstracting from Matthew and Luke? What necessity had they for abstracting from Mark?

With all the information that came to Mark from human sources there is a sufficiently large element of individuality, and sufficient room for divine inspirational guidance, to give his gospel great personal and great supernatural characteristics.

IV. Mark's Methods.

In style Mark is perhaps the most artistic writer of all the evangelists. He is rapid, energetic, and full of color, almost oratorical, as one would naturally and perhaps supernaturally be who had listened to Peter, and at the request of his converts had tried to produce the oral gospel of that apostle. It may not be as critically correct as it is rhetorically felicitous for Keim to say: "He is an author in a flower-bedecked garment." Mark is not gaudy, though he is quick, active, and dramatic. His style is not ornate, though it may be considered artistically graphic. He had mastered the high art of verbal economy, and, like the true artist, had learned that the right effect was to be produced not so much by the number of touches to the picture as by the genius of every single touch.

Edersheim has said it for us all: "The gospel by Mark is a rapid survey of the history of Christ as such." And we are disposed to agree with him when he holds that while Matthew gives us the Jewish view of Christ, Luke the Gentile view, and John the Church's view, Mark gives us the general view, though we find a distinctive Gentile element in this "general view." While Keim agrees with Tischendorf and with the Codex Sinaiticus in omitting from the introduction the significant words, "The Son of God," he nevertheless admits that the "watch-word of the book is the Son of God." This great dominant thought of Mark's gospel, however, is set forth, not in elaborate statement, such as we find in John, nor in a careful and complete report of Christ's teachings, as found in the discourses and parables of Matthew and Luke, but rather in a

vivid, rapid history of Christ's works. The "Son of God" stands forth in all the powerful and enduring colors of what Jesus wrought while among men. In Mark's gospel we have emphasis placed upon the acts rather than upon the words of Jesus, well fitting it for the Romans, an active rather than a contemplative people like the Greeks and Hebrews.

It is very noticeable, if not significant, that of the thirty or more parables of our Saviour Mark records but four, while Matthew records fifteen and Luke nineteen. Of these parables eleven are peculiar to Matthew, fourteen to Luke, and only one to Mark (the seed growing secretly). Not only are we impressed with this omission of parables, but in Mark's gospel we find not a single prayer of Jesus save that in Gethsemane, nor any record or report of the Sermon on the Mount, nor any report of words uttered by the Saviour at the tomb or at any other time after his resurrection save on the mount of ascension. Mark does not quote one half the number of the words of Jesus that either Matthew or Luke quotes.

But, on the other hand, of the thirty-three or more miracles wrought by the Saviour, Mark records nineteen—a larger number, in proportion to the length of his gospel, than any of the other evangelists. While, then, he does not record more than one quarter the number of parables that the other synoptists quote, he records as many miracles as either Luke or Matthew. In addition to this very full record of the miracles, Mark notices all the movements of Jesus of an unmiraculous character as quite essential to the portraiture of the Son of God in the activities of a wonderful and historically significant life. If John's gospel says to the reader, "Think and be convinced," and Matthew's gospel says, "Listen and be persuaded," Mark's gospel says emphatically, "Behold and believe, look and live."

In setting forth the doctrine of Christ's divine Sonship, Mark begins with the ministerial activities of the Son of God. John opens his gospel with the antemundane existence of the Word which was in the beginning with God, and was God. Matthew introduces his record by giving the genealogy of Jesus Christ the son of David, the son of Abraham. Luke starts from the miraculous conception of Jesus by the Holy Ghost.

Mark says nothing of Christ's pre-existence, nothing of his earthly ancestry, nothing of his birth and infancy; he intro-

duces the Son of God as ready for his great ministry—his ministry of works.

The baptism and temptation are recorded with few words, but the pictures are perfect. Matthew gives eleven verses to a detailed description of the temptation. Mark, without detail, tells the story in two verses, but how strong and full of suggestion! What a graphic antithesis of situation is set forth in the words, "And he was with the wild beasts; and the angels ministered unto him!" Immediately—for Mark is rapid in his movement—Jesus enters upon his Galilean ministry, "saying, The time is fulfilled, and the kingdom of God is at hand."

Mark dwells upon Christ's Galilean ministry as does John upon his ministry in Jerusalem, and Luke upon his ministry in Perea.* More than one half of Mark's gospel is devoted to Galilee. Here was the scene of Christ's greatest miracles, his most wonderful works. Mark records sixteen out of the twenty-four Galilean miracles, two of which are mentioned by no other evangelist.† The transfiguration could not have been omitted by a writer who aimed to set forth "the Son of God" in great life events. Mark gives us, if not the most minute, certainly the most graphic and dramatic, record of this scene. The one Markian characteristic touch, "suddenly,"‡ gives a new dramatic power to the climax of the transfiguration movement.

Less than a chapter is given to Christ's work beyond Jordan. Certainly Mark could not have been profoundly influenced by Luke, else he could not have treated so slightly that part of Christ's ministry upon which Luke placed great emphasis. In the short record which Mark gives us, however, is preserved in all its exquisite beauty that almost greatest act of Jesus, the blessing of the little children. Here, too, is preserved the sad picture of the rich young ruler.§ To this Mark gives touches of color altogether characteristic, and such as cannot be found in the other records. Mark alone shows the eagerness of the young ruler in the words, "There *ran* one to him and *kneeled* to him." And Mark alone mellows the whole picture with the pathos of the fact that "Jesus, looking upon him, loved him."

* Edersheim.

† Deaf and dumb man, chap. vii, 31–37; blind man at Bethsaida, viii, 22–26.

‡ Chap. ix, 8.

§ Chap. x, 21.

Mark's dramatic power further appears in the record given of the healing of blind Bartimeus.* He enters into details when those details are of a dramatic character. He alone records the fact that the people had sympathy for the blind man, and seemed to take a kindly interest in his welfare. Though they rebuked the blind beggar when he first cried out, they finally "call the blind man, saying unto him, Be of good cheer: rise, he calleth thee." That little act of neighborly good cheer and sympathy softens the face of every man in that multitude. But the strongest, most characteristic touch is given in the *action* of Bartimeus, "And he, *casting away his garment*, SPRANG UP, and came to Jesus." How tame the other records of this event are when compared with Mark's! By that very *spring* of Bartimeus the heart of the reader is thrilled. But with like energy and interest does the narrative move on to the grand and awful climax. All is action. "Straightway" (*εὐθυς*) is every thing done.

One incident in these closing scenes of considerable secondary interest is recorded by Mark alone. When Jesus was betrayed his disciples "all left him and fled." "*And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him; but he left the linen cloth, and fled naked.*" From the peculiar wording, "a certain young man," of this record, and from the fact that Mark alone records the incident and is so minute in certain details, it has been conjectured that the "certain young man" was Mark himself.

But in considering the more important idea—the dominating thought of the record—we are impressed with the perfection of Mark's method in realizing his great doctrinal intent. That intent is the setting forth of the Son of God idea. In this he reaches a perfect and a sublime climax. From beginning to close he moves on with this thought. At the baptism the divine voice of God comes out of the heavens, saying, "Thou art my beloved Son." When Jesus begins to preach he cries, "The kingdom of God is at hand." In Mark it is always "the kingdom of God," *ἡ βασιλεία τοῦ θεοῦ*, never, as in Matthew, "the kingdom of heaven," *ἡ βασιλεία τῶν οὐρανῶν*. In the first miracle recorded by Mark even the evil

* Chap. x, 46.

unclean spirit confesses, "I know thee who thou art, the Holy One of God." *

Again, on the glorious mount of transfiguration the heavenly voice comes, saying, "This is my beloved Son."

When Jesus stands before the high-priest the question is put to him, "Art thou the Christ, *the Son of the Blessed?*" To Mark alone are we indebted for Christ's direct, positive affirmation of his divine Sonship. Matthew records Christ's answer as, "Thou hast said." Luke says Jesus replied to the question "Art thou the Christ?" by the evasive words, "If I tell you, ye will not believe." And when they asked him, "Art thou then the Son of God?" he said unto them, "Ye say that I am." But in Mark we read, "The high-priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, *I am.*"

When Jesus died on the cross the centurion which stood by said, "Truly this man was the Son of God." Mark could not have failed to record this expression; it gave weighty emphasis to his doctrine, though Matthew also records the centurion's words.

The climax of the gospel of the Son of God according to Mark is not reached in the crucifixion, nor in the resurrection, nor in the ascension. Mark's climax is reached when the Lord Jesus "sat down at the right hand of God."

John makes no mention of the ascension of Jesus. Matthew makes no mention of this sublime event. Luke simply says, "And it came to pass, while he blessed them, he parted from them, and was carried up into heaven." In the Acts Luke says, "A cloud received him out of their sight." But Mark finishes his gospel of "the Son of God," not in the clouds, but above them. It is not sufficient for his doctrinal purpose that Jesus is "carried up into heaven." That is not the last truth, the final fact, the climax of gospel events. Mark goes with Luke up to the event, "the Lord Jesus was received up into heaven;" then sweeping on alone with an inspired boldness he reaches the summit of gospel revelation in recording that "the Lord Jesus... was received up into heaven, and *sat down at the right hand of God.*" That is the perfect climax of a gospel which claims to be "the gospel of Jesus Christ, *the Son of God.*"

* Chap. i, 24.

It must be admitted that the genuineness of the last twelve verses of Mark's gospel is still problematic. These verses are not to be found in the two oldest manuscripts, the Codex Sinaiticus and Codex Vaticanus, but they are in all the other important manuscripts, of which there are a great number. The Fathers are very evenly divided on the question. While Eusebius, Jerome, and Gregory of Nyssa reject them, Irenæus, Ambrose, Augustine, and Chrysostom recognize them as genuine. The modern critics also are very evenly divided. Griesbach, Tischendorf, Tregelles, Alford, Ewald, Hort, Westcott, and Harman doubt; but Scrivener, Wolf, Eichhorn, Bleek, De Wette, Storr, Lange, and Olshausen believe that the verses are genuine.

The position which these verses have come to hold in the accepted versions from the earliest time warrants the proposition that if they are to be eliminated from the text it must be by a vastly preponderating evidence against their genuineness. And this must satisfy, comparatively speaking, all the thorough scholarship of the world. No doubt that preponderance of evidence in favor of their genuineness secured their recognition in the first versions, and has up to the present time preserved them in all the versions. That evidence has not been overcome to the satisfaction of the general scholarship, and only by a consensus of the universal higher criticism can the verses be declared spurious. There is not sufficient reason to-day for doubting the genuineness of the last twelve verses of the gospel by Mark, so that we may still affirm that Mark did not abruptly, inartistically, and so unlike himself, close his gospel with the ninth verse, but reached his climax, though it may have been at a later time and in a somewhat different style of expression from his earlier manner, by the record of Christ's exaltation "at the right hand of God."

F. M. Bristol.

ART. II.—IMMANUEL—PREDICTION, CONTENT, FULFILLMENT.

THIS passage* of Isaiah is classic. Matthew's quotation of it in his gospel has given to it an indorsement so significant that it has been made in consequence a subject of special study with scholars. Professor H. G. Mitchell, of Boston Theological School, has again brought to notice this Immanuel prophecy of Isaiah in the April number of the *Andover Review*. His conclusion is that "the name Immanuel, as Isaiah in this passage represents the future mother as applying it to her child, is *a mistaken popular interpretation* of her country's condition." A further probable conclusion is added, namely, "that Isaiah, when he uttered the prophecy concerning Immanuel, probably did not mean *to predict that any child would actually bear this name*, but that circumstances would be such as to suggest a name of this sort." These statements precede legitimately the next conclusion of Professor Mitchell, "that *Immanuel* has neither *character* nor *mission;* is, in fact, a *mere name*, the *creation of a thoughtless and misguided people*." Such conclusions startle one.

Matthew's quotation of this passage is also considered by Professor Mitchell in this article. It is stated that the evangelist "introduces it, as by Isaiah, into his account of the birth of Jesus, claiming that it was fulfilled when he was conceived by the Virgin Mary. But *Isaiah did not use the words attributed to him;* and those which he did use referred to the birth of a child in the near future." We also read these words: "If, now, Matthew, like his contemporaries, *made no distinction between fulfillment and coincidence*, the use which he made of Isa. vii, 14, was perfectly legitimate." The final conclusion drawn is that "the birth of Jesus fulfilled it only in the *Jewish sense*."

It is not our purpose to declaim against these conclusions. They are the careful results of a candid investigation. They are necessary results from the professor's stand-point. They are, therefore, orthodox under the data which he has in view. Another stand-point, however, may be obtained. Such we

* Isa. vii, 14, 15.

present. Matthew, at least, saw momentous significance in this word Immanuel. His emphasis is not so much upon the word virgin. The child is the object of his loving thought. That child, conceived of the Holy Ghost, is Immanuel by nature, is "God with us." Matthew says that the prophecy concerning the Immanuel had fulfillment in this child. Matthew says this word was "spoken of the Lord by the prophet." Matthew did not regard the nature of Christ in "the Jewish sense;" he probably regarded, therefore, prophecy in a sense altogether different from the "Jewish sense." At least so we believe.

It is a fact that Matthew quotes the prophecy concerning the Immanuel. Yet he does not state that it was a prophecy of Isaiah. Therefore Professor Mitchell is not strictly accurate when he writes, "that the evangelist introduces it, as by Isaiah, into his account of the birth of Jesus." Matthew simply says, "This whole event occurred that the saying by the Lord through the prophet might be fulfilled, namely," etc. It is conceded immediately that Isaiah is meant, because the words quoted and the corresponding words of Isaiah are substantially alike. Yet Matthew does not "introduce the prophecy as by Isaiah." Attention is called to this trifling inaccuracy simply to make this claim, that actual reproduction of number, tense, name, etc., may fail when another's words are quoted, and yet these words be exactly rendered. However, Professor Mitchell forgets to give this liberty to Matthew which he accords to himself. In reference to Matthew's use of these words the Professor says:

> The first thing that strikes one upon reading this quotation is its variation from the original. There are at least two cases, one the use of *καλέσουσιν* (*they will call*), where the Hebrew expression is, "*She will call*," or, "*Thou wilt call.*"

He admits that this variation is of no consequence. So we think, therefore it ought not to have been mentioned; or, at least, made to be half of all the difference to be found between Isaiah's words and Matthew's quotation: for but one other variation is noticed, and that is, whether *'almah* is correctly translated by the Greek word *παρθένος*. Later we will consider this Hebrew word. Reverting to this word *καλέσουσιν*, which Matthew translates in the plural, but which the Hebrew has in the singular, it is certainly true, from Professor Mitchell's own words, that the original has ambiguity, since it may be

translated by *she* or *thou*. When by a writer's own admission there is ambiguity as respects person in a passage which may not be removed, surely the evangelist was not very far wrong when he translated the passage in the plural and third person; for this form is most general, and as indefinite as possible. Indeed, this matter of person is so inconsiderable that we would not have noticed it, unless it furnished half the evidence for the conclusion of Professor Mitchell, that "we must own that Matthew does not reproduce the words of Isaiah." We assert, if he does not, in the item of the person of the verb, it is because to do so would be impossible, the Professor himself being the judge. While on this subject of discrepancy, we may refer to another statement in the article we are considering. It is this, that Matthew "did not hesitate to say that the name Jesus was given to the son of Mary in fulfillment of this passage." We simply claim that Matthew made no such statement. The name Jesus was given by command of "the angel of the Lord," and Joseph, in obedience to this command, called the child of wonderful birth Jesus. All Matthew affirms is that the whole affair, as respects the birth of Christ under miraculous conception, was in fulfillment of prophecy, and of a particular prophecy.

Before proceeding further I must show a common faith between Professor Mitchell and myself. Both of us, students of the Old Testament Scriptures, believe in Messianic prophecy. His enthusiastic words concerning the Child, whose name shall be called Wonderful, find welcome with me. They are:

> This Child has miraculous, if not divine, attributes, as denoted by the names given to him. He has a career to fulfill, that of a restorer of the kingdom of his father David to more than its ancient glory and prosperity, for this Root of Jesse, as he is called in the eleventh chapter—unto him will the nations seek, and his resting-place will be glory. He is, in short, the ideal King, the manifestation of the power, wisdom, and goodness of Jehovah to and for Israel—the Messiah.

Such words are the ardent, loving utterances of Professor Mitchell concerning the Messiah, in prophecy. Secondly, we both believe that the theory of a double sense in Scripture is "a pure invention." We radically differ when he affirms that this prophecy concerning Immanuel can be Messianic only when we accept this theory of the double sense of Scripture.

We both accept, thirdly, that these words of Isaiah are prophecy. Matthew claims them to be prophecy. Our faith involves the acceptance of this claim. The passage of Isaiah, then, in question, is as distinct a kind of writing as the miracle is a distinct kind of deed, or the physical origin of Christ a distinct kind of birth. Matthew says that these words of Isaiah were fulfilled when Christ was "conceived of the Holy Ghost." Professor Mitchell says:

> If Matthew, like his contemporaries, made no distinction between fulfillment and coincidence, the use he made of Isa. vii, 14, was perfectly legitimate.

We believe Matthew did make a difference between coincidence and fulfillment. What then? Did Matthew use these words illegitimately? We believe not.

To establish our faith we will consider the three Immanuel prophecies. The following translation of the passage in Isa. vii, 14, 15, is the first Immanuel prophecy:

> Behold, my young woman;
> She shall conceive and bring forth a son,
> And call his name Immanuel;
> He shall eat butter and honey;
> He shall know to refuse evil and to choose good.

The word *'almah* * (*young woman*) can furnish no conclusive proof that his passage refers to the Christ. Had the word *b'thulah* † (*virgin*) been employed, we would probably have suspected the genuineness of the passage. The mystery of the birth of Christ had earliest meaning to Mary; then grave significance to Joseph; and later the disciples, facing the miracle of his life and death, rejoiced in the miracle of his conception. It would have been an incredulous fact to all others, except those of like faith and love with these. The article with this word should be rendered by "why," pointing to a fact well known, some fact which was prominent in all minds, therefore in the mind of the king. The times of Isaiah were full of expectation for the wonderful Child. Other contemporary prophets allude to this Child of prophetic announcement.

The infinitive expression, *l'da'ato*,‡ is peculiar and strange. Bishop Lowth speaks of the obscurity and inconsequence which attends it "in the general run of all interpretations given to

* עלמה † בתולה ‡ לדעתו

it by the most learned." He finds, however, that Harmer, in his *Observations*, suggests that the preposition l' (לְ) be translated "when." Such a rendering, he thinks, floods with light its obscurity. Professor Mitchell also translates the preposition by "when." But our rendering makes the infinitive expression a possessive expression, not a temporal one. Literally, it would be translated, "Belonging to his knowledge shall be to refuse evil," etc. A parallel expression is found in Isa. ix. 6, "The increase of his government is without end."

Professor Mitchell says: "The passage has been grossly misinterpreted, mainly because it has not been studied as a whole." This gross misinterpretation is to make it refer to Christ. I need not, therefore, discuss more minutely the import of the corrections which I suggest. The passage, in its connection and when brought under comparative view with the other two Immanuel passages, alone can furnish the solution of the difficulties. The historical situation is clear. Isaiah meets, by command of Jehovah, Ahaz. The time was critical. The king and the people were alarmed. "The heart of the king was swayed, and also the heart of the people, just as the trees of the forest are swayed by the wind." Jehovah sent, in this emergency, even to the wicked Ahaz, his prophet. We understand this sending of the prophet to have as its aim the re-assurance of the king. It is Jehovah's act of mercy to the king of Judah, the king of his chosen people. These are the comforting words of the prophet to the king: "Take heed, and be quiet, and fear not." Rezin and Pekah may plot, they cannot achieve. The situation presents a king trembling from fear of two powerful kings that have leagued against him in order to destroy his kingdom, and a prophet of Jehovah, who says to this trembling king, "Fear not." The king is wicked, the most wicked of Judah's kings. As yet there is no "indignation," as suggested by Professor Mitchell, on the part of the prophet, but simply promise. A wicked man cannot believe the words of a prophet; no more can a man believe who is a wicked king. Jehovah, ever merciful, promises to indorse to Ahaz his word and his prophet by a sign. Yes, any sign Ahaz the king may ask. But the king will not ask, nor prove Jehovah. The wicked king will not have any thing to do with Jehovah. He has turned away from Jehovah, wishes not even a sign in this

critical time. Ahaz, therefore, had no faith in Jehovah as deliverer. This complete rejection of Jehovah by Ahaz is the reason for the sign contained in this first IMMANUEL prophecy. Ahaz would not believe Jehovah; hence no words of Jehovah nor of his prophet could bring "terror" to him.

This sign is to the house of David. But the "house of David," as used in verse thirteen, is not synonymous with the expression "house of David" in verse second of this chapter. In this second verse the phrase refers to Ahaz, while in the thirteenth verse it is plural, and refers to the kings of the Davidic line. Among these, of course, Ahaz is included. This plural, then, takes the passage out of immediate relation to Ahaz. It brings into view the conduct of the royal line of Davidic kings. It reviews the weariness of men because of their ungodliness. It even charges them with wearying the God of the prophet. Under this survey of the conduct of the David line, or of the house of David, the prophet introduces the thirteenth verse. This verse should be translated, not as an interrogative, but as an emphatic assertion. It should be translated thus:

> Hear, O house of David:
> The little thing among you, is the wearying of men,
> Because also ye do weary my God.

If we give attention to what the prophet says, he is not ambiguous. Our theories may blind us, but surely our theories, unless true, will have "their day and cease to be." The history of the kings of the Davidic line tells too plainly how unfaithful they were to Jehovah. These kings according to the flesh, who sprung from the loins of the mighty David, failed in their mission. Man became weary of this Davidic line as the distributors of the knowledge of Jehovah. This line became unfaithful to their calling. They wearied men. Jehovah, also, was wearied of them. New promise must be given or man must be left to wander farther and farther from Jehovah. God must have another line, from which his King shall come. Here is the necessity for a Messianic prophecy. The sign given to mankind is such a Messianic utterance. The words are:

> Therefore even Adonai shall give to you a sign:
> Behold, the young woman of my choice

Shall conceive and bring forth a son,
And call his name Immanuel;
He shall eat butter and honey,
He shall know to refuse evil and choose the good.

If our development be truthful, the conclusion is that this prophecy is Messianic, refers to Christ, and cannot refer to any one else; that, therefore, Matthew, not in "the Jewish sense," but in the only sense possible, makes this prophecy refer to the Messiah. The historical statements of the wicked conduct of this house of David amply give just ground for their rejection as the anointed royal line of Jehovah. The Immanuel is the eternal King which is to be. The interpretation of this prophecy which I suggest gives also meaning to the last two lines of the prophecy, that

He shall eat butter and honey,
He shall know to refuse good and evil.

Exegetes have regarded the words as referring to either a peasant's food or a prince's food, which this Immanuel should eat; also, that the reference to knowledge was simply to the time when the child should come to the age of understanding. These lines have been the bugbear of those who wish to accept Matthew's view, that the prophecy refers to Christ; and have been also the supposed irrefutable arguments of all who would make the prophecy in no ways Messianic, except "in some Jewish sense." On the contrary, if the position we take be correct —if Matthew be correct—they are the necessary elements of the passage in order to prove the unique nature of this Immanuel. For it is conceded that the mysterious conception of this child cannot be based on the Hebrew word *'almah*, although this word does not debar such interpretation. But these words respecting food and knowledge point to a strange new nature when the connection is regarded. The house of David is to be rejected. Such is the statement of Adonai. The young woman of this Adonai, one of his own choosing, shall have the child, Immanuel. This new departure from the Davidic line is to be by a child who is "very God with us"—is Immanuel. Such a child, by his nature, knows to choose good and refuse evil. The divine nature requires this choice to be a postulate. But that "God with us" should eat butter and honey, *this* is the astonishment. This, too, is the mystery of the Messiah's

nature. Such is our understanding of the import and significance of these words.

This Immanuel prophecy was not a sign to Ahaz. A prophecy might be a sign to a believer, but not to one who rejected Jehovah. The sign to Ahaz is contained in verses 16, 17 of this same chapter. Men were wearied with the Davidic house; prophecy says, "Behold, Immanuel." This prophecy, therefore, which foretells a new line through which Jehovah will manifest himself cannot be a sign to wicked Ahaz; he could not believe it. This prophecy must be to Ahaz like the prophecy that Rezin and Pekah could not carry out their designs. Either prophecy, because it was from Jehovah, would have no meaning, much less the character of a sign, to a king who had rejected Jehovah. A sign for such a king must have been visible. Such a sign is depicted in verses 16, 17. The words are:

> But when my child shall know
> To reject evil and choose good,
> This land which thou fearest shall be forsaken
> Of her two kings.
> Also, Jehovah shall bring upon thee,
> And upon thy people, and upon thy father's house,
> Days such as have not come since the day Ephraim departed
> from Judah—
> Even the king of Assyria.

The sign is the child of Isaiah, Shear-jashub, whom Isaiah took with him as he went forth under the command of Jehovah to meet Ahaz, king of Judah. The article with *na'ar* is in force like the article with *'almah*. Both are rendered by a possessive pronoun. This reference to the child of Isaiah is reason adequate for the bringing of the child along with the prophet. Shear-jashub was the sign for Ahaz of two facts: first, that Rezin and Pekah could not carry out their purposes; and, secondly, that awful days were also coming to Ahaz and to his house, and that the king of Assyria was to be author of these perilous times. These events, also, were in the near future, since this child would need only to reach the age of understanding, when the king would be in the midst of these events. Such is our understanding of the sign to Ahaz. The sign to him was not the Immanuel-Child, but the child of Isaiah.

The second Immanuel prophecy is in Isa. viii, 5–8, inclusive. This passage may be translated as follows:

Since this people reject the waters of Shiloah,
Going secretly and gladly to Rezin and Remaliah's son,
Now, therefore, behold, Adonai shall bring up upon them
The waters of the river, those strong and great:
The king of Assyria and all his glory.
And he shall come up over all its channels,
And shall go over all its banks,
And he shall go through Judah, overwhelming and advancing;
He shall reach even to the neck,
And the spreading out of his wings shall fill thy land,
O Immanuel.

Adonai shall punish this people because they reject the waters of Shiloah. So much is clear in the passage translated. This punishment shall be the invasion of Judah by the Assyrian king. Such an invasion was scarcely a possible thought to a people whose history was replete with wonders and miracles wrought by Jehovah in their behalf. The land was Jehovah's land; the people was Jehovah's people. The Davidic line may have been unfaithful to Jehovah, who had anointed this house; the people may have been rejecters of this Jehovah; still this land, Judah, was Jehovah's. Therefore this wonderful Child, Immanuel, this descendant along another line of descent, this Immanuel, was the head of this land. The land was "thy land, O Immanuel." Yet this Assyrian king was but the divine instrument to root out of Immanuel's land that Davidic stock that had forsaken Jehovah. The Assyrian king was but part of the preparation of this land for the Ruler who should come, even Immanuel.

We find, therefore, but another proof in this passage, that Matthew was right in making the Immanuel prophecy refer to the Christ.

The third and last Immanuel prophecy is found in this same chapter, verses 9, 10. It is translated as follows:

Associate together, O ye people, and be broken;
Yea, give ear, all ye far countries:
Gird yourselves, and be broken;
Gird yourselves, and be broken;
Take counsel together, and it shall come to naught;
Determine a matter, and it shall not stand;
Because Immanuel.

The Immanuel of this passage can be no one in the time near to Isaiah. The terms of the prophecy prevent this inference. A look far down the centuries is taken by the prophet. Nations associate only to be broken; far-off countries make ready for war only to be broken. The repetition of this "girding" of far-off countries may well be simply to intensify the fact of multiplicity of wars. In counsel, in planning, so far as the mighty ones of earth are concerned, there is no security, since all will come to naught; none of these things shall stand. The prophet sees but one reason for all this failure of the mighty ones of earth, and that is Immanuel. Thus this third Immanuel prophecy has only its adequate explanation when we accept that it refers, as Matthew says it does, to the Christ.

One cannot help recalling the second psalm when he reads this last Immanuel prophecy, "Why do the heathen rage?" There, by common confession, the Messiah is prophesied, unless we are of the school that admits no Messianic prophecy. The assembling of the nations, the taking counsel together against the Anointed, are common at least to the psalm and the prophecy; so also the broad vision over the nations of the earth. Common also are they in that Jehovah's own chosen Immanuel shall reign.

The conclusion of the whole matter is that Christian scholars are not forced by any supposed advance of higher criticism to abandon the citadels of faith. If we are to have confidence in an evangelist's words we must not make him speak in any other sense than the Christian sense. Only the intellectual suicide of a Christian thinker should be the result before he should be willing to admit that a plain statement of an evangelist is error. Some faiths must be kept undisturbed, and one is that those evangelists who wrote about the Christ did not juggle with words. We believe the Immanuel prophecies are Messianic—that Matthew was right in saying they had their fulfillment in Christ.

W. W. Martin

ART. III.—IMMIGRATION: A SYMPOSIUM.

THE VALUE OF IMMIGRATION.

THE above topic is assigned the writer by the wise and prophetic Editor of the *Methodist Review*. The hour, however, is unsympathetic for the discussion of this phase of the question. The recent Italian *fiasco* in our most Parisian city, and the consequent outburst of popular clamor against "foreigners," is still sensitively in mind. "America for Americans" is a sentiment easily materialized into a bitter outcry against the immigrant. Such a view of the subject, however, as the Editor suggests is a healthy antidote. Some preliminary suggestions are needed:

1. *This is a land of immigrants.* All are immigrants or the children of immigrants. The principal distinction lies in the measure of time which the occupancy of this land covers. The *Mayflower* brought only immigrants to these shores. It is amusing, therefore, to see the individual upon whose naturalization papers the ink is scarcely dry shouting himself hoarse against the "incursion of foreigners." What right has the last American acquired in this land that is lost to another not a whit less worthy?

2. *Restriction is imperative.* Rigid restrictions should be placed upon immigration. This statement does not in any sense indicate that an unscrutinized and unworthy tide of immigration should be welcomed. The criminal, diseased, and pauper classes, so far as poverty has produced degeneracy, should be prohibited. If the present immigration laws are faithfully enforced the objectionable classes will be refused a landing.

3. *Race prejudice is unchristian.* Contempt of the foreigner was a birth-mark of paganism. Even the Jew ever cherished an intense hatred of all other peoples. Under a Christian economy such prejudice should be overcome. In the kingdom of our divine Lord there is neither Greek nor Jew, American nor foreigner. America is evidently chosen as the place for the last achievement of the Christian ideal—to conquer race antagonism.

4. *No ground for fear.* The writer is an optimist on the subject of immigration. He believes that the purposes of the fathers of this republic, and, far more important, the purposes

of God with this country, are being fulfilled in the continued coming of immigrants to our shores. The prophecies of alarmists have been heard since childhood. The "know-nothing" wave of excitement struck our youthful home, affrighting us with the predictions of the woe which the Irish were to bring upon this country. We have lived to see how false and wicked were the declarations then made. The civil war demonstrated the fact that the Irishman was as devoted to this land as the loyal and patriotic American. Sheridan was the most brilliant and successful example, perhaps, but he was no braver or more faithful than the average Irish soldier. Mr. Beecher said, in substance, in an address which was heard years ago: America is like the elephant. This huge animal may be seen striding through the forest, pulling up trees and breaking off limbs, which he consumes for food. But the food taken in so capaciously is transformed into *elephant.* So, said the speaker, with a look of confidence on his face which is still vividly remembered, this land takes in voraciously all the peoples of the Old World, but its assimilative and transforming power is such that it makes them into good Americans.

One would suppose, from the outcry at this hour, that the country was flooded especially with Italians and Irish. From each of these nationalities we receive less than one eighth of the immigration that annually pours in upon us. Take all the Italians in these United States, and they are less than a half million. Henry Cabot Lodge, a specialist, has just borne testimony that "the Italians in the main are thrifty, hard-working, and well-behaved." The Irish do not constitute one fifteenth of our sixty millions of people.

We are now prepared to consider the question affirmatively:

1. *Immigration very greatly increases the material wealth and productive power of the nation.* We have never seen the declaration of Andrew Carnegie, published in his volume on *Triumphant Democracy*, questioned. He says:

> The value to the country of the annual foreign influx [immigrants], however, is very great indeed. This is more apt to be under than over estimated. . . . In one year nearly seven hundred and eighty-nine thousand arrived. Sixty per cent. of this mass were adults between fifteen and forty years of age. These adults were surely worth $1,500 each—for in former days an efficient slave sold for this sum—making a money value of $710,000,000, to which

may safely be added $1,000 each, or $315,000,000 for the remaining forty per cent. of the host. Further, it is estimated that every immigrant brings in cash an average of $125. The cash value of immigrants for the year 1882 exceeded $1,125,000,000. Were the owners of every gold and silver mine in the world compelled to send to the treasury at Washington, at their own expense, every ounce of the precious metals produced, the national wealth would not be enhanced one half as much as it is from the golden stream which flows into the country every year through immigration.

Our limitless and unoccupied acreage awaits the coming of the immigrant. The deepest yearning of the poor but thrifty people of the Old World finds expression in the purpose to come to this new land and secure a home. The possession and ownership of land is an impossibility to the great majority of the laboring-people of Europe. Is any one led to imagine, because of the extravagant representations about the "influx of the foreigner," that our lands are nearly all taken? If so it is a most mistaken idea. It is impossible to apprehend the vastness of this country, and the extent to which our lands are unoccupied, until one has traveled over it. Dr. Strong, in his volume on *Our Country*, helps us to measurably apprehend the fact. He says:

> Of the twenty-two States and Territories west of the Mississippi only three are as small as all New England. Montana would stretch from Boston on the east to Cleveland on the west, and extend far enough south to include Richmond, Va. Idaho, if laid down in the east, would touch Toronto, Canada, on the north, and Raleigh, N. C., on the south, while its southern boundary-line is long enough to stretch from Washington city to Columbus, O. Place the fifty million inhabitants of the United States in 1880 all in Texas, and the population would not be as dense as that of Germany. These fifty million might all be comfortably sustained in Texas. Texas could have produced all our food crops in 1879, could have raised the world's supply of cotton, twelve million bales, at one bale to the acre, on nineteen thousand square miles, and then have had remaining, for a cattle range, a territory larger than the State of New York. The immigrant needs the opportunities afforded him for husbandry in our land, and our unoccupied soil needs his awakening and developing hand.

But there is a value which is given in the mingling of blood in producing a new race that should be mentioned, though it cannot be computed in figures. It is the opinion of those who give special study to the condition of races physically that here in our land, through this admixture of blood, the ideally robust

man is to appear. Professor Edmund J. Wolf, in a very able paper, brings out admirably this thought:

It is the fusion of diverse races and elements that has given to this country its phenomenal and splendid development, and in this transfusion of blood lies the condition and guarantee of its future. The amalgamation of Celtic, Saxon, and Norman blood created the Anglo-Saxon race. The continued fusion of the Norman and Saxon with our stock is making a nation on the like of which God's sun has never shone. Not weakness, therefore, not infection, not deterioration, can result from commingling, for in energy, in intelligence, in self-respect and love of freedom, in virtue and love of religion, these people stand in the front rank of the species. Their union with us makes America the heir of the ages, the master of the future. Quoting one of our most distinguished Americans: "When in the near future the United States shall have 100,000,000 inhabitants their national peculiarities will be German thoroughness, solidity, and fidelity; Anglo-Saxon energy and positiveness; and Celtic imagination." That the increase in material wealth and productive power which such a race will achieve must be something magnificently valuable no unprejudiced thinker can question.

2. *Immigration develops the qualities which make for a free republican government.* Mr. Carnegie says:

The emigrant is the capable, energetic, ambitious, discontented man—the sectary, the refugee, the persecuted, the exile from despotism—who, longing to breathe the air of equality, resolves to tear himself away from the old home, with its associations, to found in hospitable America a new home under equal and just laws which insure to him, and, what perhaps counts with him and his wife for more, insure also to their children, the full measure of citizenship, making them freemen in a free state, possessed of every right and privilege.

Adoption into the social and political family of this country awakens into new life every innate and noble aspiration. The vassal of the Old World here becomes the resolute, self-poised, and indomitable freeman. Who can estimate such values? Who can put a price upon the privilege to exercise the rights of freedom? By what scale shall manhood, thus made, be weighed? "What is it all worth?" Let the Pilgrims make answer. Consult Patrick Henry, Washington, and the Revolutionary sires! What is it worth? Let the reader reply. Ask the Celt, the Italian, the German, the Swede, the Russian, the Scandinavian, the Negro, in the days from 1861 to 1865. It is necessary for many to put themselves in the place of the home-

less, helpless, hopeless toiler across the seas in order to comprehend the full value of that of which we write. The writer, in a tour abroad, especially studied the condition of the toilers. In Glasgow we chatted with an intelligent man who had charge of a gang of laborers at work on the streets. His compensation was eighty cents a day, and the men under him received sixty cents. With a wife and six children that man and his family were compelled to live in one room. Forty-five thousand families lived in a similar manner in the city of Glasgow. That man's fondest aspiration was to secure money enough to take his family to the United States. Hope kindled a radiant smile on his face as we talked of the possibilities of liberty, a home, and a competence in this land. Who shall refuse to such men the privilege? At Munich women were seen cleaning the streets; in other parts of Germany they worked in the vineyards, with faces so coarse and unwomanly as to be repulsive, made so by hard and relentless toil. At Rome, just opposite our hotel, women from earliest morn until dusk carried mortar on their heads for the brick-layers in the erection of a large block. On the steamer in which we returned there were one hundred young women from Iceland, coming to this land to learn to become house-servants; they had been laboring in the fields as farm hands for fifteen dollars per year. Who shall deny to this honest, oppressed, hopeless class in their own lands the privilege of immigration to this country? What is the value of such a privilege? What was it worth to Ericsson? to Agassiz? What is it worth to Carl Schurz? to Philip Schaff? to William M. Taylor? to Andrew Carnegie? And what are such men worth to this nation? We have no measurement for such soul-values.

3. *Immigration has a marvelous value in the moral uplift and evangelization of all peoples.* This subject, like all others of state-craft, must be put upon a Christian basis. Natural inclinations and preferences must yield to the Christian ideal in meeting this issue. The American nation, like the individual Christian, must not live for itself, but for others. Is it for the best good of the immigrant that he comes to this land? Is this, for him, the best training-school in all that develops the noblest manhood? Can this nation do the most to evangelize and Christianize the immigrant? The writer believes that this

is the supreme mission of the United States. Professor Austin Phelps says:

> Five hundred years of time in the process of the world's salvation may depend on the next twenty years of United States history.

American Christianity must rise to the height of such sublime service. It should begin with the extinction of this miserable pagan and wicked prejudice against foreigners simply as foreigners. Not Jews, but Christians; "not to be ministered unto, but to minister"—these are the standards.

Grand work is being done, and in the right spirit; but it should be augmented a hundred-fold. Think gratefully, and as an example, of our own Dr. William Nast and the result of his work among the Germans in America and also in the Fatherland. Professor Wolf says:

> Fifty years ago Christ Episcopal Church, St. Louis, took compassion on a colony of pious Saxons, and for three years allowed them at a nominal rent the use of the basement. From that little Saxon congregation, where life was conditioned by this friendly consideration of a sister-church, there has developed in a half century a body of Christians now aggregating over one thousand ministers, fifteen hundred churches, and three hundred thousand communicants, and their influence in saving our German population cannot be overestimated. . . . A few years ago the Hon. R. S. Cable donated $25,000 to a Swedish college at Rock Island, an institution that now maintains fifteen professors, enrolls two hundred and fifty students, and sends forth annually waves of influence that must have most salutary effect on our Swedish fellow-citizens.

God is sending these peoples to us that we may welcome them with the Gospel of Christ. Thus from this center the world is to be evangelized. Here the work can be done with the greatest facility and economy. But who can compute such spiritual values? To do the work is our part; the computation is for the Master.

Charles Parkhurst.

THE EVIL OF IMMIGRATION.

FROM the time the American colonies formed a union, and assumed the duties and obligations of a sovereign State, America has been regarded as an asylum for earth's oppressed. To extend a uniform and hearty invitation to all nationalities and classes has become a matter of pride and boasting. Our fathers' experience in the fires of oppression and persecution, their high sense of justice, keen perception of the Mars' Hill doctrine of the brotherhood of man, and exhilarating draughts of freedom's air, furnish the explanation.

An unparalleled public domain, an invitation to its inexhaustible resources, and the extraordinary and varied expulsive forces of the old civilization, could not fail to draw a flood of life toward our shores. In the last decade 5,250,000 foreign residents, exclusive of immigrants from British North America and Mexico, have been added to our population; since 1886, 1,936,747; since 1850, 16,032,865. In 1882 alone the number of immigrants was equal to that of our entire history up to 1840. The foreign population has about doubled itself in the last ten years. The foreign-born and those of foreign parentage constitute fully one third of the entire population of the country.

Though Sabbath desecration, social discontent, nihilistic tendencies in the home, the school, the Church, and the State, municipal misrule, the poverty of the poor, illiteracy, pauperism, insanity, and crime are on the increase, a suggestion that the policy of the government should be more rigid and sifting, if not restrictive, is looked upon as an attack upon a sacred and inviolable right guaranteed to all men by the fundamental principles and spirit of our free institutions. That these portentous facts sustain an intimate if not direct relation to immigration will not admit of doubt, and that the increase is due in all cases in part, and in some cases wholly, to the character of the immigrant cannot be successfully denied.

The introduction of this vast number of people into our political organization, most of whom are entirely ignorant of our traditions, customs, and laws, cannot be viewed without concern and apprehension.*

* Surgeon-General Hamilton's report.

The peril to our institutions lies not, however, in the extent of this influx, but in its character—not in the quantity, but in the quality, of immigration. The character of the immigrant has radically changed and deteriorated. Formerly, immigration was voluntary and unassisted, and from an ethical motive. Now it is too largely assisted, involuntary, and mercenary. Then expatriation was the rule and was real, resulting in a high type of citizenship. Now, with fifty per cent. of these, previous environments have incapacitated for true citizenship, and American institutions are to them incomprehensible. Then England, Ireland, and the north of Europe furnished us skilled workmen and honest agriculturists, and the miscellaneous class became quickly and permanently assimilated to the American body politic. Now eighty-nine per cent. of labor-immigration is unskilled, and herds in the cities. Much of it is composed of the most undesirable material—Italians, Huns, and Poles. It costs $50,000,000 annually to arrest, prosecute, and maintain alien criminals, insane, and paupers. In the rum-holes and slums of vice, brawls, riots, strikes, boycotts, and disturbances, note the names of the leaders, and you will find they are nearly always foreigners." *

In 1850, when the population was 23,000,000, 6,737 were convicts, or one to every 3,442 inhabitants. In 1860 the population was, in round numbers, 31,000,000, and the convicts were 19,087, or one to every 1,647. In 1870 the population was about 38,000,000, and the convicts numbered 32,901, or one to every 1,172. In 1880 the population was only a little over 50,000,000, and the convicts were about 58,000, or one to every 800. There is every evidence that the census of 1890 will reveal a corresponding increase of crime. In 1870 85.5 of the population was native-born and 14.5 foreign-born. The foreign-born blind was 16.1, the foreign-born insane, 29.9, the foreign pauper, 29.7, and the foreign criminal 24.3 per cent. of the whole population. In 1880 the native population was 86.68 per cent. and the foreign 13.32. The foreign-born blind was 17, the insane, 28.6, criminal, 21.8, and the pauper 34.2 per cent. of the entire population.

The change in the quality of immigration is due mainly to cheap transportation, eight dollars per capita, often free to the

* *Im. Inves.*, p. 950.

immigrant, being paid by the government exporting, or by importing corporations; and to the development of an immigrant traffic by steamship and railroad companies, whose agents "drum up" trade from the susceptible classes by methods unblushing, false, and cruel. The greed of the companies; the social, labor, and political unrest in Europe; the willingness of most of the powers to expatriate their turbulent and dependent classes; and the readiness of American corporations to cheapen labor, render this traffic a most potent source of mischief. Any one in Europe can now get to America. If unable to raise the eight dollars necessary for steerage passage prompt assistance can be had. In fact, the government plan of England to reform Ireland is to assist the Irish to America.

The new immigration is impressing itself upon the cities. "What a fermenting vat lies simmering and hidden in the city!" was never more true than of the American city. The city is the center of life and power. London, Paris, Berlin, Athens, Rome, Carthage, and Babylon stand for the mightiest States of the world. The cities are to cast the die of citizenship and civilization. The urban population is to determine the fate of our republican institutions. How significant, then, the character of the city! In 1820 less than five per cent. of our population was in cities; in 1840, less than nine per cent.; in 1860, more than sixteen per cent.; in 1880, nearly twenty-three per cent.; and in 1890 about thirty per cent. When we remember that nearly all the objectionable immigration is massed in the cities, this disproportionate increase of the urban population is ominous and deepens our interest. It cannot be without deepening significance that Puritan New England is fast becoming foreign, with strong alien tendencies; that sixty per cent. of the population of sixty-five cities and towns in the old Bay State are of foreign birth or parentage, and that the same is true of sixty-seven per cent. of Boston, sixty-two per cent. of Cincinnati, and at least eighty per cent. of Milwaukee, Cleveland, Detroit, Chicago, and New York. But few of these cities have the moral, social, and political stamp of our fathers upon them. Dr. Dorchester says:

> The communistic, anarchistic, and other radical revolutionary theories assailing government, social order, and religion have been promulgated in the largest centers of our population. The

spirit of atheism is in the air. It comes largely from the Old World. It streams up from the slums. It organizes in leagues. It has its presses. Large batches of organs of atheism and socialism are published in New York and Chicago. They proclaim anarchy as a scheme of freedom, and freedom is a popular word.

In the city are focalized all the inimical and dangerous influences. Here only many of them find the conditions of their existence and growth, and that almost wholly in the new immigration. This element feeds the fires of revolution and of socialism. It imparts to infidelity, Romanism, and the rum traffic their strength and chief instruments of injury. The city also furnishes the richest field for the political demagogue, and the most prolific source of political corruption and misrule for which the American city is noted. The "boss" and the "gang" are indigenous to the soil. The carrying of a city or a State in the vest-pocket is an easy and natural thing. Our distinguished guest, Herbert Spencer, did not scandalize us when he said:

You retain the forms of freedom, but, so far as I can gather, there has been considerable loss of the substance. It is true that those who rule you do not do it by means of retainers armed with swords; but they do it through regiments of men armed with voting papers, who obey the word of command as loyally as did the dependents of the old feudal nobles, and who thus enable their leaders to override the general will and make the community submit to their exactions as effectually as their prototypes of old. Manifestly those who framed your Constitution never dreamed that twenty thousand citizens would go to the polls led by a "boss."

Administrators and makers of laws become likewise subject to the trade of the ward politician. Dr. Dorchester quotes Theodore Roosevelt as saying:

In any attempt to reform them by law, would we not find nine tenths of the city members in the legislature hostile? The only hope of reform lies in the action of the country members. The average grade of our city politicians is a serious menace to good government. Four fifths of the representatives at Albany of New York and Brooklyn can be depended upon to vote on the wrong side of every question.

Fraudulent naturalization and registration, repeating at the polls, and impersonation of the dead or fictitious, become a part of the trade. This scandalous prostitution of the high

and sacred prerogative of citizenship lies, in no small degree, at the door of the new immigration. The end is not yet.

Not least among the evils of immigration in its far-reaching effects is its colonizing and clannish tendencies. Vast districts, in country and city, are essentially foreign in manners and habits, in spirit, in religion, and in language.

> It is no unusual spectacle in many sections of the country today to see whole colonies of Huns, Poles, Italians, or other servile foreigners, housed like cattle, speaking their native tongue, and perpetuating the customs of the country from which they came.*

These classes displace the American and more respectable foreign laborers in mines and factories, the latter being found only as foremen. Rural districts are colonized by a better class, who manifest the same European tendencies. In some instances, after twoscore of years they are as truly foreign as at first, children and parents alike unaffected by American ideas. The foreign habit is cultivated, the foreign language is sacredly perpetuated, with no approach toward the English tongue. I am persuaded that this isolation from American or naturalizing influences is voluntary, studied, and persistent. I am informed by a careful and prominent jurist of long experience that in some places even the court records have been made in a foreign tongue. This element we know has joined hands with, or has allowed itself to be used by, the archenemy of the public school, Romanism, in its insidious attacks upon this "sheet-anchor of our liberties."

The greatest danger lurks in this polyglot tendency. The democratic government, above every other, must guard the rights and character of its citizens. Spartans long reflected Lycurgus in custom, manner, and law, because Sparta placed upon the foreigner severest restrictions. Republican Rome was equally jealous of its citizenship.

The stable and progressive modern State has for its basis a community of tongue. If unity of language is essential to any form of government it must be to the republican. A polyglot republic must be short-lived. This question of language is vital. Language is the greatest cohesive force. The life of any republic demands patriotism, intelligence, morality. These

* A. M. Dewey, before Gen. Ques. Com.

are the life of this government. The new immigration must be put into the American hopper and be ground out with the distinctively American brand. This brand cannot be put on but by the English tongue. So long as the immigrant is ignorant of the English he is out of touch with the American idea and spirit; if uneducated in this tongue he must remain foreign and herd with his own kind. Intoxicated with the notion that liberty is license to do as he pleases, and imbittered by disappointment caused by basely false representations of the innumerable agents of the migration traffic, he is a fit subject for the gospel of socialism and revolution.

The last but not least peril of immigration is a blind, if not fatal, optimism so characteristic of the American people. The South would never secede! but secession took place. Anarchy would spend itself in bluster! but the Haymarket riot was a bloody fact. Let the spirit and purpose of Romanism be what they may, Romanism can never be a serious menace! but to-day it rules the great cities, controls legislatures, and besieges the public school.

I seriously apprehend that you will, in some such a season of adversity as I have described, do things which will prevent prosperity from ever returning. Either some Cæsar or Napoleon will seize the reins of government with a strong hand, or your Republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth, with this difference—that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country and by your own institutions.

Thus wrote Macaulay thirty-four years ago. We have to admit that the signs foretold are strikingly like passing events. If this prophecy is ever fulfilled, however, it will be because of this blind optimism.

W. H. Wilder

DUTY OF THIS NATION AND THE CHURCH TOWARD IMMIGRATION.

In no sense is it a problem as to whether foreigners will come to our shores, for they have been coming and are still coming in a steady, restless stream by thousands, old and young, poor and ignorant, good and bad; and will continue to come until our country is so populated as to offer no inducements to immigration. When our plains and hills and mountain-sides are as well stocked with human beings as Europe is at present, then immigration will cease. But it is now a problem of more than passing interest as to what shall be done with the foreigners who land on our shores. Shall they be permitted to bring their Old-World sins and customs, their political prejudices and wicked schemings, their disregard of human rights and divine commands, and set these up in a Christian country to riot and ruin? Four things engage attention:

1. What is the character of the immigration as compared with thirty to forty years ago?

2. What are the rights of nations regarding the exclusion of foreigners?

3. What is the right of a nation with respect to the regulation of foreigners who are permitted to land in this country as to (1) Entrance? (2) Sending back to native country? (3) Aliens holding property? (4) Syndicates composed of foreign capitalists? (5) Confiscation of property already obtained by aliens? (6) Naturalization?

4. What is the duty of the Church regarding foreigners?

1. The facts indicate that the character of the immigrants that have entered the United States from European countries since 1880 has been greatly inferior to that of from thirty to forty years ago. In money value the early immigrants were more than double what they are now. In sobriety the present class is far below the former. In morals and in virtue there is a marked decrease. In love of country there is no comparison. Now multitudes are sent away from European countries as paupers of the lowest class, or come away because they are criminals and are not permitted to stay. Some of the facts regarding the amount of criminal life of the foreign population, and

of children born of this population, are appalling. Seventy-four per cent. of the Irish discharged convicts have come in the great human stream to the United States. In New England, in 1870, seventy-five per cent. of the criminals were of foreign birth, while the foreign population was only twenty-five per cent. of the entire population. The Prison Association of New York in one year found 680 discharged convicts, of whom 144 were of native American parentage and 536 were of foreign parentage. In the Rhode Island Work-house and House of Correction up to December 31, 1882, had been 6,202 commitments; of these seventy-six per cent. were of foreign parentage. In the Reform School, of 3,831 children 2,551 were of foreign parentage. In the Massachusetts Reformatory Prison for Women, of 182 convicts 149 were of foreign parentage.* The foreign population furnishes sixty-three per cent. of "traders and dealers in liquors and wines," seventy-five per cent. of the "brewers and maltsters," and sixty per cent. of the saloon-keepers. Make the foreign population equal to the native-born, and the foreign population would furnish ninety-five per cent. of these businesses.

2. The nation has an undoubted right to exclude from her shores any class of foreigners she may consider undesirable. In the Massachusetts Colony the Browns, who came from England, would not obey the orders of the colonial government, and were shipped back to England. The act was then declared to be good, for when a State was in its infancy it could not stand the evil of contentious people. Hence she had a right to send those and others back to Europe. While the principle has been somewhat questioned it still stands as sound. In what condition is our nation but in a sort of infancy? She cannot stand the assaults repeatedly made upon her by the socialists, nihilists, anarchists, criminals, and paupers of Europe. She has the undoubted right to exclude foreigners as a whole or by classes. Has the United States no right to exclude a class who are like Guissippi Leperic, and the two Barchielore and their forty or fifty associates, Italians, Mafia, or associated with them in closest intimacy, who, at the head of Ursuline Street, New Orleans, March 13, 1891, hoisted the Italian flag, with the United States flag beneath, turned upside-down, while the crowd of Sicilians and Italians cheered the act? Has the United

* *North American Review*, January, 1884.

States no duty to perform, when at Lefevre Falls, New York, about April 2, 1891, the Italians held a meeting and adopted resolutions roundly denouncing the conduct of the citizens of New Orleans and American institutions in general, and, to emphasize their displeasure with the government of the United States, hoisted an American flag and proceeded to riddle it with bullets? How long would other governments tolerate such actions from Americans? How long can our government endure such a strain?

3. When our nation permits immigrants to land upon our shores she has an undoubted right to regulate the manner of their entrance, the pledges of good behavior required, and to limit their freedom in certain respects. It is undoubtedly the duty of the government to require ship-masters to return paupers and criminals to the shores from which they emigrated. The law of self-preservation justifies this. The countries that have pauperized their people should take care of their paupers, and not thrust them on other nations. It is an injustice to sober and industrious Americans that the pauper and criminal class of Italy should be cast on our shores. Let Italy, who has increased her exactions to thirty-four per cent. of the people's earnings, and has become $200,000,000 poorer in ten years, cease her extravagance and care for her poor. Against such it is the duty of the United States government to legislate and then enforce her acts. Aliens are strangely permitted to enter the United States and purchase real estate while holding and owing allegiance to a foreign and perhaps inimical country. What foreign country will permit an American alien to purchase and hold property within her territory? Millions of acres of land are purchased by foreigners who never intend to become American citizens, and who at the time of our peril would rise in arms against us. In some cases one hundred thousand or two hundred thousand acres in one block have been purchased by foreigners of one nationality and religion. Here has been built up a State within a State, but hardly of the State, as much Germany, or Switzerland, or Russia as the country they came from. They have not sought to become Americanized, but have remained foreign in a new land. Such a heterogeneous population cannot by that means become homogeneous. The government has the right, for her own protection

and life, to prevent such settlements and allegiance to foreign powers.

As to the great syndicates of foreign capital purchasing American industries, no matter of what kind, too severe language cannot be used. While at first the capital may be useful to the development of home industries, after a little time these industries become great engines to influence and manipulate municipal government and State legislation, and will erelong—if it has not already done so—seek to control and direct national legislation. It is the duty of the nation to require sale of this foreign-held property within a given time, and, if not sold then, to confiscate? So Kansas thinks. That State has seen the bad effects of foreign intermeddling in her State life, and would checkmate it.

The nation owes a duty to the citizens in general, that after a proper time foreigners residing within the nation and doing business, with rare and permitted exceptions, shall become naturalized without the right of elective franchise or retire from the country. The Indianapolis *Journal* has an editorial of the right ring on this subject:

> The point of foreign citizenship within the United States calls for investigation and settlement on a different basis from that which now prevails. The government ought to discourage, and as far as possible prevent, persons of foreign birth engaging in business in this country without becoming citizens, or at least renouncing their allegiance to any foreign government. There may be exceptional cases where a different course is permissible, but the general and almost universal rule should be to require foreigners settling and doing business in the country to become citizens. It might even be made a prerequisite to permitting any foreigner to land upon our shores; or, if that is not done, such disabilities should be placed by law upon aliens as would almost compel them to become naturalized.

The New Orleans Mafia assassinations have demonstrated the great danger our country is in from international complications. There have existed two threatening complications—the Austro-Hungarian and Italian—on account of this exceedingly undesirable element of foreign immigration.

It is the duty of the general government to look to her legislation regarding the jurisdiction of federal courts.

> It is a singular fact that Congress has never enacted any law giving the federal courts jurisdiction of violations of foreign treaties.

Yet, as matters now stand, the government has no jurisdiction of the most flagrant violations of a foreign treaty if the same fall in the category of crimes against State laws. In other words, the national government is powerless to enforce a foreign treaty against violations within a State by individuals within a State. If such violations are committed within a Territory or the District of Columbia, or on the high seas, it could take cognizance of the crime and punish the offenders; but it has no power to cross State lines for this purpose. Surely this ought not to be so. It is absurd to say that the national government may enter into treaties with foreign powers, and incur solemn obligations and responsibilities, and yet be powerless to discharge them in any and every State of the Union. That is playing at government, and trifling with the most important affairs of state.

4. Having seen the duty of the nation toward the foreign people flocking to our shores, it remains to consider the duty of the Church regarding the question, and to the foreigners themselves.

Four classes of immigrants confront us:

1. The infidel, skeptic, and rationalist.

2. The careless, indifferent, drinking, gambling, and debauched classes.

3. The dupes of Romanism, who hold allegiance to a foreign religious-politico power on the banks of the Tiber.

4. A few good, sober, industrious, intelligent foreigners, who conscientiously seek in the United States a home where they may better their condition. These are to be received with open arms and welcomed to our shores, whether from England, Ireland, France, Germany, Austro-Hungary, or Italy; but the vicious, depraved, and criminal classes of any country must not be received.

The duty of the Church toward the immigrants is clear:

1. There must be a united effort of the Protestant Churches to break the power of Romanism over these immigrants, so that they will not be moved as by machinery to interfere in the public schools, in ward, municipal, State, and national politics and government.

2. There must be a united effort to compel, through every State, the children of immigrants to an attendance upon American schools and be educated as Americans.

3. The Churches must unite in some system of missionary work to foreign populations in America that will reach and

touch all of them with the Spirit of Christ, and hold a pure Gospel before them until they fall in love with it, and not leave them until they are truly Christian. The Sunday-school is one of the most useful agencies for this work among the young. "From house to house visitation" is the means for reaching the adults.

4. The Churches must unite in some way to furnish church accommodations for the foreigners, so that they may have suitable places for attending divine worship. Non-attendance upon church and non-attention to religious duties by the immigrants are fruitful causes of dissatisfaction and crime. In the Michigan State prison, out of 903 prisoners only 34 had attended church regularly, 174 irregularly, and 695 never. From the facts above shown, of the 903 convicts 750 were of foreign parentage, and formed the great mass of non-attendants upon church service. How to secure the sufficient church sittings, and then how to get these people to attend, are problems of almost immeasurable difficulty, but not beyond the power of a Christian American people to accomplish.

Two good results are to follow the thorough discussion of the immigration question:

1. It will lead to more stringent laws regarding immigration, alienage, and naturalization. It will make the fact of naturalization mean so much that editors of papers in the United States and others who are naturalized shall not at once side with the foreign governments when any trouble arises, as did the American-Italian papers in the New Orleans troubles.

2. It will lead the Churches to careful and prayerful consideration of their duty toward the immigrants. It will stimulate to greater home missionary work. It will open the hearts of the benevolent to contrive for works now supposed to be beyond the reach of the Church. May God move upon the Christian American heart and open the way to solve the problem of immigration and its dangers!

Geo. L. Curtis.

ART. IV.—A PSYCHOLOGICAL PRINCIPLE IN REVELATION.

IN order that our thesis may be free from liability to misconstruction, and that we ourselves may be able to follow strictly our line of thought, it is necessary that we adopt a definition of terms.

An evolutionary process is a growing process, in which that which is evolved is characterized by unity of type and variation; a psychological process is one based upon the laws of the growth of the human mind, enlarged to the laws of the growth of humanity. It may be somewhat a puerile treatment to consider, with Bishop Temple, humanity or the nation as a colossal man; nevertheless, the fundamental idea here is that the historical analysis of a nation is essentially the psychological analysis of that nation; it is the investigation of the rise and growth of the idea of the nation: therefore history cannot be separated from psychology and remain history, for it is this idea that has crystallized into and become basal and causal in civilization. Professor Lazarus says:

> Comparative psychology is the true science of history. Its conclusions are the ultimate and universal principles of historical explanations. The theory of social evolution is but the special application of the theory of the formation and operation of national characteristics, which can only be reached by psychological analysis and generalization.

From so high an authority as Professor Flint, who disagrees in minor details, we have the admission that history is essentially a psychological science.

The study, then, of the historic manifestation and apprehension of religion is essentially a psychological study of the race. The justly distinguished Frenchman, M. Cousin, would hold that there is in the race all the elements which are in the individual. The unity of civilization is the unity of human nature; its varieties, the varieties of the elements of that nature; and all that is in human nature passes into the movement of civilization, to subsist, organize itself, and prosper if essential and necessary, but soon to be extinguished if accidental and individual. Therefore, as human nature is the matter and base of

history, history is, so to speak, the judge of human nature, and historical analysis is the counter-proof of psychological analysis.

Religion comes within the pale of history, for it is the universal phenomenon of mankind, and it is, therefore, subject to growth. Dr. Warren defines religion in general thus:

> The idea of a personality, or more than one, of divine nature with whom we sustain relations, and a belief in his or their existence, is the first necessary antecedent condition or presupposition of religion. It has, further, an ethical character, and may be called the ethical condition or presupposition of religion. Summing up, then, we may define religion as man's personal bearing over against his god or gods, and a belief in his or their existence.

But religion comes into the world as an idea, and it is formulated into DOCTRINES, and is only known as these doctrines are known. A doctrine is the systematic and philosophic conception of religion ratified in the consensus of Christians. A conception is necessarily, at first, imperfect; its birth or inception is a stage in its history. It begins as a simple idea, and grows with the growth of man, rising up into institutions and settling into principles. Every branch of Christendom has a conception of the Christian religion, whether it is piled up in mediæval scholasticism and traditions, or fossilized into dogmatic formulas and creeds, or breathing in biblical theology and practical pietism and free interpretations. Every Church has an idea of what religion is; and this idea or conception is essentially its doctrine. Around these doctrines the great polemics have waged their wordy war.

Rainy, in his Cunningham Lectures, writes plainly thus:

> Articles claiming to be articles of belief or knowledge drawn from the Christian revelation are entertained, advocated, and applied over the whole field of Christian profession. They refer to what God is, and has done, and is doing, and is yet to do; they refer to the relations in which man was originally placed to God, in which he now stands, which he may attain or realize, and the ultimate issues in either case. About doctrines, then, there has notoriously been much disagreement among Christians. Most of them have been vigorously debated; rival statements contest with one another the palm of legitimately expressing what God would teach; also, where one party asserts that solid footing can be found another maintains that nothing can be said except by trespassing wildly beyond the limits of the revealed.

Polemics have been in no ordinary sense a logomachy.

The history of an idea or conception may be that of a nation or race. Nations have their periods of existence as men have, and likewise ideas or conceptions. There are the periods of childhood, youth, and manhood, and the historian of Church doctrine, as that of the State, can note the inception and growth of these several stages. Religion, then, is no monstrosity leaping into the world full-fledged and born like Minerva, but it has a history which has a beginning and a growth, and its history is that of the world. Not only has religion these several stages, but our conception of it also, so that the historic manifestation and apprehension of it is a psychologic process. That it should be otherwise—either that revelation of religion was perfect at the beginning or that our conceptions of it were perfect—flies in the face of plain Scripture language and of history, and reduces the history of doctrines to a mere recapitulation, and holds for religion a violation of the fundamental law of growth in man, in nature and knowledge.

The ethical principles of the Old Testament, as a rule, are good and eternal, but they were suited only to the youth of the race, appealing for their observance to what might be called the lower motives. So far as the principles themselves are concerned, none will refuse to grant that they were lofty in their tendency; but the age was crude, and appeals to the performance of duty were low in their motives compared with the inducements presented later. It is a characteristic of youth that it is untaught and formative; philosophic interpretations are never entered into during this period. *Perception* rather than *conception*, and an acceptance of the symbolic teaching of nature, rather than an actual reading of its meaning, characterize the thought of incipient investigation. Hence the revelations of God were expressed to this peculiar age by signs and symbols, but "when the fullness of time had come" a new series had to be instituted, for man's mind had become philosophic and critical. He had outgrown the shadows and types of things to come; he must now investigate *noumena* as well as receive *phenomena*.

A writer in the *Sunday-School Times* for January, 1887, thus expresses himself upon the relative importance, validity, and manner of Old Testament revelation:

> There is in this process a continual advance from the less to the more complete. Larger truth comes as man's capacity to receive

is trained and developed. The motives which are at first urged for right-doing are such as are associated with fear of penalty and with temporal rewards. Duty is enforced with higher motives as rapidly as the process of training permits, but the loftiest plane is reached only in Christianity. While, therefore, we cannot claim for Old Testament ethics the same perfect ideals and lofty motives with which duty is enforced under Christianity, we are to remember that the Old Testament system enfolded the same principles, and that it was continually looking and working toward their highest statement and application.

The principles are the same, the method of realizing their highest ideals are suited to the times. That view which regards Old Testament theology and principles, and even Judaism, as just removed from Greek theology or any other heathen religion, leads to a denial of the supernatural character of Christianity. For, with Augustine, "*Novum Testamentum in Vetere latet, Vetus Testamentum in Novo patet*" is a basal truth. Christianity may be said to have evolved out of Judaism and Old Testament religion. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill," are the profound words of the great Teacher. Christianity is not a new system of religion appended to Judaism; it is more than in poetic sense the child of Judaism. Judaism must be regarded as an effort, though misdirected, to comprehend Old Testament ethics. Its localism, its formalism and ritualism, its peculiar institutions, its symbolic and typical teaching, the legislation peculiar to its nationality and the historic setting of this legislation, and its geographic surroundings are all superseded in the growth and permanence and universality of its spiritual idea, *unum continuum systema*. The cardinal doctrine of Judaism in its Shema is the same as that of Christianity, illustrated and developed in a transcendental unity, and portrayed to us in the new principle of love.

Professor Toy, in his excellent thesaurus, characterizes the relation of the two dispensations thus:

In considering the New Testament dealing with the Old Testament, we must distinguish between the spiritual thoughts and hopes of the prophets and the local national form in which they were clothed. In point of fact, the prophets announced the complete restoration of the Israelitish nationality, with political power and glory, with religious leadership and general pre-eminence of other nations. The idea of religious re-creation was always prom-

inent, but it was never dissociated from the expectation of political regeneration. The nation was to be exemplary in obedience to the divine law, and, by its enlightenment, its holiness, and its suffering, was to lead foreign nations to the truth, and be their recognized head. Now, politically, all these hopes were cruelly disappointed; the Israelitish nation went steadily down, with one brief stay in the Maccabean period, till its extinction by the Romans. But the other side of the prophetic expectation was fulfilled in a remarkable manner. Israel did become, through Jesus Christ and Christianity, the religious teacher of the world; not in the way the prophets looked for, but still in a very real way. Moreover, this religious victory was a direct result of the religious principles announced by the prophets. It was no accident that Christianity was the daughter of Judaism; the deeper inner life of Israel ran its course according to a definite law, and flowered out into Christianity by the very principle of its being. History offers no grander picture than the religious life of Israel; the prophets for four centuries or more pouring out their souls in passionate longings for the ideal State, upbraiding, encouraging, denouncing, urging, dragging the nation with unflagging enthusiasm and hopefulness toward a splendid future in which political supremacy went hand in hand with ethical or religious purity; the slow but sure vanishing of the people's political life as the centuries passed; and, finally, when the situation seemed hopeless, Christianity starting into life, the embodiment of the prophets' religious longing, the realization, on a scale of which they had not dreamed, of the best that they had announced for their own people and for all the world.

Cardinal Newman, desiring to vindicate the Catholic doctrines and to establish them upon a sound philosophic basis thus trenchantly formulates his theory of development:

> That the increase and expansion of the Christian creed and ritual, and the variations which have attended the process in the case of individual writers and Churches, are the necessary attendants on any philosophy or polity which takes possession of the intellect and heart, and has had any wide or extended dominion; *that, from the nature of the human mind, time is necessary for the full comprehension and perfection of great ideas;* and that the highest and most wonderful truths, though communicated to the world once for all by inspired teachers, could not be comprehended all at once by the recipients, but, as being received and transmitted by minds not inspired, and through media which were human, have required only the longer time and deeper thought for their full elucidation: this may be called the theory of development.

This statement of the theory of development is clear and forcible. The use the Cardinal makes of it to establish the peculiar tenets and hereditary traditions of the Catholic Church

is one phase of the use of truth. His use of this theory establishes an eclectic method in the compilation of church doctrine, discarding the *sui generis* character of Christianity. The supernatural character and origin of Christianity gives it this *sui generis* mark. It is, however, not above the plane of orderly development, but is subject to historic development, as all other great facts. It must be remembered that it is for man, and must adapt itself to man, that he may realize its highest ideals and transform himself to a pattern the likeness of which it faithfully portrays. Its development is conditioned by the progress of the race, and finds an analogue in the world of physical development. Butler, in his great treatise on the *Course of the World*, says:

> The whole natural world and government of it is a scheme or system; not a fixed, but a progressive, one: a scheme in which the operation of various means takes up a great length of time before the end they tend to can be attained. The change of seasons, the ripening of the fruits of the earth, the very history of a flower, is an instance of this, and so is human life. Thus vegetable bodies and those of animals, though possibly formed at once, yet grow up by degrees to a mature state; and thus rational agents, who animate these latter bodies, are naturally directed to form each his own manners and character by the gradual gaining of knowledge and experience, and by a long course of action. Our existence is not only successive, as it of necessity must be, but one state of our life and being is appointed by God to be a preparation for another, and that to be the means of attaining to another succeeding one: infancy to childhood, childhood to youth, youth to mature age. Men are impatient for precipitating things; but the Author of nature appears deliberate throughout his operations, accomplishing his natural ends by slow, successive steps. And there is a plan of things beforehand laid out, which from the nature of it requires various systems of means, as well as length of time, in order to the carrying on its several parts into execution. Thus in the daily course of natural providence God operates in the very same manner as in the dispensation of Christianity, making one thing subservient to another, this to somewhat further, and so on through a progressive series of means which extend both backward and forward beyond our utmost view. Of this manner of operation, every thing we see in the course of nature is as much an instance as any part of the Christian dispensation.

This affirmation confirms us in our opinion that at present no new doctrine is necessary to salvation, or in any wise to be anticipated in the future. A limit must be placed to new rev-

elations, and the record of the past eighteen hundred years warrants us in the belief that new revelations of fundamental doctrine necessary to salvation are not to be expected. Yet the general Church of Christ, or particular branches of the same, may, in fact, possess fuller light and larger views upon different points in different ages by utilizing those of the past, even as any individual believer by divine grace increases his spiritual knowledge; also by using knowledge previously acquired in different points, at different times, or through conference or private meditation, or by the laws of natural growth in experience. The laws of heredity and transmission and growth obtain as well in the Christian Church as in individuals or races. The acquisitions of the past become the possessions of the present. Standing upon the shoulders of the past, each age is to do its own thinking; nevertheless that thinking is colored, if not modified, by that of the preceding age. Theological knowledge, likewise, is capable of a like movement in time—a true successive history —from rudimentary chronicling of simple moral precepts and historical facts to the more elaborate systematic arrangement of doctrines. This takes place in two principal ways. The first is the process of logical development of primitive truth in its consequences, connections, and applications; the second is a positive discovery. The latter includes unexpected confirmations and illustrations of revealed truth from new sources, and proof in support of the evidence, and the like.

Growth in theological knowledge is confirmed further in a similar growth in historical science. Hegel's famous divisions of history into three parts is well known by all students: 1. We have *original history*, in which the historian is a narrator of the deeds of his own time. He compiles the legends that may have been handed down, but does not investigate; he simply compiles; in other words, he is a chronicler. 2. *Reflective history*. "It is history whose mode of representation is not really confined by the limits of time to which it relates, but whose spirit transcends the present." 3. *Philosophical history*. This is a thoughtful consideration of events. The historian is also a philosopher, and investigates the genesis, movement, and modification of the ideas of history in all ages among all peoples. This relative growth is due to the natural growth in logical science.

That there has been a development in the apprehension and

treatment of the contents of revelation, and that this development is in obedience to the psychological principle, is fully illustrated in the contrast presented between the theologies of the present and those of the past. Observe the experimental, practical, and historical theology of the Fathers.

Indeed, a constructed theology was foreign to their mind and purpose. Their language is that of a simple age, and though the truths considered are eternal, their treatment of them was simple and practical. Take, for example, the epistles of the apostolic Father St. Clement. No one who reads these famed epistles can escape being impressed with the piety of the writer or the practical value of the writings. His thought is biblical thought, clothed in the language of devotion arrived at by a careful perusal of the apostolic writings. It is painfully evident, also, that an eclecticism, which, while it shows great receptivity, betrays also a want of originality, is the distinguishing mark of his writings. Here and there his homilies are illuminated with an illustration that does not illustrate. And it is not too severe to say, with Farrar, that his writings "consist in large measure of a mosaic of phrases which he has caught up from his predecessors," which, when contrasted with the mystical intuition of John, the dialectical subtility of Paul, the pragmatism of Augustine, or the bold innovations of Swedenborg, is monotonous, if not insipid. They cannot be said to have constructed a theology, in the true sense of the term. Truth discovered latterly, while not in opposition to them, is yet fuller and deeper. This is no disparagement, but only a plain recognition of incontrovertible facts. Theirs was an age of simplicity, faith, and genuine narration of the fundamental facts of Christian theology, and not of a critical examination or logical discussion, or a philosophical construction of these facts into a system. An appeal to the Fathers, therefore, upon the rationality of any disputed question in modern theology, does not put a quietus upon the discussion, nor is their silence an evidence of the untruth or unscriptural character of any doctrine not found in them. They themselves lay no claim to a comprehension, nor even to a compilation, of all doctrines. The method of certain paleontological theologians in ascribing to them a full comprehension or a clear statement of all to be believed is unwarranted by the facts, and is similar to the cabalistic use of the Old Testament.

Advancing to the mediæval times, we find a theology different in its aspects and construction. The *Sententiæ* of Lombard and the *Summa* of Aquinas put into durable form the theology of the Fathers. As Dr. Latimer puts it, the period of the Fathers is the period of the *Deus Homo*, while that of the scholastics was that of the *Cur Deus Homo!* It was an age decidedly in advance of the Fathers in that it sought a philosophic construction and basis to all doctrines, in spite of its cumbrousness and disregard of historical criticism in minor points. While it is to be confessed that scholasticism gave root to many traditions and innovated doctrines which have caused much anxiety to later apologists, still its general outcome indicated a more critical spirit than that which ruled in the period going before. Professor Sheldon, in his superior work, gives a full estimate of scholasticism in clear words:

> It cannot be denied that scholasticism has valid grounds of commendation. 1. It was a product of wonderful intellectual industry, a complete massive structure which may well be compared with the great creations of mediæval art, the Gothic cathedrals. 2. It was a notable advance upon the method of dealing with theology in the previous centuries. The writings of the Fathers in general give only scattered materials; to arrive at a system the reviewer must himself go through the process of construction. In scholasticism we find the system already made, with divisions and outlines as definite and as clear as could be desired. 3. It was in large part the working out of a great and useful design, namely, the design to demonstrate the rational and philosophic nature of Christian truth. 4. Many of its distinctions were of genuine worth as safeguards against error or as able expositions of truth which Christian theology must ever acknowledge.

Here is a clear proof of the application of the psychological principle of development in the apprehension of doctrine. A simple law of nature is acknowledged in following this course. The scholastics received the theology of the Fathers and crystallized it, even as the Fathers received the theology of the apostles and applied it to the morals of the day. We do not at this place mention the defects of the age when compared with ours, as we desire only to show that it is an advance upon the former. When we come to the modern period in the construction of theology we find the rubrics of philosophy properly utilized; and while there is due respect for the continuity of truth formerly

arrived at, we find an independent position taken by all theologians. Criticism has arisen in its lower and higher forms, which insists that all facts shall be tested by its criteria, and only those allowed to pass into permanent existence capable of satisfying the "law of the sufficient reason." The age accepts nothing upon faith, no, not even the most ancient traditions, which have been declared to be devoid of the adjustment of intelligence. This is the critical age, the age of wise skepticism, bringing its apparatus to bear upon the facts, theories, doctrines, and traditional views of the Bible; also, upon the *modus operandi* of former theologians.

It will not do to antagonize critical theories of the Bible with traditional theories of the Bible, for the critic appeals to history against tradition; to an array of facts against so-called inferences; to the laws of probation against dogmatic assertion; to the divine Spirit speaking in the Scriptures against eternal authority. History, facts, truth, the laws of thought, are all divine products, and most consistent with the divine word, and they will surely prevail.

A biblical theology has arisen as the product of exegetical theology, gathering up its stores of truth to insure to systematic theology the truth of Scripture and a solid biblical footing. While modern theology does not seek to depart from the Fathers, still it investigates truth in the light of modern science. It regards the two typical theologies going before as practical and dogmatic, and it seeks a critical, philosophical, and historical construction of the truths of the same.

The conception of theology as seen in the systems of to-day is not a mere assimilation; development is not such a process as assimilation; while on the one hand it is assimilative, on the other it is the raising into new forms of life the conceptions of the past. It is a new process of investigation with rationally scientific data scientifically verifiable, pursuing strictly the inner sequence of thought, turning neither to the right hand nor to the left. Indeed, the positivistic philosophical conception of religion is the extreme development of this principle. One error of materialistic philosophers, such as Condorcet, upon this point in question is that they put the beginning of history and religion in man back in a period of bestiality. Holding to the "savage theory" in religion in man's nature, they claim that from this state of savagedom to the present man has received

constantly new revelations, and that he is still to receive other revelation than is found in Christ. This seeks only to respect the law of development, and, if possible, to anticipate and to forecast modern theology, with a gratuitous positing of an unprovable theory. Modern theology holds that existing principles may be incorporated into its ruling idea, giving continuity and sovereignty to that idea. This will produce constant movement in religion and state, and will give the trend of its development and search; but only when the truth of an idea is scientifically and experimentally attested can it live.

It will be clearly seen in this line of thought that the apprehension of religion is a process of growth depending upon the psychological growth of man.

God revealed himself to the people as a God to be feared. They had not risen to the conception of a love-fear; it was, on the contrary, a childish fear of punishment. To illustrate further: the barrenness of the idea of the fatherhood of God in the Old Testament, and its fullness in the New Testament, is apparent to all Bible students. In the Old Testament God is the transcendental, unapproachable, omnipotent Creator, "fearful in praises, doing wonders," God the Lord Almighty. He is in Hebrew, אֵל שַׁדַּי. The true significance of this terrible name is given by Oehler: "The name characterizes God as revealing himself in his might; the Seventy do not understand the expression in the Pentateuch, but it is correctly rendered by *παντοκράτωρ* in most passages in Job. It is no longer the powerful divinity ruling the world in general that is El Shaddai; but the God who testifies himself in special deeds of power by which he subdues nature to the ways of his kingdom, making the childless Abraham the father of many nations (Gen. xvii, 1, compare xxxv, 11), and who causes that race with which he has entered into covenant [relation] to experience his powerful presence in protection and blessing (Gen. xliii, 14; xlviii, 3; xlix, 25)."

Even in the Psalms God is represented in his might and power. In the giving of the commandments, also, he appears as a terrible God and not as a father. It was the undue and exclusive emphasis of this characteristic of God—which characteristic was necessary in that age—that produced the warped demiurge conception in the gnostic times of Christianity.

Dr. Candlish, who has made a study of this question, is positive in his assertion:

> There is little, or I think I may say nothing, of the filial element in the recorded experiences of Old Testament believers. The Psalms entirely want it. The nearest approach to it, perhaps, is that most tenderly suggested analogy, "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Dr. Bruce, claiming this to be an exaggeration, asserts there is found a filial spirit of trust in God in some measure, but is forced to admit, however, "that while this is true it is not less true that there is a certain obscuration of the filial consciousness discernible in the utterances of Old Testament saints, which is due to two closely connected causes, namely, the influence of the legal covenant and the habit of judging God's purpose by the course of outward events."

But as soon as we enter the New Testament God is spoken of as, "Πάτερ"—Father—loving, forgiving, reconciling, and coming nigh to the world of sinners. The history of this idea of the fatherhood of God sets clearly before us revelation in progress and apprehension of it also. The growth of the Messianic idea also bears out this truth. Beginning with the "seed of the woman," it advances until we have the Light to lighten the Gentiles, and the glory of his people Israel, the Immanuel, God with us. Though the Messianic idea is an old one, still it gathers force with the growth of the people, gradually disentangling itself from misty ritualism and standing out by an evolutionary process in bold front.

Benard has sought to show a growth in apprehension of this character as well as of doctrine among the apostles. The characterization of Christianity as Paulism by the Tübingen school is a blind, dogmatic, and pragmatic attempt to vindicate for Christianity a growth element which had only been grasped by and had culminated in the mind of this master-apostle. Certain it is that the springs of divinity from which Paul drank were deeper than those from which Barnabas drank, and that the eye of John peered farther into the transcendental Godhood with mystic reverence and inborn intuition than did Judas or Thomas. It is no disparagement of inspiration among the apostles to affirm that there were differences among them in spiritual discernment and apprehension of Christian doctrines.

The apprehension of religion is subject to corruption and aberrations; yet aberrations are the signs of activity. There is progression and retrogression; these alternate, but the movement is onward in religious knowledge. Herbert Spencer, in his *Sociology*, characterizes these two phases of one movement in race development as necessarily concomitant forces, both establishing the great fact. He says:

> While the degradation theory, as currently held, is untenable, the theory of progression, taken in its unqualified form, seems to me untenable also. If, on the one hand, the notion of savagery as caused by lapse from civilization is irreconcilable with evidence, there is, on the other hand, inadequate warrant for the notion that the lowest savagery has always been as low as it is now. It is quite possible, and I believe highly probable, that retrogression has been as frequent as progression.

This is written to show that in civilization, as in science, men have not advanced always by a direct route, and that the present barbarous condition was preceded by a more civilized one. While, perhaps, in Christian doctrine we have never swayed so far as to obliterate the higher correct standing, the truth is still patent in schisms, aberrations, and corruptions, that retrogression has alternated with progression.

An age of doctrinal activity produces aberrations; these are but attempts to comprehend the measures of truth. Religion, then, must be regarded as the "universal phenomenon of the race," and as such is subject to the laws of historic development according to the psychological principle.

Art. V.—THE KINGDOM OF GOD.

I. "The kingdom of God is within you." The Pharisees understood by the phrase "kingdom of God," a present, temporal, visible government of the Messiah. They asked Jesus directly "when the kingdom of God should come," and he answered, "The kingdom of God cometh not with observation" —that is, is not outwardly observable, nor indeed seen at all as a system of government. It is no use to say, "Lo here! or, lo there! for, behold, the kingdom of God is within you." The word here rendered "within" is ἐντός, and is only used twice in the New Testament, to wit, Luke xvii, 21, and in Matt. xxiii, 26, where Jesus says, "Cleanse first that which is within the cup or platter, that the outside of them may be clean also;" it is used here unquestionably as meaning *within*, and not *among*. The commentators who say it means among in Luke xvii, 21, refer to some obscure classical passages where ἐντός may be construed *among*, but that is not its primary meaning in the Greek classics; and some of the best lexicons, such as Liddell and Scott's, do not give *among* as one of the definitions of *entos*. The Mediterranean Sea is called ἐντός θάλασσα, inner sea. Whedon says it does not mean among in this connection. In the New Testament Greek *en* and *eis* are the only prepositions translated among. Where the good seed fell among thorns, it is *eis*. Bethlehem was not to be least among ἐν, the cities of Judah. Jesus said, in effect, to the Pharisees, You cannot discern the kingdom of God by your natural eyes, nor by mere reasoning; it is, if you have it at all, "within you."

It is said that the Pharisees did not have the kingdom of God within them, and therefore Jesus could not say it "is within you." He was speaking to the people generally as well as to the Pharisees. He meant, If you have or enjoy God's kingdom it will be in your hearts.

Jesus laid down the first law of salvation when he said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." The only positive, certain, and eternal way of developing the highest possibilities of the human soul is in this seeking of the kingdom of God.

Evidently Christ intended by the phrase "and his righteousness," to make it perfectly clear that an inner moral and spiritual state was to be sought, which was a state of righteousness.

The definitions of Paul on theological questions are matchless. He would have the people understand that mere customs, traditions, outer services, and even serious convictions of personal duties, were not to be regarded as equivalent to true inward piety, "for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv, 17). "Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse" (1 Cor. viii, 8). The kingdom of God is like the good seed; indeed, the children of God are the good seed. How hard is it for a rich man to enter the kingdom of God! Publicans and harlots entered the kingdom before the haughty priests of the hierarchy. We must enter into the kingdom of God like little children. In many passages in the New Testament the inner spiritual state wrought by the Holy Ghost is described as the kingdom of God.

Nicodemus came to Jesus by night to inquire about the kingdom. He had vague, indefinite, gross ideas about Christ and his work. Jesus perfectly understood him, and at once undeceived him in reference to the nature of his work. It must have been a most startling fact announced to the inquiring sage and rabbi when Jesus said, "Except a man be born again, he cannot see the kingdom of God!" To enter the kingdom of God, it is necessary to submit to Jesus Christ in one solemn act of self-surrender and self-consecration. It is the same thing as "being in Christ;" and "if any man be in Christ, he is a new creature." "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Thy kingdom come, thy will be done."

Without this essential, real, conscious, divine change of heart through a personal spiritual dwelling in Christ, having Christ in us, the kingdom of God is a foreign country to us, and we are aliens and strangers to it. Salvation is not a mechanical force, and a man cannot be naturalized into the kingdom of God by rules and regulations made by men. No man nor com-

bination of men can open or shut the kingdom of God. Archdeacon Farrar, in an article in the *Christian World*, insists that "if a religion is to do any good in the world it must be full of fire." He says:

> When faith has got to rely on deified symbols and pompous claims it is dead, it needs a resurrection, it needs a new Pentecost.

After referring to reformers of the past, such as Wiclif, Huss, Luther, Wesley, and Whitefield, and the life they brought into the Church, he says:

> And so it would be now, if among the many echoes God would send us one voice; if among the twenty thousand priests he would send us one prophet; but one man with his soul so electric with the fire of God that he would make us feel that God is face to face with any one of us, and that the kingdom of God is within us. Men are always testing their own religionism and that of their neighbors by agreement about small points of disputed belief or variant ceremony; but Christ's test treats such things as extremely insignificant, and he says, "By their fruits ye shall know them." The real question to ask about any religious belief is, Does it hinder the fire of love? Does it make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up all that is mean and base and selfish and impure? If it stands this test it is no heresy.

One who obeys God is in the kingdom of God; the promise of the Father is the baptism of the Holy Ghost.

Luke says (Acts i, 3) that Jesus during the "forty days" of his sojourn with his apostles between his resurrection and ascension was speaking of the things pertaining to the kingdom of God. The Roman Catholics say that he then gave full instructions concerning the hierarchy he intended to establish, and the seven sacraments and other papal inventions not found in the word of God.

Bloomfield says:

> Jesus, after his resurrection, appeared and talked (1) to Mary Magdalene (Matt. xxviii, 1–9); (2) to the two disciples on the way to Emmaus (Luke xxiv, 15); (3) to Peter (Luke xxvi, 35); (4) to ten of the apostles, Thomas being absent (Luke ii, 24–36; John xx, 19); (5) to the eleven apostles (John xx, 26); (6) to seven apostles at the Sea of Tiberias (John xxi, 4); (7) to James (1 Cor. xv, 7); (8) to the apostles and disciples together, when he led them to Bethany (Luke xxiv, 50), from whence he ascended to heaven in the presence of above five hundred brethren at once

(1 Cor. xv, 6). In all these conversations there is not one syllable about church government. Instead of spending his last days on earth in founding an imperial church organization Jesus seemed most anxious that his disciples should understand that his kingdom was spiritual. When, at the last meeting, just before his ascension, they inquired, "Lord, wilt thou at this time restore again the kingdom to Israel?" he said, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This was the final answer to their eager questions about the new kingdom. The substance of it was, Ye shall receive power from the Holy Ghost, and shall be my witnesses in the world.

II. It must be admitted, however, that there is an outer visible government, which may be called the kingdom of God. Let us endeavor to obtain an idea of the Church of our Lord Jesus. When he was upon the earth he was anxious to preach the Gospel, and to lead the people into his holy kingdom. He went from village to village and preached the kingdom of God. He sent his disciples to preach. He instructed the twelve apostles in the nature of his kingdom. He did not organize them into any visible government. He did not give any specific rules about any church or organization. He left the entire subject of church organization to the necessities of the case and the wisdom of his disciples. It would have been a very easy thing for our Lord to have given, in brief, the outlines of an ecclesiastical establishment. The first ministers of the Church were careful to have the people understand that they simply represented Jesus Christ: "for we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. iv, 5): they preached repentance toward God and faith in our Lord Jesus Christ; the sum of their preaching was Jesus and the resurrection. They were to teach all nations, to disciple them, to lead them into the kingdom of God. When they began to preach, even before the death of Christ, people were convinced and some did repent and believe the Gospel. They stood face to face with a wicked world and preached righteousness.

The first great success was on the day of Pentecost, when three thousand people were converted. It must have become

evident to the leaders that organization of some kind was essential. Peter was a natural leader on account of his boldness, eloquence, and mental vigor. He was an acknowledged leader among the apostles, but that he was commissioned to organize a new hierarchy, with himself as pope, is wholly out of the range of historic probability. The keys of the "kingdom of heaven" given to him were emblematic representations of the authority intrusted to him and to all the apostles to decide questions of church membership in the incipient organization which they would be certain to make, and in all other Churches for all time. The house or building or temple would have its keys. Peter was to admit the Gentiles to the "kingdom of heaven;" and this was the first use of the keys. That these keys meant any thing more than the pronounced will of the body of the Church to admit or reject members as it deemed proper is most absurd. The keys gave Peter no temporal nor spiritual power over his brother-ministers. He never assumed any such authority. He deserved credit for his confession of faith in Christ, and won his primacy simply by his preaching at Pentecost and by his open admission of Gentiles to the communion of the kingdom of heaven. The Church grew up from necessity, and made additions as the obvious demands required. "Upon this rock will I build my Church" (Matt. xvi, 18). Christ is the Rock upon which the Church is built, and the confession of Peter is his statement of the fact of Christ's Messiahship and headship. The distinction between Peter's name and the real rock, or *Petra*, is significant. Thou art Petros, and on this *petra* (feminine and simply rock) I will build my Church. The Roman Catholics do not admit any distinction, but build every thing on Peter. Jesus, we think, made a reference to Peter's name on account of his faithful and intelligent confession, but purposely changed the term, that Peter and all the rest might understand that his truth and himself constituted the foundation of the Church. Peter never laid any claims to pre-eminence nor infallibility, but expressly declared that Christ is the living "Stone," the "chief Cornerstone" of the Church, and all truly in the building are "lively stones," a spiritual house, a holy priesthood (1 Pet. ii, 5, 6).

This is the first time Jesus alludes to his Church, congregation, or community, which we believe is the visible kingdom of

heaven, made up of those who already have the kingdom of God within them.

Naturally wishing to make the very best provision possible for the new converts, the apostles would organize them into societies according to the best light they had. They never lost sight of the original idea of the kingdom of God. Paul says, "Know ye not that your body is the temple of the Holy Ghost?" The enlargement of the kingdom of God was by accessions of living, quickened, regenerated souls. The temple was to be built with "lively stones," and so be "a holy temple in the Lord." They began to build thus, putting stone upon stone, adding daily such disciples as were saved. The apostles no doubt obeyed literally the command of Christ, and preached "first to the Jews." They sought the synagogues, and if kindly received preached in them; and many synagogues were in time converted into Christian churches, with the arrangements for official oversight and general work but little changed.

They were used to elders and deacons in the synagogues. Archbishop Whately, in his work on *The Kingdom of God*, makes this point, and shows its reasonableness. The apostles would not be apt to adhere to the ritual of the Jewish Church, because most of it was entirely done away by the sacrifice of Christ. They had trouble about circumcision and some other questions, which were settled from time to time as occasion required. The unit of the Church was the converted disciples; the churches were at first distinct and independent communities or assemblies. Finally wider union was necessary, and elders became bishops or overseers or superintendents. The first missions were undertaken without any plan except to preach the Gospel wherever the Spirit might lead. These missions, taking in vast regions, would finally be organized into dioceses or circuits. The first ministers would be obliged to use some means to protect themselves and the churches from self-constituted preachers and false teachers. The apostles ordained elders in every city, and put them in charge of the immediate interests of these churches. These elders in time became leaders in the Church and ordained other elders, and doubtless there was a sort of apostolic succession; but that any peculiar virtue was transmitted by the forms of setting apart elders and deacons is without the slightest intimation in the Scriptures, and has no real ground

in reason. While we believe in the Episcopal form of church government as being well adapted to the purposes of religious propagandism, and acknowledge that it has full as much scriptural authority as any other form, we do not believe that it was specifically ordained by Christ, nor organized by the apostles as of divine authority.

Archbishop Whately says:

> It is worth remarking, also, that, as if on purpose to guard against the assumption which might not unnaturally have taken place, of some supremacy such as no Church was designed to enjoy, on the part of Jerusalem, the fountain-head of the religion, it was by *special appointment* of the Holy Spirit that Saul and Barnabas were *ordained* to the very highest office of the apostleship, not by the hands of the other apostles, or by any person at *Jerusalem*, but by the *elders* of *Antioch*. This would have been the less remarkable had no *human* ordination at all taken place, but merely a special immediate appointment of them by divine revelation. But the command was, "Separate me Barnabas and Saul for the work whereunto I have called them." *Some* reason for such a procedure there must have been; and it does seem probable that it was designed for the very purpose (among others) of impressing on men's minds the independence and equality of the several churches on earth.

We give this, italics and all, just as the learned author put it. It is beyond controversy a true statement of facts and a logical deduction from them. Archbishop Whately rejects the dogmas of apostolic succession as utterly illogical and unhistorical. He vindicates the Episcopal form of church government, and by strong inference also the Presbyterian, but solely on the ground of expediency and apostolic usage among the churches in the perfect freedom of their own judgment. He repudiates tradition as an authority, and deprecates the use that is made by ministers and members of his own Church of doubtful "traditions" to build up the theory of "what they call Apostolic Succession; that is, in our having a ministry whose descent can be traced up in an unbroken and undoubted chain to the apostles themselves, through men regularly ordained by them or their successors, according to the exact forms originally appointed." And all Christians (so called) who do not come under this description, are to be regarded as outcasts from the household of faith, or at best in a condition "analogous to that of the Samaritans of old," who worshiped on Mount Gerizim, or as in an

intermediate state between Christianity and heathenism, "and as left to the uncovenanted mercies of God." He thinks the dogma is not only obscure, disputable, and out of the reach of the mass of mankind, but even self-contradictory, subversive of our own and every Church's claims, and leading to the very evils of doubt and schismatical division which it is desired to guard against.

> The rock on which I am persuaded our reformers intended, and rightly intended, to rest the ordinances of our Church, is the warrant to be found in the Holy Scriptures written by, or under the direction of, those to whom our Lord had intrusted the duty of "teaching men to observe all things whatsoever he had commanded them." For in these Scriptures we find a divine sanction clearly given to a regular Christian community, a Church, which is, according to the definition in our nineteenth Article, "a congregation—that is, society or community (*ecclesia*)—of faithful men, in which the pure word of God is preached and the sacraments duly administered according to Christ's ordinance."

Dr. Whately was a man of profound learning, of clear, acute, logical intellect, and of undisputed piety and fidelity to Christ. He could not accept apostolical succession, for he knew it could not be proved by any attainable historic facts.

If this illogical, modern, absurd dogma were out of the way there is no reason why the Protestant Episcopal, Presbyterian, Congregational, and Methodist Episcopal Churches should not begin hopeful negotiations for ultimate organic union.

Dr. Whately's logic would naturally leave out of any list of essentials many things which his own Church has of late put into its ceremonies and its outer habiliments. So the High Church Episcopalian gets behind his ten-rail fence and warns off all comers who will not take his traditions for facts and his ceremonies as apostolic. His nearest approach to fraternal union is a proposition to let down his bars if all the rest will come into his rather small inclosure.

Bishop Ryle, of Liverpool, in a tract recently issued, asserts:

> Episcopacy is not absolutely necessary to the being of a Church, however useful and desirable for its well-being.

He also adds in reference to certain well-defined tendencies:

> If we cannot maintain the Established Church of England without giving up Protestantism and admitting Romanism, we had better have no Establishment at all; and if the Established

Church of England tolerates and sanctions the Romish mass and the confessional among her clergy, it is my firm conviction that the people of this country will not long tolerate the Established Church of England.

Dean Perowne, of Peterborough, recently uttered a manly and liberal protest against "the modern theory" that the dissenting Churches are not Churches in the sight of God. "I cannot, I dare not," he says, in *Lippincott's*, "for one moment accept the position that these Churches are not Churches at all; that their ministers are not lawful ministers and their sacraments not valid sacraments." He honors their piety and the noble army of martyrs these Churches have produced; he prefers Episcopacy, but "in the name of truth and Christian charity" he pleads "for the recognition of a larger, deeper, truer bond of union between all Christian Churches than any that is to be found in an external organization."

Every ecclesiastical claim must be backed up by indubitable historic facts, and absolutely proven by actual results. The pretense of divine authority becomes less and less effective as we come nearer to the light. Jesus Christ is the true Light, and dwelling in him is being in the kingdom of God.

III. Quite a number of the sects adopt for themselves a sort of apostolic succession. The Baptists, so numerous, aggressive, and progressive, yet assume sometimes to be the only true Church. They trace their ecclesiastical genealogy through a number of widely diverse sects, as, for instance, the Waldenses, who never were Baptists, and the Paulicians, who were utter heretics, and so up to John the Baptist. The Baptist believer who undertakes to prove this regular line of descent has a weary way to travel through vast quagmires as well as deep rivers. Some of his points are no better than mere guesses, and his company is often of a sort that no modern Christian would care to associate with. His reasoning is the fruit of a too ardent sectarianism.

He says (and we have actually read in a regular Baptist paper his arguments):

Our Church is the very same body that Jesus Christ organized, and the Baptist Church has been the only Christian Church through all the ages. Of course this is so, for Jesus said that "the gates of hell should not prevail against" his Church, and if there

had been a time when the Baptist Church did not exist, then the gates of hell did prevail; therefore the Baptist Church is the true, original, apostolic, and only Christian Church, and Paul spake unadvisedly when he said he was sent not to baptize, but to preach the Gospel.

The Mormon delusion and fraud claims to be the kingdom of God. It is really a system of mental slavery and moral pollution, embodying the worst features of Mohammedanism and the cast-off usages of the patriarchal ages. It is the glorification of lust and the complete subjection of woman to the hopeless beastliness of polygamy. That it has some habits of worldly thrift cannot redeem it from its fanatical antagonism to Christian morals. It is a cancerous, leprous, infectious plague-spot on the body politic. It began in the grossest fraud, and has been perpetuated by the same crime.

Our brethren of the "Christian Church," whose originator is yet remembered, claim the entire river of Jordan as their own property. They deprecate all divisions of the true Church, and kindly invite us to come and camp with them and be baptized, and so settle this matter in a reasonable and pious way. They feel that we are not justified in staying away from their only apostolic and true Christian Church. Then the procession becomes lively, and stretches out over all lands and all waters, and some two or three hundred little camps are seen in the interminable highway, and end in a sect that believes almost exclusively in "feet washing." That seems to us a most commendable habit, for we have often had to travel and be with people that would be greatly improved if they would join these people and wash their feet. We commend the usage as entirely Christian, pious, proper, and comfortable. The less the little sects have the more they think they have. We do not object to them, and believe that they are sincere, if not always wise; but it would be modest, if not religious, for all Christians to speak charitably concerning their brethren, and not be so perfectly sure that themselves are infallibly right and every body else certainly wrong.

IV. The causes of church divisions and numerous sects are many:

1. The moral corruption of the Roman Catholic hierarchy and its frightful persecutions of dissenters. That led to the revolt under Luther.

2. The want of righteousness and true holiness in national churches, such as the Church of England in Wesley's time, and the State Churches of Germany and Scandinavia. Revivals are reformations, and the attempt to suppress them produces schisms and new churches.

3. The ambition of leaders has resulted in the organization of numerous small sects. Sometimes they were right and often they were wrong, but they divided the Church.

4. What is called principle has exalted every doctrine of the Bible and every usage of the Church in all ages, and many merely human notions, into supreme importance, and made many divisions and a multitude of small sects. Among English-speaking people there are over two hundred sects.

5. For Methodism we only claim that it is a scriptural and reasonable Christian community or Church, founded on the best and most logical deductions from apostolic practice. It is an efficient working body of disciples endeavoring to glorify God on earth and enjoy him forever in heaven.

Methodism lays no claim to exclusive scriptural origin. It has no quarrel with any other denomination, and is willing to promote fraternity and unity wherever possible. Rejecting the Roman Catholic theory of church government, it denies that tradition is a proper rule of action, and that Peter was ever a pope. It totally rejects the claim of Romanism, that *it* is the "kingdom of God." It believes that every believer that meekly trusts and sincerely obeys the Lord Jesus is in the kingdom of God, and the kingdom of God is in him. It does not believe that there is any mechanical device for saving souls that is of any value whatever. "The kingdom of God is within you." It is "righteousness, peace, and joy in the Holy Ghost." The whole Christian course of life is found in obeying Christ. When we do whatsoever he commanded, we are true and loyal subjects of the "kingdom of God."

But if there can be, by any possible ecclesiastical chain, any thing like apostolic succession, no Church can claim more clearly and logically all the benefits of being a part of the chain than the Methodist Episcopal Church. John Wesley was as true an *episcopos* as ever existed from the time that the elders at Antioch set apart Paul and Barnabas to this day. He was in all real, regular successions, and a just and faithful member of the

alleged historic and scriptural line of ministers of the kingdom of God. We do not believe that there is any clearer historic fact than that. Paul and Barnabas were set apart for the work whereunto God called them by the elders at Antioch, who fasted and prayed and laid their hands upon these ministers and sent them away. That sending was in perfect accord with the will of God, for it is said, "So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence sailed to Cyprus" (Acts xiii, 4). So Wesley, led by the Holy Spirit, set apart Thomas Coke to come to America and organize the Church here, and he was the first Protestant authorized ordained *episcopos* that exercised his office on this continent.

6. The question of unity must be considered without any attempt whatsoever to bring about uniformity. The idea of a federation of the Churches on the basis of individual equality and church independence seems to us seasonable and feasible, and ought not to be treated with contempt. Methodism must divide more, for the sake of union, by the organization of General Conferences in her missions, and possibly at home. Our General Conferences will have to be organized on geographical lines, and we must have some bond of unity differing from our General Conferences. Why not have a Decennial Ecumenical Methodist Conference that should embrace all Methodism? Why not have a similar board of union for all the Churches in the whole world, leaving each one to pursue its own work in its own way? This Pan-evangelical, Christian Conference could meet as it might determine, and by mutual good-will, charity, and common sense take away the reproach of Christendom, and help to direct the whole force of Christianity against the common enemy.

Whatever we may have in the future we must accept God's truth as the only rule of conduct, and "righteousness, peace, and joy in the Holy Ghost" as the essential characteristic of all who are in the "kingdom of God."

B. F. Crary.

Art. VI.—REGENERATION.

There are two leading theories of regeneration, each with subordinate modifications. One may be termed the mechanical, the other the vital, theory of regeneration. Both alike recognize the agency of the Holy Spirit.

The former regards the Holy Spirit as a power acting externally, the latter as acting within; a quickening, ζωοποιοῦν, "life-giving or vitalizing power, immanent and indwelling: in one word, a vital power." Of the mechanical theory there are two modifications, which constitute the distinctive characteristics of the Old and New School (Calvinistic) theology.

Without multiplying quotations it will be sufficient to give leading expositions of a few of the most eminent and accredited expounders of each of these schools. First, of the Old School: in the profound and learned work of Dr. E. H. McIntosh, on *Regeneration* (p. 13), we find the following clear and emphatic statement:

> Let us clearly see what regeneration is. It is a new birth, the implanting of a new life, the implantation of a new nature, the formation of a new man. The old nature remains in all its distinctness, and the new nature remains in all its distinctness. Regeneration is to the soul what the birth of Isaac was to the household of Abraham. Ishmael remained the same Ishmael, but Isaac was introduced. . . . Regeneration is God's own work from first to last. God is the operator, man is the subject. Man's co-operation is not sought in a work which must ever bear the impress of one almighty hand: God was alone in creation, alone in redemption, and he must be alone in the mysterious, glorious work of regeneration.

President Dwight says:

> In regeneration the same thing is done by the Spirit of God for the soul which was done for Adam by the same divine agent at his creation. The soul of Adam was created with a *relish* for spiritual objects. The soul of every man who becomes a Christian is renewed by the communication of the same relish.

Dr. Bellamy defines this change in regeneration as "a new divine, holy *taste* begotten in the heart by the Holy Spirit." * Professor Hyde, in his *New Catechism*, defines regeneration as "an act of God's Spirit by which he implants a *disposition* to holiness."

* *Theology*, vol. ii, p. 418.

In all these definitions the new heart is regarded as a new creation; regeneration is the formation of "a new nature," the implanting of a "new relish" or "taste" or "a holy principle." These are created and put within, as a watch-maker would restore a defective watch to its normal functions by making anew the defective or broken parts, taking out the broken mainspring, fashioning a new one, and putting it within. The Old School theology literalizes the figurative description given by the prophet (Ezek. xxxvi, 26): "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh;" not recognizing the fact that this figure was used simply to denote the changes from moral insensibility to sensitiveness, which is effected by the quickening, life-giving power of the Holy Spirit.

The New School theology, discarding this doctrine of the miraculous action of the Holy Spirit in the creation or implanting of a "new nature," "relish," "taste," or "holy principle," affirms that regeneration consists in "a change of the will, or of the governing purpose;" that "regeneration is not a thing to be created and communicated, but that the change of the governing purpose is *per se* the change of the moral character;" that "the sinner is competent at any moment to make himself a new heart."

But here, again, the agency ascribed to the Holy Spirit is that of an *external* power, presenting and enforcing the truth which is regarded as the instrument employed by the Holy Spirit in producing conviction and conversion, or a change of the will. Said an eminent leader of the New School, "If I were as eloquent as the Holy Spirit I could convert like the Holy Spirit." This doctrine of the New School theology, that the Spirit uses the truth as its instrument in the work of conversion, or effecting a change of will, is based on the misinterpretation of the passage, "The sword of the Spirit, which is the word of God" (Eph. vi, 17). This passage is so interpreted as to separate the Spirit from the truth, and so make them two distinct and independent agencies, whereas their identity is constantly affirmed in the New Testament. Christ himself defines the Spirit as "the Spirit of truth" (John xiv, 17; xvi, 13); and the apostle John affirms their

complete identity, *το πνεῦμα ἐστιν ἡ αλήθεια*, "the Spirit is the truth." *

Inasmuch as this passage (Eph. vi, 17) is the main reliance of the New School theology as the Scripture proof of their mechanical theory of regeneration, that the Spirit uses the truth as a means or instrument in the work of regeneration as a warrior uses a sword, it will be proper to give it a somewhat critical examination. The original is this: *καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ.* The relative pronoun *ὅ*, translated "which," is in the neuter gender, and cannot refer to *τὴν μάχαιραν*, "sword," as its grammatical antecedent, since that word is in the feminine gender, but must refer to *τοῦ πνεύματος*, the Spirit, which is in the neuter gender, as is also the relative *ὅ*. It is true that Winer in his *Grammar of the New Testament Diction*, regards this as a case of attraction. Grammatically considered, it is a possible construction that the relative takes the gender of the predicate of the relative clause, but the analysis of the sentence exhibits the incongruity of such construction. The word in the original, *ῥῆμα*, derived from *ῥέω*, "flow," hence meaning "outflow" or "utterance" from God (*ῥῆμα θεοῦ*), translated "word of God," is not applicable to the term *μάχαιραν*, "sword," but to *τοῦ πνεύματος*, "the Spirit," as an "outflow of God." The figure of the sword is simply significant of the penetrating power of the Spirit.

The learned Greek scholar and grammarian, Jelf, gives us a principle applicable here. It is this: "Where the emphasis is to be laid on the antecedent the attraction of gender does not take place:" † If, then, *ῥῆμα* refers to *μάχαιραν*, "sword," then "sword" is the emphatic word. But in that case the relative must be in the feminine gender to agree with *μάχαιραν*, as it is not. But if *ῥῆμα* refers to *πνεύματος*, "spirit," then "spirit" is the emphatic word, and the relative must be in the neuter, as it is.

The question naturally suggested by the apostle's description of the equipments of a Christian soldier, "with what kind of

* From this proposition of the apostle John may be derived a very important practical corollary. Whoever resists the truth resists the Spirit, and whoever yields to the truth yields to the Spirit.

† *Greek Grammar*, vol. ii, p. 536.

a sword should he arm or prepare himself," is answered by the genitive of designation, τοῦ πνεύματος, "of the Spirit," which necessarily is the emphatic word.

In the Epistle to the Hebrews (iv, 12), where the same figure of the sword is used with reference to the word of God, "λόγος τοῦ θεοῦ," the description which is given of it as κριτικὸς, "a discerner," or, as Alford translates it, "a judger of the thoughts and intents of the heart," cannot apply to any thing but the Spirit, or to God himself, as Alford himself concedes. Evidently here, also, the symbol of the sword is used to emphasize the penetrating power of the Holy Spirit. To illustrate this power of the Spirit, not only as penetrating but life-giving, Christ, in his conversation with Nicodemus, uses the figure of the wind, "το πνεῦμα," the very word which is used to designate the Spirit, "which bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth:" unseen but felt, transfusing the whole animal organism—itself the vitalizing power of the blood, so necessary to life that we call it "the vital air."

There is still another theory of regeneration most distinctly mechanical. It is the theory of ritualism, which is exhibited in its statement of the efficacy of the rite of baptism as the mode or means of spiritual regeneration, manifest in the prayer with which it precedes the administration of that rite: "Sanctify this water to the mystical washing away of sin;" and in the affirmation that baptism is the means "whereby we receive spiritual grace;" and that the subjects of baptism are "thereby made children of grace:" all of which reveals "the great necessity of this sacrament."* It is such theory or doctrine of the efficacy of rites that constitutes ritualism.

The vital theory, in opposition to the mechanical theory of regeneration, in all its varied forms, is that theory which recognizes the Holy Spirit as it is represented in Scripture—a quickening ζωοποιοῦν, "life-giving power," immanent in its action, working within, a vital power; as life imparts life, as spirit quickens spirit, not merely mediately but immediately, the divine Spirit, kindred in nature, acting directly on the human spirit, as life within the living organism begets life. According to this theory the Holy Spirit, by its quickening or life-

* Consult Episcopal Prayer-book under head of Baptism.

giving power, imparts sensibility to the moral nature dead in trespasses and sins. And it is by this vivification of the moral nature that the "new relish" and "new taste," the "love of holiness," is produced and communicated by the Holy Spirit, not by "creating and implanting" a "new moral nature." Neither is this process of regeneration or renewing of the moral nature "wrought without man's co-operation," as is taught by the Old School theology. Man in his freedom must co-operate in this divine process by voluntarily receiving and cherishing the influences of the Holy Spirit in his heart. Herein lies man's responsibility; and unspeakable and fatal guilt is revealed by the apostle in voluntarily "resisting" and "grieving" the Holy Spirit. He also warns us of the hopeless doom that must ensue from the resistance as well as rejection of the Holy Spirit with fearful emphasis and the most solemn pathos (Acts vii, 51; Eph. iv, 30). So also power of moral perception—the ability to see moral truth, and the moral sensibility to feel its claims and obligations—are imparted by the same quickening, ζωοποιοῦν, "life-giving" influences of the Holy Spirit, as capacity or power of vision is given to the blind eye by imparting life and sensitivity to the organ of vision. No accumulation of light externally, no intensity of illumination poured on the object presented for contemplation, can make the blind man see.

> "'Tis life whereof our souls are scant;
> Life, and more life, is what we want."

So Christ revealed his mission, "to give life, and to give it more abundantly."

With this view of the inward vital action of the Holy Spirit —a life-giving power—the whole process of regeneration is clearly explained in harmony with the teachings of the New Testament. First is the change produced in the moral nature; then follows the change wrought in the will. First, in the moral nature: here we recognize the fact of the production of a "new relish," a "new taste," "love of holiness," in place of aversion to holiness—at least of aversion to holiness in the natural heart whenever the law of holiness is opposed to the gratification of the selfish desires. Now the question is, How is this change in the moral nature produced? The mechanical theory replies, "By the implantation of a *new* nature," by "communicating a new relish" or "taste." The vital theory

explains that this change is effected by quickening the moral nature through the immanent vital action of the Holy Spirit. This is the process: Life, spiritual life, is imparted to the moral nature by the immanent vital action of the Holy Spirit vivifying it, as the life of its life; and thus it comes to have a "new relish," "a holy principle," through the indwelling of "the divine Spirit of holiness." This was the special promise of Christ concerning "the Comforter, which is the Holy Ghost, whom the Father will send in my name, even the Spirit of truth," that he should be an inner and abiding life, "for he abideth with you and shall be in you" (John xiv, 17). So also the apostle represents God as "working in us," an immanent power "to will and to do of his good pleasure" (Phil. ii, 13).

Next let us consider the change of will. This is wrought, consistently with our moral freedom, by the influence of motive, and yet by an efficacious influence. It is not necessary here to discuss the various theories concerning the will, whether its choice is free or necessitated. In the acceptance of the doctrine of the freedom of the will it is by no means necessary to adopt the absurd theory of the self-determining power of the will independent of motives. The will cannot make choice unless there is something to choose, appealing to some susceptibility or desire. The will acts only under the influence of motives, but still is free to resist such influences or to yield to them. In such freedom of action lies responsibility. On the other hand is the theory that the stronger motive governs the will. This is a tautological aphorism, for it is only in the fact that a given motive governs the will that it reveals itself as the stronger motive. But how is it that a motive, once weak and impotent, becomes the stronger motive? How is it that the love of holiness, once without existence in the moral nature, or at best a feeble sentiment without controlling influence, comes to be a dominant power over the will? The answer is, By such change in the moral sensibilities that the love of holiness has become stronger than any love of self-gratification; and such change is effected, not by the mere act of the will, but by the immanent indwelling and life-giving influence of the Holy Spirit, itself the Spirit of holiness, exalting and purifying the moral sensibilities. This is requisite for a change of character, because to be *character* it must have stability and permanence. A moral nature quickened in its

sensibilities by the divine Spirit of righteousness and holiness, so as clearly to discern the right, supremely to live it, with a stronger love than that of self-gratification, is absolutely necessary as the fundamental element of a righteous character. This condition of the moral nature can be secured only by the immanent action of the Holy Spirit as a quickening power, giving life and sensitivity to the moral sensibilities. There is a special significance in the numerous Scripture phrases in which spiritual life is put in contrast with spiritual death; and this change is directly ascribed to the Holy Spirit as effecting this transformation by its life-giving agency. Not a change of nature in the sense that another nature is placed within the man, but a changed *condition* of the moral nature; sensibility in place of insensibility, life for death, spiritual vision in place of spiritual blindness; not a new organ of spiritual vision, but that organ endued with new power of vision; as Christ, when here on earth, cured blind men, not by creating new organs of vision and putting them within, but by giving to those organs of vision which they already possessed *new power* of vision. It is by the Holy Spirit quickening the moral nature, imparting the power to discern the right, and the purified as well as exalted moral sensibility by which it comes to love righteousness supremely, that the motive power is furnished which moves the will to form the purpose, and gives to that purpose permanency as "a governing purpose," to live the life of obedience to the divine law and will, at the same time giving to that life joy and peace as the fruit of the Spirit (Gal. v, 22; Eph. v, 9; ii, 1–7).

A clear, vigorous statement in recognition of this inner or immanent action of the Holy Spirit in the work of regeneration is given by Arminius in his letter to Hippolytus:

> It is impossible for free will without grace to begin or perfect any true or spiritual good. I say the grace of Christ, which pertains to regeneration, is simply and absolutely necessary for the illumination of the mind, the ordering of the affections, and the inclination of the will to that which is good. It is that which infuses good thoughts into the mind, inspires good desires into the affections, and leads the will to execute good thoughts and good desires. It excites, assists, works in us to will, and works with us that we may not will in vain.

This doctrine of the inner working of the Holy Spirit has been charged with a tendency to mysticism. But this doctrine

of the inner quickening influence of the Holy Spirit, the Spirit of truth, gives no sanction whatever to any fanatical claims to supernatural *revelations*. The Holy Spirit, viewed simply in this relation as an inward, life-giving power, has nothing to do with revelations, except so far as it reveals moral truths by imparting the power to discern them. It is because of lack of discrimination in the functions of the Holy Spirit—that there are "diversities of operations" *—that not only regeneration and revelation, but also inspiration and revelation, have been confounded. The Holy Spirit imparts, as a quickening power, a new divine life to the spiritual nature, as we have already asserted. This is regeneration. But revelation is an entirely different process. Here the action of the Spirit is transcendent, not immanent, for revelation is an "unfolding" (*αποκάλυψις*) of that which is known only to the divine Omniscience—a revelation of the historic future or of the historic past, as of creation. Inspiration as the divine *inbreathing*, while it imparts the highest exaltation of the spiritual faculties, does not *reveal* either the historic future or the historic past. In the case of the prophet there was not only revelation made of the historic future, but also inspiration was imparted by which he was enabled to discern the true import of the revelation, and to make it known to others in clear and appropriate statement. To other inspired writers of the Holy Scriptures, as, for example, the evangelists, was imparted merely inspiration, which enabled them clearly to remember and accurately record the teachings of our Lord and the historic incidents in his life, either as they had seen them or had heard them related by others. But there was no special *revelation* made of those historic incidents, as the historical discrepancies contained in those various narratives fully show.

Again, this doctrine of regeneration exhibits the fact of our absolute dependence on the Holy Spirit, and the fatal nature of the sin of resisting and grieving the Holy Spirit. On this point there is complete harmony between the Arminian and the Calvinist. Says Arminius in his eleventh "Public Disputation on the Free Will of Man:"

> The will of man with respect to true good is not only wounded, bruised, inferior, crooked, and attenuated, but it is likewise capti-

* The fantasy of the fanatic is that in himself are all the diversities of the Spirit's operations.

vated, destroyed, and lost, and has no powers whatever except such as are excited by grace.

Calvin, in harmony with his doctrine of the absolute sovereignty of God, lays special stress on the sinner's complete dependence for regeneration on the work of the Holy Spirit.

The conflict here is not between the Arminian and the Calvinist, but between the Old School and New School theology; the Old School affirming *absolute* dependence on the Holy Spirit —that "in regeneration man in no way co-operates any more than did the blind man in the recovery of his sight;" while, on the other hand, the New School asserts "that the sinner is competent at any moment to make to himself a new heart." This conflict between the Old and New School theology is an illustration of the old story of the bloody conflict of the knights gazing on opposite sides of the shield. The Old School confines its view to the agency of the Spirit. The New School as exclusively contemplates human free agency. While man in his freedom possesses the power of resisting or yielding to the influences of the Holy Spirit, still it is the exclusive work of the Holy Spirit to quicken the moral sensibilities, thus producing the motives that influence the will. If the human subject seeks for the influences of the Holy Spirit, still it is the Spirit that incites him to seek.

A power of willing to come to Christ; a power of believing; powers all of grace; *all the results of the work of the Spirit in the heart;* but powers to be exerted by man, since it is man and not God who wills, and turns, and prays, and believes; while the influence under which this is done is from the grace of God alone.*

This theory of regeneration discloses also the nature of the unpardonable sin; how it is that the blasphemy of scorn and perverse rejection of the Holy Spirit can have no forgiveness: because that it is only by the reverential and cordial reception of the Holy Spirit that the condition of penitence and repentance can be induced, on which alone pardon for sin is possible.

Justification.

This doctrine of the immanent vital action of the Holy Spirit also adjusts and reconciles some bitter controversies in the interpretations of religious doctrines. There are few theological

* Watson's *Theological Institutes*, vol. ii, p. 377.

controversies that have been more intense than that over the true significance of the word δικαιόω, "justify;" one class of interpreters contending with the utmost tenacity that it means and *only* means "to declare just;" another class, that it means "to make just." With these conflicting interpretations of the doctrine of justification is also involved the commonly misinterpreted doctrine of imputation. Let us consider briefly the relation of these doctrines to that of the vital theory of the Holy Spirit. You go into a fruit-nursery and ask the horticulturist attending upon it what some tiny undeveloped shrub is? and he replies, "An apple-tree." In derision you exclaim, "An apple-tree! How can you call that an apple-tree when it does not bear, and never has borne, an apple, and is not even a tree?" He replies, "I call it an apple-tree because it has the germ-life of an apple-tree in it, and when fully developed will bear in greater or less perfection, depending on its life and growth, that kind of fruit." So the soul recipient of the Christ-life, although in an unsanctified, immature, imperfect, and undeveloped state, is pronounced just, and the righteousness of Christ is imputed to it, because that the Christ-life is the germinant life of the soul. Says Dr. Meyer, in his Commentary on Galatians (p. 175), speaking of the Holy Spirit:

> He is the divine principle of Christ's self-communication, by whose dwelling and ruling in the heart Christ himself dwells and rules livingly, really, and efficaciously in the children of God.

It is thus by the Holy Spirit, as the principle of Christ's self-communication, that Christ is formed in us the hope of glory (Col. i, 27), and that we "become the righteousness of God in him" (2 Cor. v, 21), "the embodiment and manifestation of this righteousness." *

In this connection the true and original signification of the word λογίζεσθαι, translated "reckon" and "impute," may be considered. Its derivation is from λόγος, meaning "reason," "argument," "discourse," and implies a process of following out to a conclusion, as in the process of reckoning, computing, reasoning. Thus it is that the quality of righteousness is imputed, as a resultant, to the character that possesses the germ of the Christ-life within it, as the life of its life. Says Olshau-

* Robinson's *Greek Lexicon of the New Testament*, art. δικαιοσύνη.

sen, "The righteousness of God means primarily the righteousness which is wrought by God." *

This vital theory explains also the true significance of the phrase, as well as the character of the process, of justification as given by the apostle Paul, "being now justified by his blood" (Rom. v, 9). The term blood is used throughout Scripture as a symbol of life: "The life thereof, which is the blood thereof" (Gen. ix, 4); "for the life of the flesh is in the blood" (Lev. xvii, 11). So then the process of justification is effected by the Christ-life in the soul. His divine life within the soul, inspiring the love of holiness and hatred of all sin, works also a complete renovation and cleansing of the soul—"cleanseth from all sin" (1 John i, 7). "It is a fact of special significance," says Olshausen,† "that it is not faith in the death of Christ, but faith in his blood, which is constantly mentioned as that by which we are justified" (Rom. v, 9; Eph. i, 7; ii, 13; Col. i, 20; 1 Pet. i, 19; 1 John i, 7; Heb. ix, 14; xiii, 12; Rev. i, 5.)

All these questions concerning the true significance and import of the terms justification and imputation, as well as regeneration, are clearly resolved in the light of the immanent working of the Holy Spirit as a quickening, life-giving power, vivifying and renewing the spiritual nature of man, imparting new life to the moral sensibilities, and such dominant, all-controlling, and energizing love of righteousness through the indwelling Spirit of God, that the divine love of righteousness shall become the soul's love of righteousness, issuing in a life of earnest endeavor, of constant struggling, and at length of full conformity to the divine law and will. "Christ formed within" is its grand consummation.

Then what was imputed in the divine discernment is verified in complete manifestation. The tree in its mature growth, laden with fruit, is the vindication of the character imputed to it in its nascent state. The Christ-spirit within has developed the Christ-life without. The deeds of sin and transgression of the old life-principle are no longer imputed to the renewed subject recipient of this new life-principle, for he has become "a new creature" (2 Cor. v, 17; Gal. vi, 15).

Again, this doctrine of the immanent vital action of the Holy Spirit explains how faith is "the gift of God" (Eph. ii, 8).

* Vol. iii, p. 539. † Vol. iii, p. 547

The faith of which the New Testament speaks is by no means of the nature of mere belief, least of all is it mere belief in the words or testimony of another. Neither is it mere belief in the invisible. It is the power or faculty—it may be called a faith-faculty—by which we are enabled to see spiritual, invisible realities, and so to know they are realities. By it the ancient worthies looked beyond the earthly Canaan and saw the "city which hath foundations, whose builder and maker is God" (Heb. xi, 10). There is an evidence of the truths of Christianity that comes not by argument but by apprehension; not by balancing affirmatives and negatives but by a direct sight.

But even regarding faith as belief, which is really the attendant or consequent of faith rather than faith itself, belief is possible only on the ground of evidence so apprehended as to produce conviction of its truth. But if one has no power to apprehend the force and reality of evidence—or, in other words, to perceive evidence—then, no matter what may be its fullness and completeness, it will fail to produce conviction. It is this power of spiritual vision, which the Holy Spirit by his quickening influences on both the intellectual and moral nature imparts, that enables the mind so clearly to see the truth, and, in seeing, to feel the power of evidence so deeply as to produce conviction. This is effected not by any action on the truth, but on the mind itself, enabling it to see the truth. No increase of illumination on the printed page, or of the landscape, can help the blind man to see. What is required is some transformation of the organ of vision itself. The work must be within the man, not without him. A new universe was not brought into existence when the man blind from his birth received sight at the touch of Christ, although to him it was a new universe, lived in but unseen before. Truth is eternal; it is new only to the man who for the first time perceives it. To those who have not the spiritual vision by which they can see the moral beauty and perfectness of Christ, he is, as described by the prophet, "a root out of a dry ground: he hath no form nor comeliness" (Isa. liii, 2). It is only as we see in the nature, character, life, teachings, and works of Christ evidences of divinity that we can have any valid conviction of his divinity. "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii, 3). No repetition of a creed, however frequently made, gives valid

belief. Thousands say, "I believe," mistaking a profession of belief for belief itself. The spiritual vision by which the once spiritually blind man can see moral evidence and spiritual realities, and, seeing, believe, is the result of the quickening influences of the Holy Spirit, "the gift of God."

This view of the divine indwelling reveals eternal life as the *present* possession of the soul recipient of the Holy Spirit; so that while others may express only a hope of immortality, the recipient of this life may say with the apostle Paul, "For we *know* that if the earthly house of our tabernacle be dissolved, we *have* a building from God, a house not made with hands, eternal, in the heavens" (R. V., 2 Cor. v, 1). Observe that in the Revised Version a comma is placed after the word "eternal." The same punctuation occurs in Hahn's Greek Testament, and is the reading approved by our best scholars as well as by the New Testament revisers. The sentiment and sentence is complete without the last clause, which is merely expletive. Suspending this clause as such, it would then read, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal." Now, we ask, What is this "building from God," which we now "have," that is "eternal," but that spiritual organism whose formative life is the Holy Spirit; that which God builds by his Spirit within, that which constitutes the real substance of our being, and which is the spiritual body, the "*σῶμα πνευματικόν*" of which the apostle speaks (1 Cor. xv, 44); that which in the resurrection, "*ἡ ἀνάστασις*," "the standing up," comes forth in triumph and joy to appear in the realms of heavenly life among the redeemed, the sanctified, and the glorified of God and of Christ!

This is the final outcome of "the new birth," the being born —*ἄνωθεν*—"from above;" a spiritual regeneration, *γεγεννημένος ἐκ τοῦ πνεύματος*, "born of the Spirit," as described by Christ to Nicodemus. The *πνεῦμα*, "spirit," is the organific principle of the *σῶμα πνευματικόν*, "the spiritual body." Such is the glorious and exalted consummation of the process of regeneration.

James Douglas

ART. VII.—THE STORY OF THE RESURRECTION OF THE CHRIST.

THE fact of the real resurrection from death of the crucified body of Jesus is the central idea of the Christian system. The apostle Paul predicates all other truths of revelation upon this event. So long as the evidence of Christ's resurrection remains unimpaired the whole Christian system is invulnerable against every assault. "If Christ be risen from the dead" the entire superstructure is secure. But if his return to life as stated can be successfully controverted, the apostle concedes that all would be lost. Here is a central point, a fact stated, a proposition formulated, which, if true, may be proved, or, if false, its untruthfulness ought to be shown.

Jesus appreciated the importance of this event and made it the focal period of his system, and it is as definitely stated and as perfectly established as any other fact in the world; and the efforts that have been made to discredit it only serve to show how impregnably the truth is fortified at this point.

Infidelity has been sorely perplexed with the stern array of facts that lie grouped about the tomb of Jesus, and many ingenious theories have been invented to explain them away. In regard to the fact of the crucifixion, or the death and burial of Jesus, there never has been any dispute; and in regard to his absence from the tomb all agree. The old story that he was stolen by the disciples has been abandoned as untenable; and the evasive assumption that he was only in a swoon is too absurd to obtain credence in this critical age. The assumption that a band of Roman soldiers acting under the exactions of military discipline, with the severe penalty of military law hanging over their heads, should all fall asleep at one time, and sleep so soundly that the rolling away of the stone and the removal of the body should not arouse them, is more incredible than the resurrection itself. Ignorance and prejudice, combined with a morbid criticism, have resisted the account of the evangelists; but only as they have resisted other facts which they could not overthrow.

That the apostles should have kept their secret through all those years of investigation, and then, after having conceived

and executed such a deception, should have taught the world the sublime morality of the New Testament, and sealed the truth of their story with their own blood, is far more incredible than the facts of the Gospel.

That the weak and fainting Sufferer, who sank beneath his cross before he was nailed to it—who appeared to be dead—who then received a spear-wound in the side which not only opened the sac which contained the heart but really pierced that vital organ—and who was also, after due examination, pronounced dead by the Jewish and Roman officers of the law, laid in the grave, and remained there until the morning of the third day—that he should suddenly revive, push away the great stone, and come forth, is a fabulous conception aside from his divinity. In order to obviate the force of the facts that support the resurrection of Jesus the renowned and scholarly Renan invents a theory of romance. That eloquent sophist assumes that the whole matter was an hallucination, the product of a vivid and excited imagination. He says:

> It is a peculiarity of a fine organization to conceive the image promptly and justly, and with an intuitive sense of the end. The glory of the resurrection belongs to Mary Magdalene. Next to Jesus it is Mary who has done most for the establishment of Christianity. Queen and patron of idealists, Magdalene knew better than any other person how to assert her dream, and impose upon every one the vision of her passionate soul. Her great womanly affirmation, "He is risen," has been the basis of the faith of humanity. The strong imagination of Mary Magdalene enacted the principal part. Divine power of love—sacred moment—when the imagination of an hallucinated woman gave to the world a resurrected God!

We recognize it as a fact in mental phenomena that persons of peculiar and poetic temperament, under the influence of strong excitement, appear to themselves to see the object their minds have conceived as if it were externally before them. But it is reserved for the skepticism of this century to transform the facts of the resurrection of Jesus into a romance.

If the story of the resurrection were a freak of the imagination instead of a recorded fact, we should expect to find the style in which the story was written florid and extravagant. Creations of the imagination are easily detected; they are unnatural, unreasonable, and exaggerated. They are usually

without purpose and stamped with the weakness of their origin. In the herculean efforts of Mohammed he places before the world angelic beings whose very greatness is puerile, and whose performances are absurd without being impressive. And if the angelic beings described by those holy women that testify of Jesus had been the products of their own minds they would not have been true to life. There would, doubtless, have been great numbers of the heavenly visitors; they would have been of astonishing form, wearing a brilliant plumage. But the style of the narration is very simple. They tell of angels whose appearance, number, and proceedings are exactly in harmony with the facts in the case, and worthy of having been ordered by the highest Intelligence of the universe. So far from trying to make the most of them, they describe them as men. It was only on subsequent reflection that they decided that the beings they saw could not have been men. But the honor of originating this sublime story does not belong to Mary. One of the evangelists says: "The angel of the Lord descended from heaven, and came and rolled back the stone from the door. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men."

There does not appear to be much romance in that statement. It was not the women who were affrighted on this occasion. It was the soldiers who fled in terror to the city to tell the authorities the supernatural things that had transpired at the tomb. We have no doubt of the truthfulness of the first statement made by the guard. All the facts support the theory that they saw just such a being as they described; and we cannot account for the sudden fear that overwhelmed them upon any other hypothesis. Nor can we otherwise account for their flight and the removal of the stone. The women found the keepers fled and the stone rolled away.

It is not only reasonable that God should send an angel to roll away the stone, but it was eminently proper that he should convince the guard of the supernaturalness of the entire transaction, just as the circumstances at the cross wrung from the centurion the reluctant confession, "Truly this was the Son of God."

But when the disciples came to the tomb the angel was sitting on the stone near the sepulcher, and looked like a young man

dressed in clean linen clothes; and the angel said to the women, "Behold the place where they laid him."

If we examine the particulars of what Magdalene saw and did—if we carefully analyze her statements—we shall not find any occasion to ascribe to her the glory of an imaginary resurrection. Mary was not in a mental condition to dream of a living Jesus. She was overwhelmed with sorrow at the fact of a dead friend; she had witnessed his death upon the cross; she had seen her crucified Master buried in Joseph's new tomb. It is doubtful if she had ever heard the suggestion of a resurrection. The prophetic declaration of Jesus, which he made to his disciples concerning this fact, they neither understood nor repeated to others. The only thought of those devoted women was to have the precious remains properly embalmed, that they might in this manner preserve from putrefaction the object of their ardent love. The very fact that they came with the spices for that purpose proves that they had not even dreamed of a resurrection.

As these sorrowing women came near the tomb, not anticipating any change in the condition of the Crucified, they inquired among themselves, "Who shall roll us away the stone from the door of the sepulcher?" But when they came in sight they perceived that the stone was already rolled away. At the discovery of this fact Mary turned back to tell Peter and John what she had seen. But it was not a vision she reported. Her sorrows were intensified. Her grief had been outraged, and found expression in the declaration, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him."

Instead of taking on the form of a romance her thought was that the tomb had been robbed of its sacred treasure. Her cup of sorrow, already full, was imbittered by an indignity committed upon the lifeless form. The last sad rite, the only remaining possible expression of affection, was now entirely prohibited, and some malicious design was to be perpetrated upon the mangled body of her dead friend.

Such was the effect of this train of thought upon her mind that she appeared to be almost unconscious of what was transpiring about her; so greatly was she depressed that the appearance of a supernatural being made no special impression on her dejected soul.

The women whom she left at the sepulcher were frightened by the angelic vision which they saw, and fled, too much alarmed for a time to report the message received from the celestial visitor. But when Magdalene returned to the tomb, and, stooping down, saw through her tears two persons in white raiment sitting, "one at the head, and the other at the feet, where the body of Jesus had lain," she was not affrighted. They appeared so natural that she conversed with them without fear. When the angel asked her why she wept, the burden of her sorrow was still the same, and she replied, "They have taken away my Lord, and I know not where they have laid him."

After this the risen Lord appeared and asked the cause of her sorrow and tears, and so far was she from the dreaming and visionary state attributed to her by the French novelist that she mistook him for the gardener, and said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

In this state of mind, if Mary had created a vision, if she had given to the world an imaginary being, it would have been a living likeness of the mangled and mutilated body of her dead friend. Her ideal would have been the likeness of him whom she sought, that she might moisten his rigid features with her tears and embalm his lifeless form with her costly perfume.

It could have been none other than the living Jesus whose familiar voice thrilled through her stupor of grief, reversed the entire current of her thought, and changed all her plans in a moment, and drew from her sorrowing heart the joyful confession of his Christhood and resurrection in the one familiar expression, Rabboni! And as if purposely to authenticate her testimony, and put romancing skeptics of all the ages to perpetual shame, Jesus gave her a message for the disciples which no person could have fabricated: "I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

If Jesus had been an adventurer he would have prepared his disciples for this event before his death. But he chose to establish this fact after its occurrence. And the jury before whom this case was brought was composed of men who were both intelligent and firm in judgment. The apostles were slow to

believe, and they would not accept the fact until the last gossamer vestige of doubt was swept away by unimpeachable testimony. The very intensity of their love made them suspicious. They had too much at stake to be willing to be deceived. That would have added to the severity of their disappointment.

At the crucifixion the disciples were thrown into a state of utter confusion. They still thought the Messiah was to be a temporal king. Whether they journeyed to Emmaus or sought the shores of the Tiberian Sea their supreme thought was, "We trusted it had been he which should have redeemed Israel."

The disciples were overwhelmed with fear lest persecution should arise against them. The entire college of apostles were in that state of mind which requires such proof as cannot be invalidated. They were in that particular mental condition when the facts of the resurrection were presented to them that nothing but demonstrative evidence would satisfy them. When the fact of the resurrection was first announced to the apostles they had not seen the sepulcher since Christ's entombment. Its surroundings for the last three days had possessed no special attractions for them; and after the guard had fled from the empty tomb only Peter and John had the love or courage to go near the place.

The women were in less peril, and, being anxious to embalm the body of Jesus, they sought the sepulcher early only to find it empty. They reported the fact to Peter and John, who came in haste and found the linen clothes and the napkins disposed of in the most orderly manner, proving that there had been no robbery of the grave. The seal was broken, the stone was rolled away, the affrighted guard was fled, and the body of Jesus was gone. The proof of the resurrection was not absolute, but it was unquestioned.

From that time to the present neither Jew nor pagan, skeptic nor philosopher, has been able to explain away the facts of the resurrection. That no other solution of the case has been given must satisfy the world that no other reasonable explanation is possible.

After the announcement of the resurrection by the women Peter and John returned to the city and assembled the dispersed disciples and told them the strange news. They talked over the events of the week and recalled the utterances of Jesus about his rising from the dead. It was at this time that the women,

accompanied by Joanna, joined the disciples and reported their vision of the two angels, who commanded them to remind the disciples of what Jesus had said before his crucifixion, and that these things were written of him in the Scriptures.

It was not until then that they remembered his words and recalled the fact that it was the third day. But instead of exciting their imaginative faculties this only aroused their torpid reason, and instead of calling troops of mysterious figures from the gloomy shades of fancy they began to ask, "If he be the Christ, ought not he to rise?" Then the impetuous Peter became excited about the angels at the sepulcher, and made another visit to the tomb. He did not rush in as at the first, but after careful examination saw only the linen clothes lying as before. If we carefully collate the evidence it will support the fact in dispute.

Mary Magdalene was the first witness. Then the Lord appeared unto Peter; then came the other Mary and Salome. They told of the message of the angels. They reported that they had seen Jesus alive, and had touched his feet, and that he would go before the disciples into Galilee. Then came the two disciples from Emmaus, who said, "The Lord was made known to them in the breaking of bread." After this Jesus appeared unto the disciples in the evening where they were sitting together with closed doors. He came without announcement and stood in the midst, and in a familiar voice, which they all recognized, said, "Peace be unto you." Then he "showed unto them his hands and his side."

Then eight days afterward, for the sake of Thomas, who was not present, he came again and repeated this test, vitalized and energized his faith by this incontrovertible evidence, and won from him the glad confession, "My Lord and my God." And for forty days Jesus lingered amid the scenes of his earthly life and appeared ten distinct times under such varied circumstances that no important fact in the chain of evidence could be omitted.

Then after all these facts we have the testimony of the apostle to the Gentiles. He is above suspicion; he is not a poet, he is not imaginative, he is no theorist; he is a scholar—a trained logician and lawyer from the school of Gamaliel. He is an enemy of Jesus, hunting his disciples to death. While in one of his fiercest moods Jesus met him on the way to Damascus.

Paul surrendered to the overwhelming testimony and became the champion of the murdered Nazarene. He did not yield to a tidal wave of sentimentalism; he was not subdued by fancy; he was not convinced by argument; he yielded to the irresistible power of *evidence* that swept his soul of all doubt and enabled him to say, "But now is Christ risen from the dead, and become the first-fruits of them that slept."

The fact of the resurrection of Jesus does not rest on the dreamy and visionary statement of an hallucinated woman. It is supported by evidence that has not been, because it cannot be, impeached. If some things may be stigmatized as figments of the imagination they are the various infidel theories of the resurrection of Jesus. But the facts of the Gospel for two thousand years cannot be accounted for except on the hypothesis of the resurrection of Jesus.

Why does not infidelity meet the facts of to-day, and account for the perpetuation of the Gospel and its marvelous spread among the nations? Why does it not explain the fact of its revolutionary power? Does not infidelity know that the Gospel is now transforming the world, increasing in breadth and power as it sweeps on to its final victory? Does any infidel believe that all these evangelizing forces are the product of an hallucinated woman's dream?

The history of the world since the inauguration of the Gospel cannot be accounted for on visionary theories. History strikes its roots down deep into the real, into the actual. The great movements of the Gospel in the world, like the movements of the heavenly bodies, are according to divine law. It is not the nature of a lie to live two thousand years, exert a beneficent influence over the human race, and increase in majesty and power as the years roll by. The disciples that fled from Calvary under the influence of fear could not have been transformed into heroes by a phantom.

We turn away from these speculations with a sense of pity for all who are so credulous as to be deceived by those unreasonable theories, to believingly open the word of God, which challenges the most critical investigation, which for two thousand years has survived the most hostile criticism, and has never modified a single statement nor abandoned a single position concerning the resurrection of Jesus.

Since the champion of Christian faith hurled into the Philistine camp of skepticism his challenge, "But now is Christ risen from the dead," no mailed warrior has been able to cope with him. Out in the hazy cloud-land of speculation they have gathered in great numbers; they have rehearsed marvelous stories sitting about their camp-fires; they have gone out into the darkness and skirmished with shadows. But the testimony of God's word remains, that "Christ being raised from the dead dieth no more." "He is declared to be the Son of God with power by his resurrection from the dead." The glory of this manifestation does not belong to Mary Magdalene, but to Him who said of himself, "I am the resurrection and the life." This, the greatest of all acts—this crowning miracle of Jesus Christ—being established, every thing that is dependent upon it follows in its natural order. The whole system of the Christian religion is one supernatural fact. The incarnation, the vicarious death, the resurrection from the grave, lie back of the new birth, the adoption of sons, and communion with God. These facts are primary and basal, and are inseparable from the consciousness of pardon, spiritual life, heart purity, the resurrection of the body, and everlasting life in heaven.

The apostle knew that the whole superstructure rested on that fundamental fact, and with that established, all that belonged to it was safe. He knew that there was neither delusion nor deception in regard to that fact; and upon that invulnerable bulwark of evidence he predicates the affirmation of the Gospel: "But now is Christ risen from the dead, and become the first-fruits of them that slept."

William Jones

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

WHAT IS THE NEW TESTAMENT VIEW OF JESUS? This question derives its importance from the assumption of the critical school, that instead of one there are several representations of the Son of man in the gospels and epistles, which precludes the supposition of unity of faith respecting him in the primitive Church, and also invalidates the general theological conceptions that now exist respecting his origin, character, and mission. We pause, therefore, to examine the various historical pictures of the Master as exhibited by the writers of the New Testament in order to ascertain if there was more than one Jesus, or if, as alleged, the several different characterizations of his life are incompatible with his personal unity and work. It is conceded that in the early stages of Christ's ministry he was not clearly apprehended by the apostles, and also that at no time was there an undisguised singleness of view among them respecting his character, design, and method of achievement. With them, as with the disciples in all ages, and as with the Church in these times, a knowledge of these particulars was a matter of growth, the result of a study, not only of him personally, but of what he taught, so that they were as likely to hold different views, owing to their differences in education and power of spiritual insight, as those of any subsequent period. And these differences of individual apprehension are clearly manifest in their writings—a fact that neutralizes the suspicion of apostolic collusion in the historic account of the life of our Lord. Notwithstanding these individual differences of view, the writers under divine direction portray but one Christ in the various developments of his career, setting him forth in larger aspects as they come to know him better or are given more correctly to understand the import of his teachings. In this way the New Testament literature grew, with Christ as its common center and inspiration, containing differences which in their full significance were developments of primal conceptions, and which were necessary to a complete representation of him in his dignity and offices. The weakness of the critic is seen in his estimation of these differences or developments as contradictions, or proofs of unsettled convictions in the early Church as to the subjective life of Christ and as to his objective purposes in the world. He fails to see that the varying views of his biographers and others are proofs, not of inherent and contradictory diversity in public opinion, but of the many-sidedness of Christ, who in the final revelation of himself stood forth as the Son of God. As a cube is not a contradiction of a square, but has more sides and sustains more relations to things, so the larger Christ of some writers is not a contradiction but a development of the smaller Christ, as he appears in Matthew and the other synoptists. It

is not difficult to trace this development both in the reality of the historic life of Jesus and in the apostolic conceptions of his nature and his relation to man and God, for it is manifest even to the casual reader of the New Testament. The chief aim of the synoptists is the representation of Jesus in his humanity, with occasional evidential signs of superhuman qualities, preparing the way for the higher representation of Jesus as divine which appears in Paul and John. Without Jesus in his human character he had not been understood; with him as human he has been misunderstood; but it was necessary thus to delineate him in order to obtain a hearing for him. Hence, the synoptists are biographical in the truest sense, and Jesus as the Son of man is proclaimed and vindicated by them. In John's gospel an advanced characterization is observed, but it is that to which the synoptists unquestionably point, and is the consummation of antecedent revelations rather than an original and independent intellectual apprehension on the part of John. The *Logos* of John is in union with the Man of the synoptists. Incarnation gave the one and indicated the other. The dividing line, however, between the human and the divine Jesus is in John distinct and visible, but the human and the divine Jesus are one, which Paul undertakes to amplify and demonstrate. By him more than by any other writer is the fullness of Christ's character and history epitomized, enabling us to comprehend him in his far-reaching relations, and to rise above the evangelists in their simple historic representation of the Nazarene. In Paul we see Jesus as above the angels, and pre-eminent in all things; in him we study Christ's pre-existence, sinlessness, Messiahship, atonement, and resurrection; in him we observe the Creator, the Regenerator, the Judge, the King eternal. Here is progressive revelation; but it is not in contradiction of the synoptists or of John. Paul's view of Christ, like that of John, is not the result of speculation or philosophy, but of revelation. Hence, it agrees with all other revelation, whether made to prophets, the synoptists, or the aged John. In other words, there is no disagreement between the lower and the higher views of Jesus, between the synoptical, the Johannine, and the Pauline representations. If gospel and epistle, as Delitzsch says, admit of "reciprocal control," the varying views of Jesus in the New Testament also admit of "reciprocal control," and exhibit but the development of a person who, becoming man, was pre-existently and for all future no other than God.

IT IS ALREADY EVIDENT THAT THE AGNOSTIC is unable, by the use of philosophical principles alone, to interpret the meaning of human life or forecast the probabilities of individual destiny; yet it is interesting to study his attempts in this direction. Life is a great mystery, whether its origin, its present development, or its future be considered; and it can scarcely have a partial explanation in the theories of evolution or in the suggestions of scientific materialism. Left to ourselves, with only natural interpretations at hand, or with natural religion, so-called, as explanatory of human existence, we know nothing of it, and can determine nothing of its future. The problem is old, and the effort to solve it is quite as old;

but the solution does not appear. Man is a walking mystery, and his poor philosophy will no more explain his walking-stick than it will himself. He is equally unable to know why he lives and what is the ground of his social and ethical life. John Stuart Mill may proclaim happiness as the chief end of man; Hume may announce utility as the chief motive in moral action; Professor Seeley may prescribe the æsthetic and intellectual faculties as the sources of individual character; Pfleiderer may hold that an innate sense of duty is the first impulse of responsible life; but it remains that society has for its foundation none of these principles, either singly or in combination. It is not denied that ideas of happiness, utility, taste, and an inward sense of right possess man and influence him in conduct and his moral relations; but it is denied that these constitute the basal principles of life. When Mill declares that in other worlds the principle of cause and effect, operative here alike in nature and in human affairs, may not exist, it is not clear what is a fundamental principle, and according to what standard life is developing and will finally be judged. If it be true that mathematical principles are only probabilities or conjectures, and may not prevail in other spheres, it may be true that such moral principles as dominate in human teaching may have objectively no existence either here or in another universe, and may not serve as standards of judgment in the great day of account. Here, then, is the result of materialistic philosophy—an ethical standard robbed of certainty, and life left to its own guidance without assurances of reward or judgment according to any ideas of right and wrong familiar to us. To this doubtful and unpromising conclusion agnosticism conducts the anxious and inquiring mind. On the other hand, Christianity throws its light upon life, giving more than a hint of its origin, outlining the possibilities of its development, and opening to human gaze the unlimited certainties of the future. It holds that what is true of one world is true of all worlds; and that its standards of righteousness apply to earth, hell, and heaven, God himself being bound by them. It holds that two plus two every-where equals four; that the doctrine of cause and effect is inalienable in all worlds; that the doctrine of final cause is stamped on all life in all spheres; that evil is abnormal in all its conditions and condemnatory in all its victims; that all men are the slaves of sin, and freedom from its power must be sought in superhuman help, and that the eternal condition of man is dependent on his conformity to the immutable laws and principles of righteousness, a partial knowledge of which is revealed in the written word. In their aspects of life, in their philosophy of man, and in their teachings respecting moral sanctions and final moral results, agnosticism and Christianity are in striking contrast, and he is wise who shuns the former and guides himself by the latter.

THE PRESENT AGE PALPITATES WITH CRITICAL TENDENCIES, which have excited unnecessary alarm in some circles. While the Destructionist is abroad, striving to impair reverent opinions and beliefs, the Con-

structionist also is alert for the discovery of truth, and seeks to preserve the forms of faith that are indispensable to religion. In the progress of the conflict of ideas it will happen that old and unnecessary traditions will give place to more rational judgments founded on data unknown in former periods; but the result will be an advantage both to history and religion. At the same time essential truth will be the more clearly demonstrated, and will be accepted with an unshaken assurance of its reality and certainty. As a religion, Christianity will endure the investigation applied to it; and the Bible, in its literary aspects, will undergo no violent or disastrous change at the hands of those who are bent on overthrowing the historic judgment respecting its divine authority, the authorship of its books, and the evident design of its revelations. On the supposition that the biblical system is supernatural, criticism is invited to apply its trip-hammers to its truths, believers observing the process with interest, and confident that the result will be the destruction rather of the hammers than of the religious truths assailed. Such questions as inspiration, revelation, miracle, prophecy, incarnation, atonement, and those of eschatology will receive minute and exhaustive searching, the end being a general vindication of the teachings of Christianity and the interpretations of the Christian Church. It is important to remember in this connection that the vindication of Christianity, as a whole, is also the vindication of the Church, whose duty it is to propagate Christianity. With the defense or decline of the one follows the defense or decline of the other. It is clear, therefore, that Methodism is involved in the results of criticism. As it undertakes to represent Christianity to the world, it suffers or is strengthened, and is affected in the same way and to the same degree, as biblical interpretation itself. It teaches no doctrines not taught by the others; it holds no truths and condemns no errors not warranted by the Scriptures; it is in complete harmony with the New Testament and stands or falls with it. Criticism, therefore, as applied to Christianity, is testing the integrity of Methodism and all other systems of religion that profess allegiance to the biblical revelation. As Christians, we are interested in the progress of biblical criticism; as Methodists, we note its methods, purposes, and results, holding that in so far as the general Christian scheme is impaired or reconstructed by the process Methodism will be impaired or reconstructed. While, however, religion is now in the period of its testing, criticism itself is also being tested, and it must have some regard for its own preservation. Its canons, methods, and principles are as much the subject of investigation as the Scriptures upon which it ventures to pronounce its judgment. Compelling the conservative defenders of religion to produce the facts that support it, they have compelled criticism to defend its methods and results, and so are testing the instrument by which the Scriptures are weighed and judged. So long, therefore, as the instrument of testing is subject to the same process it would apply to the Scriptures, it guarantees safety, carefulness, and certainty in investigation, and the Church may be calm while it prays and sing while it toils for the redemption of the world.

WHATEVER THE DEFICIENCIES OF A MONARCHY, it usually provides for the higher education of its aspiring youth. In Germany, Austria, Italy, and England the university flourishes under governmental sanction, and is adequately equipped for consecutive work in theology, law, medicine, and philosophy. It is not surprising, therefore, that the American student, anxious to pursue post-graduate studies, resorts to the foreign university to find what is denied him in his own country. Our Republic, negligent in establishing a public-school system, has committed education to the States or the Churches, and as the university is therefore impossible without large philanthropy on the part of the citizens, it grows slowly, and waits upon the years for the power to compete with the great institutions in other lands. In this respect the Republic is behind the Monarchy, and our institutions are inferior to those of other peoples. The need of a great university, however, is greater in a republic than in a monarchy. In the latter the people are held together by imperial force; in the former they are consolidated by the cohesive power of an intelligent patriotism. Without intelligence, without patriotism, the one may perpetuate itself, but the other would hardly survive a generation. The monarchy needs soldiers, the republic scholars. Shall the State or the Church provide for the attainment of scholarship? In a single day it were possible for the national government to appropriate the means for a great university, but it declines to do so. In this our national necessity the American University, founded under Methodist auspices and located in the nation's capital, suddenly comes into prospective view, with every probability of the largest realization of the hopes of its projectors. It proposes to be a university in all its functions, appointments, classifications, adjuncts, and relations; serving the same purpose in education in America as is attained by the university in Germany. With this distinct aim in view, it will not come into collision with existing colleges or the so-called universities of the land; but will be open only to post-graduate work of the highest grade, and in furtherance of the general spirit of our Protestant civilization. It therefore appeals to the American because he is an American, to the Protestant because he is a Protestant, to the Christian citizen because he believes in a Christian civilization, and to the colleges and scholars of the Republic because they are in sympathy with the ends to be promoted by such an institution. It has already evoked the co-operation of the Epworth League of the Methodist Episcopal Church, which in time may endow a chair, erect a hall, and furnish the means for scientific research and investigation both in nature and history, and thus contribute to its own purposes through the opportunities afforded by association with the University. We reasonably expect the co-operation not only of one Church but of all the Churches, not only of one State but of all the States, in the establishment, equipment, and prolonged usefulness of the new University, whose beginning is marked with the approval of statesmen and scholars and the evident favor of Almighty God.

CURRENT DISCUSSIONS.

CRITICAL STUDY OF THE NEW TESTAMENT.

We assume that it is every one's duty, and should be his pleasure, to *study* the Scriptures. Yet we think we may quite as safely assume that, practically, many do not engage in or prosecute this study profitably. The Bible is, as a whole, an easy book to *read*, so that even the young, the unlettered, the simple-minded can get the general sense; but in its profoundest meaning—its abstruse, esoteric teachings—it is the most difficult and perplexing book in the world. No uninspired book requires so great effort or so various subsidiaries to understand it; but to patient search none discloses richer mines of wealth. "I can speak it from experience," said the learned Erasmus, "that there is little benefit to be derived from the Scriptures if they be read curiously or carelessly; but if a man exercise himself therein constantly and conscientiously he shall find such an efficacy in them as is not to be found in any other book whatever."

To enjoy any literature one must have a taste for it. The taste for the study of the Scriptures can be acquired and cultivated as easily as for any secular work or pursuit, and, aside from its religious value, is as instructive intellectually and æsthetically as any inquiry that can occupy the attention. Many good people fail to acquire this taste for the examination of the Bible, and, in fact, do not become even superficially acquainted with its arrangement and contents. This is largely owing, not to a depreciation of such knowledge, but to the lack of fixed habits of thought and to ignorance of the best methods. Though professed Christians, recognizing the Bible as the source of all religious truth, and professing to prize it above all other books, yet they have no real attraction toward it or enjoyment in reading it, much less in sedulously brooding over it. Their reading has not grown into study; their study has not grown into a delight. A great book, taken up only at irregular intervals, can take no root in one's life or hold on his affections. It must be habitual and frequent to become agreeable; it must be agreeable before it can be profitable.

But there are others who engage in habitual searching of the Scriptures, or would fain get into the way of doing so. They are intelligent, religious, ambitious of the best gifts; and it is for them and to them, particularly, that we now write.

We head this page with the words "critical study." The words are often used with a sufficiently large latitude, and will need special definition for our limited line of remark.

We do not here mean the "higher criticism," so called. The higher criticism, as its name implies, deals with the gravest, most vital questions that come to the front in these days of restless scholarship and inquiry—the questions of authorship, date, and credibility of the documents; questions of their integrity, supernatural character, inspiration, and inerrancy. These are the burning questions of the day, in whose issues are involved

the dearest interests of the Christian faith. Is the Bible a supernatural book? is it the genuine work of the reputed authors? and has it any value to us more than other venerable remains of antiquity? To these questions we have already given much attention in these pages, and we have need to make no additional defense of the accepted truth of God's book. Yet there is one good result from the higher criticism of the Bible, that it has necessitated such close and minute study of the Scriptures themselves. The conclusions reached by unfriendly criticism have in every instance led to abler and more exhaustive investigation. The parts of the Bible chiefly assailed by the skeptics—the Mosaic records, Isaiah, Daniel, the gospel of John—have all been ably vindicated, and stand, in all essential points, more firmly intrenched in the scholarship and the faith of the Church than ever before. The faith of the Church is now a more *intelligent* faith. We have gone round our Zion, and told her towers, and marked her bulwarks, and considered her palaces; and we can tell the story with boldness to the generations following.

Again, the words "critical study" are sometimes applied to the *textual criticism* of the Scriptures. Textual criticism aims to gather, compare, and judge of the various readings of the Scripture text as exhibited in the countless manuscripts of the New Testament. From these the editor's critical, trained sagacity recalls the text to its original integrity. It is a line of research to which we owe our assurance that we have the actual words of the apostles' autographs. But this, too, does not come now within our present purpose.

We here *assume* all these things. We must first be assured that the Bible is what it claims to be and what the traditions of the Church affirm it to be; and we must also be satisfied that the book has been transmitted to us with a reasonable degree of purity of text before we can securely proceed to inquire into its teachings. Yet, though these researches take chronological precedence of all other studies, and are the basis for all later studies, they are concerned only with the history and external phenomena of the text. Like all historical investigations, they are profoundly interesting as well as indispensable to the tranquillity of the reader; but in intrinsic worth they fall far below such studies as belong to the meaning and the exegesis of the sacred volume.

It is in this really higher and better sense that we may adopt the term "critical study of the New Testament." In this sense it may mean, and for most readers of the Bible actually does mean, not the attention given to the authenticity and genuineness of the several books in the Bible or to the purity and correctness of the text, but to the exegetical and the devotional study of the literary and doctrinal contents of the books.

There are two quite unlike methods of Bible study, the consecutive and the topical. This distinction, which does not obtain in the study of other books, arises from the peculiar structure of the Bible as a collection of many distinct books or treatises by various authors, of different countries and eras. Each book has its special purpose and its independent value. As such each should be read and studied consecutively, with direct ref-

erence to the occasion, the circumstances, the distinctive aim of each book; and the several books should also be read and studied in their chronological order, and also in their logical or internal relations to each other, that the progressive development of religious truth and doctrine may be learned, and the connections and interdependencies of the different parts of the canon be discovered. This consecutive, continuous study should be the chief method of studying the Bible.

The topical study assumes that there is an interdependency among the books of the Bible; that all are but parts of one larger whole, inspired by the same Spirit, having a common aim; and that for the complete exhibition of the divine teaching on any point of doctrine all the rays from those several sources must converge to one focus. This is, of course, a correct view for a systematizer—for one who would know and bring together all that the Bible teaches on any particular point; but in such gathering and combining of distinct and isolated passages there is constant danger lest the texts or paragraphs quoted for meanings which are perhaps true in themselves be quoted with a sense quite different from that indicated by its real connection. To quote Scripture in any sense that does not attach to it in its original place, even though it be a correct sense, is to pervert it. The sayings of the Bible have *one* sense, not a "double sense," or any multiple sense.

But whichever method of study may be adopted, whether the consecutive or the topical, in either case the critical study of the New Testament does not differ in any essential particular from the critical study of any other book. Undoubtedly the intrinsic value of the New Testament teachings is infinitely greater to us than the value of any and all other books; but we must reach those teachings precisely as we reach the teachings of Plato or Cicero or Bacon—through the study of the book as a book of literature. All thinking, all teaching, all learning is dependent on language. We get at a thought through the language in which the thought is embodied. In *studying* the New Testament, therefore, we must ask ourselves, What do the words mean, severally and in their connection with each other? and what is the continuous sense of the book? Cursory readers of the Bible, who come to it with only a colloquial, inexact acquaintance with the language or the style of the book, may get the general drift of what they read, but they are not likely to delve beneath the surface to the deeper, profounder meanings, and the less obvious but the truer logical connections of the thought. But the aspirant for the best and highest reaches of the sense must get this knowledge by patient *study* of the text; nay, he must not content himself with a translation or with many translations, but must seek it in the original language; he must toil with lexicon and grammar before he can win and enjoy the richest spoils.

The knowledge of the Greek text holds the highest place in the professional preparation of the young minister. No translation, however suited for popular use, can ever for him take the place of the original Scriptures. The best possible translation necessarily varies in its linguistic

peculiarities from the original, and in crucial words or passages, on whose precise meaning the exegesis often depends, the appeal must always be to the original text. But our translations are *not* the best possible—there is always some doubt. No two scholars, or classes of scholars, however thorough and exhaustive their learning, will always give the same translation; and the differences in their translations, usually only minute but sometimes fundamental, will always leave the reader who depends on translations in greater or less doubt concerning the true sense. For ordinary secular books this is usually a matter of little moment, but it is far otherwise in regard to the inspired Scriptures. Here we are content with nothing but the exact sense. The Authorized and the Revised translations illustrate the embarrassment in which the exegete or the preacher who does not read Greek sometimes finds himself. Shall he follow the old or the new? or does the truth lie in yet other directions? How many commentaries and exegeses written by men who are not themselves scholars must be held invalidated on all such debatable questions by this primal disqualification of the writers! Fortunately, on all general religious or doctrinal points the English scholar may be held as adequately prepared as the ablest Grecian. Here it is not a question of scholarship, but of general intelligence and ability. And these, happily, are most of the points which a preacher may ever be called to discuss. Yet, should matters of dispute or debate arise involving the interpretation or exegesis of the original text, the man ignorant of this text has no right to an independent opinion; he is at best but the echo or the dupe of others. Said John Wesley:

> Do you understand Greek? otherwise how can you undertake, as every minister does, not only to explain books written therein, but to defend your views against all opponents? Are you not at the mercy of every one who does understand, or even pretends to understand, the original? For which way can you confute his pretense?

This preparation is ordinarily not beyond the reach of every man. Dr. Arnold of Rugby declared that any man under seventy could learn Greek enough to read the New Testament. The late William Cullen Bryant tells us that in two calendar months from the time of beginning with the Greek alphabet he had read every book in the New Testament. This is a marvelous story, yet it may be literally true. Some men have a *genius* for language which makes possible for them results absolutely beyond the reach of the greater part of mankind. Themistocles learned the Persian language in one year well enough to be able to converse with the king. Mezzofanti learned a foreign language in one week sufficiently well to confess a criminal condemned to death. But, of course, Bryant's school-reading of the Testament, however extensive, could not but have been superficial and inaccurate. For most students it would be doing fairly well to read with grammatical correctness the first chapter of John's gospel within three months after beginning the study.

Once having triumphed over the drudgery of grammar and lexicon—once having become tolerably acquainted with the text—a person may

easily and delightfully make himself at home in this volume. There are five thousand four hundred and twenty words in the vocabulary of the Greek Testament; but most of the words used occur many times, and many are found once only, or rarely; so that the reader does not need to know them all to have a fair, comfortable, working vocabulary, especially for the gospels. Once master of these he can trust to a slower study of the epistles for the rest. The style of the gospels is simple; and once familiar with their contents the student may read them, if not with the idiomatic ease of a translation, yet with more intellectual satisfaction and with more æsthetic gratification. Those sacred words come to us with greater power and life when we realize that they are the very words which Christ himself spoke and which his disciples wrote, the very words about which he said, "*My words* are spirit and they are life;" and when we enter into the religious significance of those words we find that they are the true aliment for the soul: "*My words* are meat indeed."

It is within the working possibilities of every minister who has a fair academic training—and we may add, of every layman—to become so familiar with this book as to read it *at sight*—that is, without pausing to dig it out of the grammar and lexicon. We are very sure, indeed, that a person who makes this book his daily reading-book and study may at last come to read it nearly, if not quite, as fast and as intelligently as the English translation. We know of such instances in our own Methodist ministry: in particular of an Ohio pastor who, as a test to himself, read the whole Greek Testament through in a single day. This is a very remarkable statement of what can possibly be done; and it is not at all incredible. We record that, by actual experiment, we have found it possible to read orally, with ordinary deliberation, the entire English Bible, both Old and New Testaments, in seventy hours—which might be consecutive hours if one were able to sit so long continuously at the work, or in one week of ten working hours a day; or, what is better, in a little more than two months, giving one hour a day to the task. But these are only experiments, mere literary spurts; they are not *study*, much less *critical study*, of the book. Yet such rapid perusal of a single book of the Bible, or even of the entire volume, may serve a useful purpose for a preliminary survey of the matter and drift of the thought, in anticipation of a slow, careful, *critical* re-reading.

We also might cite another Methodist pastor who has read the Greek Testament through twelve times in the twelve years of his ministry. Dr. Henry G. Weston, of the Baptist Church, recommends that the student shall read one chapter of the Greek Testament each day, and accustom himself to read the Greek aloud, so that both eye and ear may join in comparing the words and the sense. The recommendation has this advantage, that it brings the reader at once into the heart of the Greek; he reads it as he reads his vernacular, without *translating* it as he reads. Oral reading is a much more satisfactory way of mastering this book, or, for that matter, any book. It is the only style of reading known in Oriental lands. The eunuch was so reading when Philip overheard him.

On the other hand, we know some who are in the habit of using the Greek Testament in family devotions, but *translating* orally for the sake of others in the family, if not for their own satisfaction.

The study of the Greek Testament—and of the Hebrew Bible as well—is an heirloom in the Methodist Church. One of the first glimpses we get of John Wesley was when he was twelve years old, at school with his brother Samuel. The brother writes to his father, "Jack is with me, a brave boy, learning Hebrew as fast as he can." He was a proficient in Greek, too, and eventually became so familiar with the Greek Testament that his biographer tells us that if he forgot the words of the English translation he could quote the Greek original. Later, of the few books which he kept at his different stopping-places in England, the foremost were the Hebrew Bible and the Greek Testament. Wesley not only himself knew those books intimately, and made them the constant companions of his private meditations, but he wrote one of his most earnest and impressive tracts to urge the study of them upon the clergy of his day. And for the ready and inexpensive initiation of his own preachers into those tongues he wrote and published grammars of the Hebrew and Greek, as well as of Latin, French, and English. Those elementary books served a good purpose in their day; but, though still kept in print, have now been superseded by better books. These studies Wesley enjoined upon his preachers both by precept and example. We believe the Wesleyan Church now goes further, and makes those studies not a part of the "Conference Course," but a condition for *entrance on trial* to all candidates for admission into their Conference. Our own Church does not make those studies mandatory on our ministers, but it recommends that our young theologues shall go first of all to college and then to theological school. Though this is only advisory, every young man of consecrated ambition ought to add those studies, voluntarily, to his Conference Course, and afterward carry them on for life. The fathers of Methodism in this country had neither time nor opportunity for these things, nor was the largest culture needed for their work. But it is different now. The best culture the world affords is needed in our ministry; and there are wonderful opportunities and encouragements to all who aspire to it. The grammars and lexicons and commentaries now available leave the young minister without excuse for ignorance in any particular line of sacred literature.

But we have better example for such studies than the example of Wesley or of the fathers; it is the example of the great Teacher and Preacher himself. We quote a beautiful and suggestive passage from Dr. Stalker's *Life of Christ:*

> It is easy to understand with what fervent enthusiasm the youthful Jesus would devote himself to the Old Testament; and his sayings, which are full of quotations from it, afford abundant proof of how constantly it formed the food of his mind and the comfort of his soul. His youthful study of it was the secret of the marvelous facility with which he made use of it afterward in order to enrich his preaching and to enforce his doctrine. His quotations also show that he read it in the original Hebrew, and not in the Greek translation, which was then in general use. The Hebrew was a dead language even in Palestine, just as Latin

now is in Italy; but he would naturally long to read it in the very words in which it was written. Those who have not enjoyed a liberal education, but amid many difficulties have mastered Greek in order to read their New Testament in the original, will perhaps best understand how, in a country village, he made himself master of the ancient tongue, and with what delight he was wont, in the rolls of the synagogue, or in such manuscripts as he may have himself possessed, to pore over the sacred page. He was probably master of three languages—one of them the grand religious language of the world, in whose literature he was deeply versed; another, the most perfect means of expressing secular thought which has ever existed, although there is no evidence that he had any acquaintance with the masterpieces of Greek literature; and the third, the language of the common people, to whom his preaching was to be specially addressed.—*Chapter i, section* 18.

From a pretty general inquiry we are quite sure that the large majority in our ministry, especially our younger ministers, have the Greek Testament on their desks, and are able at least to verify a quotation or to make out the grammatical and exegetical construction of their texts for their sermons. Many, we know, go beyond this, and make the Greek Testament their constant companion and reference-book. But whether the young minister select his Greek Testament or the English translation as his daily text-book, we press upon him the duty and the benefit of giving it the best study of which he is capable, conscientious, patient, systematic, critical, without end.

There is no better mode for young ministers than to read the Scriptures through, both Old and New Testaments, several times, until they are familiar with all their parts. This reading may, at first, be quite cursory, especially in the historical books, though it should nowhere be without careful observation and reflection on the matter and on its reasonable interpretation. Of course, the more doctrinal and didactic parts of the Bible, as the prophecies in the Old Testament and the epistles in the New, must be read more deliberately, and with close attention to the logical coherence and the continuous sense, but above all for its religious lessons. We must always recollect that "whatsoever things were written aforetime were written for *our* learning," and that the object of all Bible study is "that through patience and through comfort of the Scriptures *we* might have hope." But it is not wise to pause on the first reading to solve all difficulties and to build up a systematic and harmonious theology. The time for these things is later. Having finished the reading once, the student should read the book again, and go over it more carefully and critically, both for the literary, historical, and doctrinal construction and for the practical religious teaching. Some of the difficulties that confronted him at the first perusal will now have disappeared; possibly others may have arisen in their stead, but as he multiplies his readings and re-readings, more and more will light be poured out over the page, and less and less will grow the perplexities that at the first seemed great and even vexatious. Dr. Weston very emphatically urges young ministers to become thoroughly acquainted with the New Testament. He says that for the first fifteen years of his ministry he read the New Testament through twelve times a year, and that those oft-

repeated readings did him incalculable good. Who can doubt that the same happy result would attend every young minister in the same conscientious and frequent reading of those holy pages?

Many readers of the Bible instinctively shun certain books and places and subjects that have once given them trouble, and seem afraid to encounter those parts of the Bible. Indeed, so marked is this evidence of some parts of the Scripture, that Archbishop Whately says some Arminian divines are often disposed to apprehend danger from the study of Paul's epistles, and rather draw the attention of their hearers to other parts of the Scripture in preference. There may be such Arminian divines, but it has never been our fortune to meet with them. But the fact remains, that some private readers of the Bible do not get out of certain parts of it all the satisfaction and enjoyment that they experience in other parts, and so avoid the very parts which, because of their difficulty, rather present the strongest claim upon their study. No intelligent and wise student of the Bible will neglect any part of the word of God. However perplexed and dark it may at first appear, the darkness will be dissipated before faithful and persevering assaults.

After one has become familiar with the sound parts of the New Testament, the safest and wisest method for the study of the *doctrine* is the one which the book itself, if we may trust the translation, suggests to us: "comparing spiritual things with spiritual." Now is the time for systematizing one's theology. By thus collecting the dissevered passages which treat of any point in common, we concentrate the single rays of light and make the Scriptures self-interpreting and self-consistent. Only thus can we arrive at the *full* teaching of the Bible on any point of history, precept, or doctrine. But this requires patient, persevering, deliberative study. With the help of the parallel passages cited in the margin, which, however, are not always parallel, and of concordances, and of such admirable compilations as *Moody's New Testament*, published by the Methodist Book Concern, the student may save himself much labor; but it is, after all, this labor which pays best in the long run. We can safely rely only on those conclusions which we ourselves reach by careful, sober induction from the multiplied teachings of the sacred writers. Sometimes the investigator finds that *other* passages modify the conclusion first reached, or, possibly, even reverse it. On such controverted issues as the resurrection, the second advent, and other eschatological points—on such doctrinal issues as the atonement, its nature and extent and work—on such theological questions as Arminianism and Calvinism—how can we come to any conclusion satisfactory to ourselves except from all the affirmations and all the legitimate implications of Scripture? And even then we must often pause, unsatisfied, for the light which we may get from yet further and more careful scrutiny. It is only when we convince ourselves that we may hope to carry the reason of others with us.

He that will master this unique book must muster to the effort all the resources of learning, and patience, and prayer. "Be a man of one book."

THE GOOD AND EVIL IN INDUSTRIAL ORGANIZATIONS.

THAT the number, magnitude, and activity of working-men's organizations, both in America and in Europe, with their tendency toward a vast international union, are attracting the very serious attention, not to say anxiety, of thoughtful minds, is too obvious to need the citation of proofs. Even the Pope, viewing them from his throne in the Vatican, sees such portents of possible social and political disturbances as to make them the topic of his recent Encyclical Letter. In this cautiously written paper his "Holiness," though aware of the historic fact that the sympathies of the leaders of the Papal Church have heretofore been, not with the proletariat but with the rulers of kingdoms, is evidently desirous to persuade the modern sons of toil that their privations and ambitions are not unnoticed and uncared-for by the hierarchy of which he is the head. His fears lest labor unions should take on communistic forms are very apparent. His hope that their leap into the bottomless gulf of state socialism may be prevented through the intervention and co-operation of rich Catholic laymen, thinkers, priests, and bishops is somewhat covertly expressed in his profession of feeling "great satisfaction" at the evidences visible to him of the intervention of these influential parties. This reads plausibly, but does not wholly conceal the fact that at heart the Pope fears the influence of these proletariat organizations on the loyalty of Romanists to their Church. His "great satisfaction" is not, therefore, with the combinations themselves, but with the priestly and lay agencies through which he hopes they may in the end be controlled by supporters of the papacy.

That the Pope should look with gloomy apprehensions on organizations of the laboring classes for the redress of their grievances is quite natural: for their discussions respecting their rights as men, their claims on political government, and the best methods of securing reform, tend to the development of a strong sense of individuality and a vigor of self-assertion which cannot co-exist with that unquestioning submission to authority which Romanism demands of its followers. Further, those discussions bring into light the fact that the Roman Church is in spiritual things a living embodiment of the method by which, in all ages, the masses of men have been held in political and social subjection by an organized minority. Numerically, the Pope and his council are an insignificantly small body of men: but combined, their authority, with the means they possess of enforcing it, is so absolute that few of their ecclesiastical inferiors or lay adherents dare resist it. True, it reposes on an assumption of divine claims which is intrinsically blasphemous; yet, being superstitiously believed, it has a potency that, within its limitations, is to its chiefs what the strength of armies is to kings. This papal power, wielded by a few imperious minds, dictates the faith and commands the obedience of millions.

It is not, therefore, a pleasing spectacle for the Pope to see the working classes seeking to appropriate to their own benefit that power which proceeds from organization, which is the secret of the papal authority. In their larger assemblies, which have been fitly designated "spontaneously

developed parliaments," the children of toil are earnestly seeking for the root of the oppressions that in past ages have trodden down the proletariat. They are learning that in ancient times and in all countries a few men, stronger in brawn and brain than most of their fellows, combined to form a mode of governing by which they held the many in subjection to their will: that by such combinations Oriental despots maintained their sway: that in Greece and Rome, under both kingly and republican forms of government, a few strong men combined to establish legal offices and modes of administration through which they contrived to exercise arbitrary powers that restricted the liberties of the people, and provoked those political conflicts between patricians and plebeians accounts of which fill such large spaces in their respective histories. Arnold, in his *History of Rome*, is teaching them that "society has almost always begun in inequality, and that its tendency is toward equality:" that is, the unequal, and therefore selfish, will of the arrogant few, after being submitted to for a time, was finally resisted by the self-assertion of the many moving them to demand that equality of right from which they had been excluded by the combined action of their comparatively few oppressors.

They are also learning that modern history is equally illustrative of the relation of organization to political oppression. In European history a combined aristocracy, aided through many generations by a united body of priests and cardinals, is seen standing in stern hostility to the social and political equality of the great body of the populace. And even in America, where the recognition of the equality of all men before the law quite generally obtains, they are noting that political combinations have invented partisan machinery through which the will of the people is often frustrated, and self-seeking men put into offices which they administer, not for the public good, but for their own personal benefit.

Their attention is still further called to a very striking exhibition of the power of selfish combinations visible to-day in what a writer in the *Unitarian Review* designates the "gigantic combinations of capital, which are counterparts of ancient despotism." He justifies this designation by the fact that these powerful organizations defy "the common will expressed in the laws of the State;" that they make "bold attempts, too often successful, so to control legislation that the modern principle of 'the rule of the people, by the people, for the people,' may give way to the ancient methods of the rule of the people by the favored few, for the favored few," and that the power thus concentrated in the hands of a few men, like all concentrated and practically irresponsible power, "smothers conscience and is despotic."

These facts from secular and ecclesiastical history and from current events, though only dimly perceived and imperfectly understood by the great body of working-men, are profoundly moving them to feel that the preservation of their civil rights, the free exercise of their political privileges, and the improvement of their social condition, can only be secured by means of wide-spread and thoroughly compacted organization among themselves. Noting the power of the papal council, of grasping financial

organizations, of self-seeking political managers, and of despotic rulers, both in the present and past, to be the creature of combination—of the combination of a few to control the many—they infer, rightly or wrongly, that to secure their own well-being they too must combine to protect themselves from the power of the few. This dreamy concept, whose full bearings and possible results perhaps cannot be clearly comprehended, has already led to numerous societies, associations, and confederations, which, in their turn, have produced an uncanny brood of strikes, boycotts, lockouts, derangements of business, annoyances to the public, and waste of property. Its advocates and expounders, who are leaders of the working-men, are aiming to develop an international organization which shall include wage-earners of every class and degree throughout the civilized world. Thus they hope to reverse the past order of things, and substitute the combination of the great army of workers against the comparatively few property-holders and rulers of states in place of that combination of the few against the many which has heretofore given shape to civil government and to the great institutions of civilized society. Some of these agitators contend most unreasonably for the abolition of personal property and for a reorganization of society on the basis of state socialism. But this latter theory, being impracticable in a world peopled by human beings of unequal capacities and more or less controlled by selfism, may be dismissed as the good-natured fancy of imagination acting independently of reason. A socialistic state would be a hot-bed of idleness and a paradise for sluggards, in which industrious men would either have to toil like galley-slaves to keep its hosts of idlers from starving to death, or to resort to force to compel those slothful creatures to earn their own living.

But it may be asked, Is it wrong for the sons and daughters of toil to combine for the improvement of their condition? By no means. The right of working-men to combine is equal to that of the financier, the politician, the aristocrat, or the ecclesiastic. Combination is not in itself an evil. Nay, it is a necessity of society. Even in Eden it was divinely declared "not good for man to be alone." That garden of supreme beauty and delight needed the mutual labor of its unfallen occupants to keep and dress it. And their descendants have always found combination to be the condition of their escape from the degrading isolation of barbarism into the comforts and culture of civilization. Combination, therefore, among any class, is not to be condemned simply as combination. But when it is grounded in selfism—when its aim is to oppress others—to gain place, emolument, or power by trespassing on the rights of other men, or to take pecuniary advantages of the unskillfulness, ignorance, weaknesses, or necessities of other men—it is a sin against God, and a violation of one's obligation to look in transactions of every kind and degree to his neighbor's interests as fairly and intently as he does to his own. No combinations are innocent which are not grounded in right, in truth, and in good-will to humanity. But when grounded in righteousness and brotherly kindness they are lawful, commendable, and, if judiciously regulated, necessary to the prosperity and development of society.

The problem of the hour, therefore, is not how to destroy combinations, but how to bring them into subjection to the letter and spirit of that Christianity which grounds the theory of human equality on its doctrine of the universal fatherhood of God and the spiritual brotherhood of men.

That the intelligent and sincere acceptance of Christian truth by any man, rich or poor, bars his entrance into any organization which seeks to benefit its members by doing injury of any kind or in any degree to other men, can scarcely be called an open question. The fundamental principle of Christian character is the surrender of the individual will to the will of the Christ, whom the disciple accepts as the Lord of his inner and outer life. He finds that divine will clearly set forth in terms of inspired law in the New Testament. He sees it practically exhibited in the outward conduct of the great Teacher, toward whom he is attracted by his inborn desire to be like Him who is the object of his supreme love and his ideal of ethical perfection. All the impulses of his regenerated life, of his Christian consciousness, press him to earnest and constant endeavor to conform his life to this sublime and spotless ideal. Hence he cannot will any thing which is opposed to his growth in Christ-likeness without wounding his conscience. And, as Paul puts it, "whatsoever" he does, "in word or deed," he wills and does "all in the name of the Lord Jesus;" and this, not reluctantly or grudgingly, "but giving thanks to God the Father through him."

Possessed by this Christianized individuality a man cannot enter into fellowship with schemes of organized covetousness which, though planned with marvelous business skill and worked with amazing energy and financial success, are managed by collusive and oppressive methods, designed to push competitors out of their fields of action, and to deprive them of their natural and constitutional right to liberty of action and of freedom to the unobstructed pursuit of happiness in legitimate business spheres. A man whose personal will is merged in the universal will of Christ is kept out of all such schemes by that far-reaching precept of his Lord which bids his followers "take heed and keep yourselves from all covetousness." He who respects this precept renounces that inordinate desire for riches which is the motive and inspiration of all illegitimate combinations for building up gigantic fortunes. He is sustained in this renunciation by his Christian consciousness, which instinctively shrinks from touching the fruits of that vice of covetousness which Paul ranks with the gross sins of "fornication, uncleanness, and idolatry, for which things' sake," he says, "cometh the wrath of God upon the sons of disobedience." Obviously, therefore, the man whose will is intelligently merged in the will of Christ cannot enter into combinations which have their motive in a cupidity that, like the grave, is never satisfied. Therefore the peaceful remedy for all such combinations is within reach of the Christian Church. Her pulpits must more fearlessly than ever insist on the truth that complete self-surrender to the will of Christ is the basis of Christian character, and that covetousness in the heart and covetous methods in the life cannot co-exist with that faith, love, and self-surrender of the will which are indispensable condi-

tions of Christian discipleship. Such teaching, boldly sustained by conscientious church members despite the anger of such wealthy monopolists as are entangled in schemes of organized covetousness, would, with God's blessing, push incurably covetous men out of the Church; but it would bring such as have not sold themselves absolutely to servitude in the temples of mammon to renew their broken vows of complete self-surrender to their mammon-hating Lord. And the Church, thus purified from all fellowship with unholy combinations of capitalists, would become a potent agency in dealing with combinations of working-men. Seeing her freed from all sympathy with unjust money-kings, the laboring classes would listen dispassionately to her counsels and be persuaded to eliminate unjust theories and unwise methods from their own organizations. Thus faithfully instructed, they would patiently wait for the avenging strokes of that unseen Nemesis which sooner or later punishes all economical, political, and social injustice, either by breathing confusion on the minds of its abettors, thus making them the authors of their own downfall, or by stimulating able men to devise methods for their overthrow through the impartial arm of law administered by incorruptible judges.

It has been well said that nothing which is unjust lasts. An unrighteous thing may appear to flourish for a time, but the evil within it is the seed of its ultimate destruction, as all history proves. Social reformers and leaders of labor organizations need to studiously note a fact stated by the observant Dr. Arnold—to wit, that "a popular cry of reform has never originated in the love of abstract justice or in the mere desire of establishing a perfect form of government, but has always been provoked by actual grievances, and has looked for some definite and particular relief." This broad deduction from the history of many nations finds abundant illustrations in the current movements of our labor organizations. Theoretically their leaders, claiming to be social reformers of the most progressive class, favor a system of government grounded in abstract justice. Practically, their proposals demand at the start the confiscation of individual property for the benefit of the community. Happily, however, such theoretical reformers are few in number. And it is not such radical theories, but the actual grievances of large classes of laborers, which have given birth and strength to the bulk of modern combinations of working-men. Definite relief from alleged excessive work and inadequate wages is what these organizations are seeking.

Looking backward along the line of the vast changes wrought in the condition of working-men since the application of machinery and steam-power to production and manufacturing, no intelligent man will deny that many working-men, women, and even children have been oppressively, if not cruelly, treated by their employers. Nevertheless, it cannot be truthfully denied that, taken as a whole, the condition of laborers has been wonderfully improved since the introduction of these modern additions to the means of production. Indeed, in many branches of manufacture requiring skilled labor, the working-man is now so well paid and works so few hours that, taking his freedom from care with his ability to supply all

his real needs of body and mind into the account, it may be reasonably claimed that his means of attaining the true ends for which life is given are but little inferior, if at all, to those of his often care-worn and mentally overburdened employer. Nevertheless, the belief that labor as a whole is not fairly treated is still the root and stimulus of our labor combinations. It originated in the abuses of other days. It is maintained by burdens too heavy to be comfortably borne which are still bound upon the shoulders of many in some departments of labor. It is taken up by many concerning whom it is no longer true; and it is this latter class which must be chiefly held responsible for the unreasonable demands and rash measures which disturb the business system of civilized nations, and threaten to make labor organizations instruments of hurt, not only to the public, but also to those whose welfare they professedly seek to promote.

It is idle and hypocritical pretense to oppose the tyranny of political despotisms and financial greed by incorporating the injustice on which they are grounded into combinations of laboring-men. Tyranny in the latter is not a whit better than tyranny in the former. It is, in truth, likely to produce worse fruits. When the French proletariat, led by a few antichristian theorists in the last century, were mentally intoxicated by what they fancied to be a rational concept of the scope of human rights, they committed deeds in the name of liberty the recollection of which, even to-day, tinges the cheeks of every true friend of humanity with blushes of shame. They were self-deluded. Instead of being lovers of human liberty they were as really tyrannical in spirit as the worst of the nobles whose blood they so cruelly shed or as the most pitiless of their ancient kings. May it not be also true that our modern labor leaders, whose tongues grow eloquent in denouncing capitalists and eulogizing workingmen, are as ignorant of just conceptions of human rights as were those madmen of the French Revolution? Take, for example, their advocacy of "strikes" on a large scale for trifling causes, in obedience to passionate dictation of irresponsible union committees; their ostracism of workmen who refuse to join a union; their claim of right to fix the hours which shall constitute a day's work; their arbitrary exaction of wages without regard to the intrinsic worth of the work done; their persecution of good and quick workmen who refuse to limit their work by that of the slowest and most indolent of their associates; their obstinate refusal to work in company with a non-union man, and their system of boycotting employers who will not conform to the capricious regulations of their "unions." In all these methods, which are those commonly adopted by labor unions as their chosen instrumentalities for subjecting employers to their wills, one discovers the same injustice, arbitrary self-assertion, disregard of the rights of others, and supreme selfism for which the world, so far as it is enlightened by the principles of Christianity, condemns the despotism of royal and aristocratic governments and the financial plottings of the worst of modern money-kings. The old vices by which men have oppressed each other through the ages are therefore substantially reproduced under new names in modern labor organizations.

There is in all of the above-named methods a plain violation of the principle on which the liberty of every individual living in society is grounded. This principle is that one's personal rights are limited by one's duties to society. As La Mennais sententiously puts it, "*Right* is sacred, since it is the conservative principle of the individual, the primitive element of society, and its necessary foundation; *duty* is sacred, since it is the conservative principle of society, without which no individual could develop himself or even subsist." Now these modern labor leaders separate the rights of working-men from their duties to society, thereby making their organizations embodiments of supreme selfishness, aiming to sacrifice the rights of employers to themselves and excluding all consideration for the interests of society at large. And this supreme selfism is the root, not only of all governmental tyranny, but also of all individual crime which, to cite Mennais again, "sacrifices the interests of others to passion, to avarice, to exclusive personal interest."

That the men who, by claiming to be the friends of labor, have gained the place of leaders in working-men's unions are either self-seeking demagogues or ignorant of the first principles of human liberty must be apparent to all who thoughtfully consider the methods by which they hope to coerce employers, and to compel all working-men, willing or unwilling, to enter their unions. The power given to a few leaders, by which they can order the few workmen in a small shop or the thousands who work on great railways, is one which even the Czar of Russia would hesitate to exercise as Americans have seen it exercised. It is a tyranny which not only inflicts financial losses on capitalists and deranges the business system of the country, but it also subjects thousands of their fellow-workingmen, with their families, to pecuniary embarrassments and personal sufferings more easily imagined than ascertained. Worse even than this is the tyranny which compels a working-man to join a union or be so persecuted, by being pointed at or advertised as a "*scab*," as to be unable to find employment; which forces him to accept their dictation respecting the wages he may ask, the quantity of work he may do in a given time, and the parties for whom he may or may not work. That such abridgment of personal liberty should be submitted to in America is one of the strangest anomalies of the times. English and American law defines personal liberty as consisting in "the right of changing situation or moving one's person to whatever place one's own inclination may direct without restraint, except by due process of law;" and in "such liberty of conduct, choice, and action as the law gives and protects." But this liberty is denied to the working-man by organizations which profess to be for his benefit. They tell him that he shall not work, nor choose his employer, nor take wages except by their consent. To such servitude do these organizations subject American working-men. While pretending to preserve the rights of labor they destroy "the right to labor."

In view of these and kindred facts a very able writer in the *New England and Yale Review* very correctly observes that the issue in the industrial question is "not between labor and capital, but is one between

idleness and the labor on which it would subsist." He says: "The chief sufferings of working-men and their families to-day spring not from the action of capitalists, but from the conduct of the managers of labor unions. . . . These agitators, these organizers, should be placed on the defensive and forced to justify their ways to men. . . . When this shall have been done, when real leaders shall come to the front and the efforts of labor unions shall be confined within legitimate limits, and individual rights shall be respected, we may be content to let labor and capital fight the battle out, while every aspiration of the laboring-man for the bettering of his condition must always command the unqualified sympathy of every honest heart."

All this is true. Christianity is not hostile to the laborer. Its effect, so far as man will consent to be guided by it, is to place the working-man on the same high plane of character as it aims to produce in his rich brother. It does not propose to make all men equally wealthy, which is impossible, since men are not equally endowed with the capacities which enable men to acquire and manage property. But it does aim to make them alike unselfish, pure, brotherly, and godlike, that they may be mutually respectful, affectionate, and helpful. In perishable wealth it may not make them equals, but of imperishable riches it offers the poor man an abundance to which there is no limit but in his disposition to seek and his capacity to appropriate them.

Just now there is a strange clamor from the working-men for the application of Christianity to the social problem, the view being taken that Jesus primarily came into the world to assist the poor against the rich, and to comfort the distressed and unfortunate while he had nothing to minister to the prosperous and powerful. This view arises from a misconception of the teachings of Christianity, which is opposed to class legislation and class interests. It provides for humanity as a whole, harmonizing all classes on the basis of a common faith in the Redeemer. Let working-men learn this lesson. The religion of Jesus will help them, but not as against other men; it will help other men, but not as against them; and under its influence there will be unity, peace, safety, progress, and brotherhood.

THE SPECIALTY OF METHODISM.

As the central purpose of Christianity is the moral redemption of mankind, the agencies employed to accomplish it should exactly harmonize with the proposed end, and be as efficient in their working as if divinely ordained from the beginning. The purpose, though broad and magnificent, is simple enough when stated in the form of a proposition; but an analysis of the forces in operation, or of the organized agencies contributing to the development of the redemptive idea, show a complexity of relation and an intricacy of detail not imagined by those who only observe the Christian movement in its outward or superficial aspects. Divine purposes are usually characterized by wonderful simplicity:

divine methods are often obscure, comprehensive, bewildering, and difficult of discovery and exposition. In the moral restoration of the race the method involves human and divine resources, plans, skill, and activity, and is particularly minute in the final influences that result in great moral changes. The Church has ever been accepted as the divinely chosen institution for the propagation of the divine purpose; but the Church includes all Christian forces, ideas, and institutions; and appropriates, so far as it may, all the agencies of the world for the general salvation. We little imagine what the working of the redemptive plan involves until we examine it. It subsidizes all thought, doctrine, creed, ordinance, government, sociological law, biological principle, and scientific fitness, in order to turn human aspiration toward God. In its employment of universal forces it seeks in particular the spread of the truth through the so-called Christian Churches, because they are supposed to be in complete harmony with the ultimate design. Other institutions, claiming only a human origin, seem to have in view only secular ends; but the Churches stand for the divine purpose. Other agencies contribute only to temporal results; but the Churches are the exponents of ethics and religion.

With this great purpose before them, it might be supposed that the methods adopted by the Churches for its development would particularly be uniform, or vary only in incidental particulars. A study of the subject, however, reveals radical differences of method, and a surprising tenacity in defense of non-essential ideas or dogmas, and yet a uniformity of faith touching the final object of Christianity. It is true that as to the great things necessary to the building of the divine kingdom in the world there is substantial agreement in the Churches; as all concede the necessity of houses of worship, of preaching the Gospel, of establishing Christian schools, and of exemplary living on the part of the people of God. They agree that the Bible is the source of divine truth, that certain sacraments are authorized in the New Testament, that church government has apostolic warrant, and that the common object is the rescue of man from the thralldom of sin. The differences of which we shall write pertain neither to the function of Christianity nor the relation of the Church to religion; for all agree that Christianity is redemptive, and that the Church is the propagative instrument of a doctrinal religion. Nor do we observe in the minutiæ of church instruction or church customs those differences which account for separate organizations, or justify isolated organic Christian movements for the triumph of the Gospel. When we come to inquire into the origin of the Churches, we soon discover that every Church has its specialty, and, while agreeing with others in fundamental truth, it nevertheless proposes to stand as the exponent of a particular idea, and to propagate the Gospel by means of the particularism which gave it being. To the mere spectator of movements this may seem strange and unjustifiable; but he should withhold criticism until he studies church exponents, and considers whether they have not a providential value. More than any other the Presbyterian Church is representative of creed, or theological formula, as the basis of intelligent faith. We

must credit it with building a dogmatic structure such as no other Christian body has initiated, and such as is unnecessary to future progress in religion. Whatever may have been the services of the Westminster Confession to the Churches, it is clear that Presbyterianism has gained its reputation from the scholarly credal institution it has so long and strenuously expounded and defended. By means of the creed it aimed to extend Christianity; but it has come to pass that even its disciples and teachers discover that the two are not synonymous, and that Christianity is not dependent upon Westminster. The Baptist Church is not less vigorous in its defense of the ordinances of the New Testament as essential to the Christian movement, and propagates Christianity by emphasizing their importance and insisting upon their observance. While to many Christians the Baptist Church seems to exaggerate one divinely authorized ceremony or sacrament, it nevertheless strives to extend the divine kingdom by the ceremonial or sacramental method, and has achieved distinctive success as the result of its position. The Church of England is based neither on creed nor a sacrament, but rather on the doctrine of apostolical succession, which segregates its members from all other Protestant bodies, and authorizes them to propagate Christianity with the belief that it is not propagated unless by their hands and according to their methods. Even this view may not be without some instructive value to themselves; for by this time they should see that of all the methods adopted for the extension of the divine kingdom the "succession" method is the least effectual in civilized countries. We observe a fourth method, or idea, of church life in the Congregational movement, which insists on the autonomy of the individual congregation, or its independency of outside authority—of bishops, synods, and conferences. In like manner every other Christian organization, small or large, influential or obscure, is representative of a distinct hypothesis, doctrine, or purpose, and devotes itself to the propagation of Christian influence through the specialty that distinguishes it from the correlated bodies of the Christian Church.

In some respects the assumption of an exponential purpose on the part of a particular Church is of advantage to the general Christian movement. It makes specific a particular idea, which otherwise might be lost in the superb mechanism of Christianity. It fixes human thought upon a definitive condition of church organism, and demonstrates the necessity of a rational basis of existence. It also, finally, shows the folly of a particular basis if it be unsound, or confirms its scriptural character and justifies the organic body before the world. The necessity of a creed has had demonstration in the history of Presbyterianism; but it has also established the necessity of a simple, unelaborated creed, such as a child may appropriate, and such as the most erudite scholar can reverence. The ordinances need defense; not, it is true, such conservative protection as is afforded by the Baptists; nevertheless, they keep alive the thought of their value, and add something to the common interest in Christianity. The doctrine of apostolical succession, while broad enough for a narrow Church, holds the thought of Christendom to a supposed apos-

tolic ideal of church government, and leads to a profound study of the New Testament. Even the liberal construction of church autonomy that obtains in the Congregational Church, interpreted as a reaction from the old tyrannies of the priesthood, is suggestive of the rights and prerogatives of the Churches, and has an independent value. We are not ready to deplore the special ties of the Churches, for, if we cannot adopt all of them, certain it is the Christian movement has gained by them, and has been largely dependent upon them for the position it has won in history.

The specialty of Methodism is of a different cast from any of the foregoing, though it is not in opposition to them, nor properly a monopoly of the denominational body urging it. It does not relate to church government, the genesis of the ministry, the autonomy of the local church, or the relation of an ordinance to the Christian life. All these things in its estimation are subordinate to the main truth of revelation, the salvation of the world by Jesus Christ. The terms Christian life, spirituality, regeneration, indicate the specialty of Methodism. As a Church, we deem it our chief duty to proclaim the necessity of the new birth, and count it of more importance to save a soul than to prove descent from the apostles, or to distinguish between foreknowledge and fore-ordination. Not church authority, or church ordinance, or church creed, but *spiritual life*, is the specialty of the followers of Wesley. We emphasize a religious experience as of more value than a cartload of doctrinal discussion, or a library of books on pedobaptism or consubstantiation.

As to its specialty Methodism has chosen the main thing; it has passed by all subordinate facts, teachings, and necessary ground-work of church life, and appropriated the very end of religion, the salvation of the soul. In this respect its specialty is far superior to that of other Churches which hold to some subordinate fact as the basis of existence, and through which they aim to propagate Christianity. Lest this statement be misconstrued, we freely acknowledge that all evangelical Churches have in view the salvation of men; but it is not true to say that they were founded on this sentiment. Methodism does not monopolize the plan of salvation, but it does make salvation its chief work. It prefers this to the most perfect architecture, the most gorgeous cathedral worship, the most erudite statement of truth, the most imposing form of church initiation, and the most liberal construction of the rights of the laity. It allows nothing to equal it as an end, or supplant it as a motive in church propagandism. It does not aim to spread Christianity by means of machinery that to the eye of the world seems more important to the Church employing it than Christianity itself. It aims to secure salvation, not through the ordinances, nor through apostolic orders, nor by virtue of ecclesiastical autonomy, but by preaching salvation. It goes for the main thing in the right way, and teaches other Churches some lessons that they might profitably remember. Bishop Pater, however, reproaches the Churches that insist on conversion as the principal thing, holding that it is superficial and ineffectual, but he probably does not understand the first principle of conversion, and certainly does not understand the religious movement called Methodism,

which claims to be the result of the doctrine preached and as experienced in human hearts. Nor is he the only one who has seemed to mistake the real value of the spiritual life, or to misunderstand a Christian movement that, estimating other things at a lower value, seizes the main truth of Christianity, and enforces it upon the attention of the world as superior to all else that the Church teaches and represents.

Instructing other Churches in our specialty, it is time to heed the criticism they pass upon it, and to consider if, while magnifying conversion at the expense of lower things, we have not also magnified it at the expense of higher things, or the end of Christianity itself. *The end of Christianity is, not conversion, but Christian character.* Without conversion there cannot be spiritual life; but conversion or regeneration is only birth into the kingdom, the beginning of the Christian life. It is not enough to be converted—to be born from above. It is indispensable to life to be born, but growth must succeed birth, and mature character must follow regeneration. As a Church, we have placed all possible stress upon regeneration; we have erected the altar, invited penitents to seek the Lord, and proclaimed salvation to all men who exercised faith in the Lamb of God as the sacrifice for sin. These various steps are as necessary now as at any time in the past, and belong to the system of religion; but too often we have mistaken incipient for complete work, and regarded regeneration as the end of religion. As a result, thousands have fallen away after professing to be converted, and thousands more have remained in the Church unconverted, and become a source of trouble and embarrassment to its work. We have been too easily satisfied with the first symptoms of regeneration; we have accepted emotional conversion for genuine change of heart; we have so emphasized the beginnings of a Christian life as to lose sight of the after development. Aiming to secure the chief thing, we have often failed because we have not taught that regeneration is but the beginning, and that Christian character is the end, of the Christian life.

That Methodism may accomplish its special purpose, it is not necessary to reconstruct its theology, or destroy the altar, or change the programme; it is only necessary to explain more definitely what conversion means, and to lead the penitent soul into the broad and rich experience of the Christian life. It is not necessary to change the specialty, or to add something to it; but to expound it in all its import, and show up the Christian life in its length, breadth, and richness. Other Churches cannot surpass us so long as their specialties are what they seem to be; but we may lose in opportunity and sacrifice our mission if we fail to recognize the full meaning of New Testament religion in its application to human experience. We plead for conversion; but we also plead for development in character. We urge our specialty; but we also urge that it be delivered from scenic display, and that its significance and far-reaching proportions be unfolded and declared as it has been taught by the Master and his apostles.

PROGRESS OF CIVILIZATION.

Is WAR, with its attendant ills, an inevitable feature of national life? Hitherto this seems to have been the rule. A look downward from the portals of history shows the unending spectacle of martial struggle, with its cruel slaughter and impoverishment. Perhaps no nation, from Assyria to the American Republic, has come to greatness except through the ordeal of battle. Yet the tendency to arbitration, in more recent years, has become so noteworthy a feature of governmental intercourse, particularly among the European nations, as to excite a not altogether unreasonable expectation of the universal resort to this conciliatory method for the settlement of international difficulties. Additional to all compacts of peace that have hitherto been adopted by the great nations of the European continent, must be enumerated the Dreibund, now renewed by Italy, Germany, and Austria for the term of six years. A significant word is this term Dreibund, suggesting in its sturdy Teutonic syllabication the vigor of the covenant that has been renewed by such prominent continental powers. The agreement augurs the best things for the European nations, and indirectly for the governments of the world. If England is not visibly concerned in this new compact, yet her connection therewith is certain, so prominent an authority as Premier Rudini being responsible for the statement that Great Britain and Italy have long maintained an agreement to preserve peace upon the Mediterranean. It cannot be reasonably doubted that such a condition of federated tranquillity must exert a restraining influence upon any warlike disposition on the part of Russia or France. Even America, across the intervening sea, must feel the force of this transatlantic compact and swell the anthem of peace. Nor without the consent of these leading powers of the earth can even so curbless a force as warfare long proceed among the minor nations of mankind. The whole situation emphasizes the lesson, which needs no expansion, of the benefits of peace in commercial enterprise, the prolongation of human life, and the maximum of national happiness. Inevitably the mind of the observer goes out along the line of the prophecy of universal concord and the possibilities of its fulfillment. As the spectator looks round the globe he sees at present no warfare in operation except an inconsiderable insurrection in Chili and a civil strife of relatively small magnitude in Hayti; but on every hand a perhaps increasing comity prevails. A presage it is of world-wide harmony. Although war will sometimes in the future lay its red hand upon the earth, it is not illusive to dream of the coming reign of peace. An ever-increasing sense of brotherhood, as well as the important considerations of the worth of property and life, will deter the nations of the future from war. Man will have no use for Grecian spears or American howitzers in the final epoch. Of which ideal time the action of the continental nations to which we have alluded, in the recent adoption of their Dreibund, is full of promise.

A SUBJECT of prime importance, in the closing decade of the century, is the preservation of the marriage institution. No one who has marked the current social movements can be insensible to the weighty perils of different sorts that threaten this ancient and holy ordinance. In many localities the unsettlement of the public convictions upon the sanctity of marriage, as evidenced in more liberal legislation and in the increasing frequency of divorce, argues for the gravity of the situation. The somewhat recent estimate that in the United States the ratio of divorces has increased from 155 for each 100,000 in the year 1870, to 208 for the same number of marriages in 1880, is an ominous utterance. To which significant enumeration may be added the further astounding record that the total of divorces granted in the United States in 1885 was numerically greater than the number reported from all the remainder of the world besides. In Great Britain, also, a further ground for the note of alarm we sound may be discovered in the recent agitation resulting from the legal decision regarding the compulsion of a wife to conform to the marriage contract. The whole trend of this enactment is toward the belittlement of the sanctities of wedlock and the ease of escape from matrimonial bonds. Nor are the remaining details which illustrate the haste of many marriages and the increase of divorce less confirmatory of the evil to which this note directs attention.

But the emergency demands a suggestion of reform, as well as a recognition of the dangers involved in the current practice. Prescriptions are not difficult for social maladies. It may be found necessary in future days, for instance, to instruct the youth more thoroughly than at present on the sanctities of the marriage estate. Already the commendable custom is in vogue of indoctrinating them in the elementary principles of hygiene and of acquainting them with the evils of alcoholic use, with the contrasted benefits of temperance. May it not be appropriate, perhaps vitally necessary, to add in the future such fundamental warnings upon the evils of a light estimate of marriage as are necessary to the preservation of the social order? It is quite a truism to say, besides, that there is crying need of more stringent legislative enactment and a greater uniformity of divorce laws in different sections of the United States. The laxity of such laws as those obtaining in Utah until quite recently is astounding; and the ease with which divorces may be obtained in some of the Western States is proverbial, where desertion for a year is regarded as a legal ground for the annulment of the marriage contract. It needs no argument to show that such laws are altogether vicious in their character and are productive only of evil in their application. Even the more stringent rules proposed by Lord Shand in England, whereby the marriage compact may be annulled after two years of desertion, are viewed with apprehension by friends of the social good. Clearly the need of restating the grounds of divorce and of uniformity in laws regulating the disannulment of marriage should be a matter of early and deliberate consideration by the legislatures of the several States of the Union. We are far also from believing that the Christian Church has no duty to perform in the instruction of its mem-

bership as to the fundamental value of marriage. No modern civilization will consent to the proposition that marriage is only a civil contract. It is the holy ordinance, as well, upon which Jehovah put his seal of approval amid the Edenic scenes, and on which Jesus spoke his lasting commendation. We cannot forget the trenchant fact, in a notice of the responsibilities of the Church, that divorces are four times as frequent among Protestants as with Catholics. Romanism sets a worthy pattern for the Protestant Church to follow, in its instructions to its constituents upon the divine origin of marriage and the consequently inviolable nature of its obligations. Marriage among its people is, therefore, not an experiment which may be easily revoked, but a finality terminated alone by death. Protestantism should profit by this example. Its people are surely of equal susceptibility with Romanists in their appreciation of the logic upon this point, and equally intelligent in their grasp of the divine principles involved in the appointment of marriage. No flippant and almost sacrilegious pratings upon wedlock, as heard in some modern pulpits and couched in sensational phrase to tickle the public ear, are to be justified. Yet in dignified phrase, as befits its holy position, in an altogether reverent recognition of the holy origin of marriage, and in a vivid sense of the pressing demand of the times, should the pulpit add its efforts to all other agencies that maintain the sanctities of matrimony. The whole subject challenges the earnest notice of the reflective.

The persecution of the Jew in Russia must be reckoned as among the cruel, tragic, and momentous events of the period. There can be no reason to doubt the purpose of the Muscovite authorities to force the departure of the Israelite from their national boundaries. The late utterance of Prince Metchersky that the Jew of Russia "must be got rid of at any price, as one would get rid of microbes," is a fair index of that intention. The official proclamation of Alexander III. that he will resolutely continue to the end his policy assumed in the Jewish difficulty is also an evidence of the deep-seated, implacable hostility toward the Jew, on the part of Russia, that will hesitate at no measures, however violent, to accomplish his expulsion. It is not necessary to linger on the details of the atrocities already endured by the Jew, so heart-rending in their nature and so familiar to the reader through the current prints. The movement is, however, not without broad significance as a chapter in national history. To the Russian himself it is fraught with political possibilities of the largest nature. There may be seen, for illustration, in the Jewish departure from Russia, an unusual opportunity for the nationalization of the kingdom. The Jew, according to this view, has not been regarded as an integral part of Russian life; but has rather been a sojourner in that land, distinct in his traditions, habits, and other racial peculiarities. Nor is he capable of being Russianized, though in Great Britain he has been Anglicized, and in America has become assimilated to our western life and customs. Another and even more serious objection to his stay in Russia, from the Muscovite stand-point, is his hostility to the govern-

mental authorities and his insurrectionary spirit. The czar himself has voiced this conviction for his empire in the declaration that "there has never been a single nihilist plot in which the Jews have not been concerned, and it is they who have been most actively engaged in the propagation of subversive movements." This foreigner and firebrand must, therefore, be driven out. But, whatever the merits of the Russian interpretation, with the Jewish hegira comes an opportunity not frequent in national history. Although the method chosen for the expulsion of the Jew is in keeping with the intolerance and mediævalism of the Russian character, and although it has already provoked the antagonism of the more advanced European nations, as seen in the failure of various Russian loans, let it be hoped that large benefits shall eventually result. The expulsion of the revolutionary elements from the empire, as well as of aliens by birth and practice, gives freedom for the consolidation of the divers Russian interests that remain, with the modernization of an empire confessedly antique, the rectification of social irregularities, the introduction of a new morality, and the establishment of a reign of beneficence which the wide world will rejoice to see in Russia. Without let or hinderance should Alexander III. be permitted to work out this great national problem, encouraged by the sympathies of men and their hope that he may rise to the vastness of his opportunity in the reconstruction of disorganized Russian life.

But there are those who will have faith to see a providential hand in the Jewish banishment from the dominions of the czar. History repeats itself in essential respects. Faint correspondences are discernible between the Egyptian exodus and this modern flight from Russia. Five million people take the place of the six hundred thousand warriors, with the women, children, and a mixed multitude that marched away from servitude. Baron Hirsch, in his love for his suffering countrymen and in his financial ability to relieve their extremity, suggests the wise and benevolent Mosaic leadership; and the goodly land whither the first Israelites came antedates the Argentine Republic, with the advantages it offers for Jewish settlement. A thrilling, and as yet unexhausted story, is that of the Jewish people. The student of religious tendencies will add this latest Hebrew persecution to the long record of physical cruelty, despoiling, and ostracism visited upon the despised race; and in their trials, involving a world-wide itineration that is without a parallel in the story of national migrations, will confidently discover the changeless visitation of the divine discipline upon the Jews. It is, nevertheless, the mark of cautiousness not to assume too certain a tone regarding the divine dealings. To trace the hand of God is always a difficulty for the wisest of mortals. Yet the whole story of the Jewish vicissitudes is thrilling in its many phases. The development of so many of the sturdy qualities of manhood as are seen in the Jewish character, the financial thrift of this oft-persecuted people, and even their clannishness and preservation of racial peculiarities, make the scrutiny of the Hebrew a fertile study. To all of which features the Russian episode, with its far-reaching consequences, calls new attention.

THE ARENA.

CLASS-ADMINISTRATION IN METHODISM.

THAT John Wesley, as an act of necessity, made rules and regulations for the government of the societies which he organized, and that these rules answered well for more than a hundred years, not only proclaims his wisdom and foresight, but strongly suggests that he was guided by Supreme Intelligence in the work accomplished. That these rules and regulations were perfect in their "day and generation," and wisely adapted to the end designed, and hence scarce susceptible of amendment and improvement, goes without the saying. But that in some important particulars, and for reasons apparent at a glance to the serious and thoughtful, they are not suitable to the present condition and circumstances of the Methodist Episcopal Church is confidently affirmed; and that some modification or re-adjustment, which shall make the Discipline more than a dead letter, is essential to better progress and larger development no careful observer will for a moment dispute. The omissions, additions, or changes advisable or necessary it is not the purpose of this article to indicate, but simply to insist that the incongruity and disharmony—not to say inconsistency and disingenuousness—of a portion of our ecclesiasticism should be remedied or removed. As matters now are it is almost impossible to avoid class-administration—a reproach that we should cast from us at any cost if we would please God and be helpful to our fellowmen. One rule for the rich and another for the poor is not to be thought of in the Christian Church. She must not patronize the former: it would be fatal to discriminate against the latter. So to act would forfeit her claims to the respect and confidence of our common humanity and provoke the displeasure and chastisement of the Almighty. Neither in the ministry nor laity must aristocracy or favoritism be tolerated if we would please God and elevate mankind.

The revolution impending, the severe struggle now going on, is that the many may be uplifted and filled with a better hope; and in furtherance of this the Church must lead the van and stand like a wall of fire in defense of the truth. There must be no uncertainty, equivocation, hesitancy, or wavering on her part. Her position must be promptly taken and sternly maintained if her skirts are to be clear of the "blood of souls." She must be "all things to all men," that all may share alike her benefits and blessings and feel at home within her pale. Less than this is disloyalty to Christ and treachery to the race. Above all, this should be the attitude of our Church, whose constant boast has heretofore been her obedience to the command of the Master in preaching the "Gospel to every creature," especially to the poor and neglected. That in order to this we have the best system ever devised is acknowledged on all hands; but that it has been perverted and rendered inefficient in more ways than one is painfully evident when we remember the hundreds of places where we

preached the Gospel and planted churches fifty years ago which we have either abandoned or been driven from by our sister denominations. This is a sad humiliation. Surely "some one has blundered," nay, still is blundering, or this revelation had never been given.

Now, as our great quadrennial gathering approaches, may we not expect the combined wisdom of the Church to put us in harmony with the spirit of true progress, or bravely demand of bishops and presiding elders and pastors that the "Discipline as it is" shall be honestly and faithfully enforced? In either event Methodism would have a jubilee such as she has never experienced in all the past. Who will step to the front and set the battle in order? Let him come forward in the name of the Lord.

Waynesboro, Pa. J. B. MANN.

AN INCONGRUOUS PENALTY.

THE Methodist Episcopal Church has been eminent for her freedom from the narrowness of class distinction. The law of Christian life has been one for all in her communion. The qualifications of the ministry may go beyond those which attach to simple membership in the Church, but they must surely include all that belongs to such membership. It will not be easier to get into the ministry than into the Church; it ought not to be easier to stay in the ministry than in the membership of the Church. Yet a thoughtful examination of the letter of the Discipline leads to the conclusion that such is possible. The Church is divided into four classes for purposes of discipline, requiring four methods of procedure.

1. Members. There are six classes of actionable offenses spoken of in the Discipline, from Paragraphs 239 to 249. The order in each case is, appearing in the concluding words of the several sections, if found guilty "he shall be expelled."

2. Local Preachers. If tried by a committee of local preachers and found guilty he is to be "suspended until the next district or quarterly conference." When tried before the district or quarterly conference the body hearing the complaints has power to "suspend, deprive of ministerial office and credentials, expel, or acquit."

3. Bishops. "A bishop is answerable for his conduct to the General Conference," but may be tried before a judicial conference. When found guilty the order is that the judicial conference shall suspend him from the functions of his office or expel him from the Church, as they may deem his offense requires."

4. Traveling Preachers. There is no uncertainty as to the end in the investigation. "If the charge be sustained the accused shall be suspended from all ministerial services and church privileges until the ensuing Annual Conference."

When we pass to the trial at the Conference we find a serious weakness and lack in the law. There are two modes of trial—before the Conference itself, and before a select number. Trial before the body is not

specifically treated of, and the prerogatives of the select number are thus briefly disposed of: "which select number shall have full power to consider and determine the case according to the rules which govern Annual Conferences in such proceedings."

We must look to these "rules," then, for that exact and precise injunction by which justice and righteousness are to be secured. The Discipline certainly avoids verbosity here. It is first to be remarked that Paragraph 71 was only introduced into the Discipline in 1884. There is a serious lack of discrimination here:

> The Annual Conference has power to hear complaints against traveling preachers, and may try, reprove, suspend, deprive of ministerial office and credentials, expel, or acquit any member of the Annual Conference against whom charges may have been preferred.

This provides reproof *after* trial as a penalty, and it is not mentioned as a penalty to be visited on any other class of convicted persons. All offenders are to be reproved for violations of the Discipline other than crimes, but this reproof is to be administered *previous to* a trial and in a private way. For some things a traveling preacher is to be reproved by his superior in office before trial, then he may be punished by reproof after trial. Or if he has been suspended by an investigating committee, because found guilty of crimes "expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory," when the case is tried at Conference and he again found guilty, he may be neither "suspended, deprived of ministerial office and credentials," nor "expelled," but simply "reproved" and sent forth a spiritual guide and teacher of the people!

The methods of interpreting written law are the same in the courts of the Church as in the courts of the State. The law does not say that the lighter penalties shall follow the lighter offenses, and an administrator may allow them to fall on the gravest offenses. We cannot go back of the language employed to discover the meaning and purpose of the law. Besides, in the six years that have passed since these "rules" were placed in the Discipline this principle of interpretation has been applied to the law before us, and some things have happened which were out of harmony with results in similar cases in other classes.

If "reproof" is to be a penalty at all it ought to follow the evil-doings of all alike. If it is incongruous to make it a penalty for the highest grade of offenses the law ought to limit it to the lower grades. Evidently some change should be made in this paragraph by our next General Conference. As it stands it is easier to stay in an Annual Conference than in the episcopate or in the membership of the Church.

Wellsburg, W. Va. J. E. Wright.

"THE CONFERENCE CLAIMANT."

We are confident that nothing in the Church of a material character has worked so greatly to the disadvantage of the worthy superannuated minister as the "Provisional and Conference Claimant Funds."

We would not write in a captious spirit, nor pen a word that could be construed as against our superannuated preachers' rights. The Church of to-day is not the Church of fifty years ago, and a spirit of Christian enterprise should characterize all our benevolences. We are disposed to grant all that can be advocated in favor of the "Conference Claimants' Fund," and yet, no doubt, we shall retain the conviction which we have held for years, that should the General Conference abolish it a brighter era would dawn for our retired clergy. We have beggared God's noblemen. It is pitiable to see these oversouls go down the hill of life holding out their beautiful hands for the pittance which the Church doles out to them annually. David says, he had not "seen the righteous forsaken, nor his seed begging bread;" but this could hardly be said and supported by facts respecting "Conference claimants." The Discipline says that "worn-out preachers, and the widows and orphans of preachers" shall share in the benefits of the "Chartered Fund." One could get the idea that the Church had a great banking system which gives an annuity to these claimants sufficient to meet their wants. What are the facts in the case? In one of the most wealthy Conferences of our Church I have taken an average year for the last decade, and have found that the average amount paid from all sources to each claimant was eighty-seven dollars and a small fraction. In a number of cases the amount received was not more than twenty-five dollars.

Do not such collections and disbursements unfairly represent the benevolent heart of the Church, and do they not greatly humiliate the claimant? To remedy this the Church must guard her Conferences against receiving men whose tendencies are toward an early superannuation. We often take men into the ministry who are unfitted for an itinerant life.

Let the General Conference remove the causes, as far as possible, which lead our ministry to become "dependents" upon the mere bagatelle of support which is given them at the sessions of our Conferences. The impoverished condition of hundreds of "Conference claimants," we believe, is traceable to the delusive hope that they will be taken care of when they retire.

We plead for larger salaries for the average Methodist minister. The Church should so increase the support of her clergy that with prudence and forethought men who have served the Church faithfully for many years shall have enough to support them in old age. Other professional men do not close their public lives by becoming *dependents:* why should the minister? Let the Church place her clergy on such a living basis as shall make them responsible for that portion of life which is non-productive in temporal means.

Then the law-making power of the Church should enact a measure which shall preclude any man who shall enter the ranks of the Methodist ministry ever becoming a "Conference claimant." The Church is bound to provide for the present needy and worthy claimants, and also to care for those who are near the line of superannuation.

The Church could fix a time which would be in harmony with Christian

dealing, and in the spirit of the age and of the New Testament when none of our ministers nor their families shall become any longer Conference claimants.

J. W. CAMPBELL.

Cleveland, O.

A METHODIST MINISTER PRAYING FOR THE DEAD.

ALL lovers of the brave and heroic will read the Rev. Dr. Leonard's article, "Major-General Clinton B. Fisk," in the May–June number of the *Review*, with intense delight. It is a faithful portraiture of one of the *great* men of the nineteenth century. Dr. Leonard, after correctly observing, "It was appropriate that such a life should close with bright visions of the more glorious life just beyond," gives us a beautiful picture of the dying hero declaring to his family, "To live is Christ, to die is gain;" and then concludes with a prayer for the dead, *Requiescat in pace*, a prayer for the man who declared that death was "gain," and who spoke to his loved ones about "the land where there will be no sickness, no sorrow, nor death, nor tears, for God's own hand shall wipe all tears away." What do these Latin words mean? About sixteen years ago the gifted author of *Yesterday, To-Day, and Forever*, the Right Rev. Dr. Edward Henry Bickersteth, Protestant Episcopal Bishop of Ripon, refused to allow the inscription *Requiescat in pace* to be placed on a tombstone in a church-yard in his diocese. David Hoyle, of New York, desired to have these words on the stone over the grave of his father in the church-yard of Marsden, near Huddersfield, Eng. After the incumbent of Marsden refused permission for this brief inscription to be placed on the stone an appeal was made to the Bishop of Ripon, and Dr. Bickersteth replied to Mr. Hoyle as follows:

> I am truly sorry to find myself unable to comply with your request. I cannot sanction the inscription on a tombstone *Requiescat in pace*. I need not remind you that this is, in fact, a prayer for the dead. All true Protestants believe that the state of the departed is fixed the moment after death. The souls of the faithful are in joy and felicity, and do not need our prayers. Lost souls cannot be benefited by them. The inscription which you refer to is constantly used by Roman Catholics, and is quite in harmony with Roman Catholic doctrine. It may be found in some Protestant church-yards, but this is rarely the case, and the fact that it is sometimes met with is no defense for adopting an expression which is both misleading and erroneous.

The *Requiescat in pace* is, without doubt, "a prayer for the dead," a very eminent authority affirms. As for Clinton B. Fisk no purgatorial fires awaited him. While loved ones in the silent chamber were kneeling in tears beside his lifeless clay, we may imagine "the angelical convoy," "swifter than the beams of morning," to "heaven's golden gates" escorted the great philanthropist, and then "for gladness" harps are struck, and the song breaks forth:

> Welcome to heaven, dear brother, welcome home!
> Welcome to thy inheritance of light!
> Welcome forever to thy Master's joy!
> Thy work is done, thy pilgrimage is past.

Lockport, Ill.

JOHN LEE.

THE ITINERANTS' CLUB.

THE PREACHER AND SERMON-BUILDING.

How shall I build my sermons? is a question which more than one of our young preachers would like to ask were there an experienced clergyman by his side to answer.

Formerly, and without much hesitation, we could have answered that question; but now, after having given twenty-five years' careful study to this and to kindred subjects, we should reply to it, if asked, "We do not know precisely how *you* should build a sermon, because you are a stranger to us." One must know his man before giving, as to almost any subject, specific directions.

It is amusing, to say the least, to read—as sometimes we do—in newspapers, magazines, and in treatises on homiletics, or to hear in lectures and addresses, just how preachers should build their sermons. Of the one who gives such directions we are inclined to say, "Poor man, thou hast not journeyed far!"

On a moment's reflection it will appear that a multitude of questions must be settled before definite directions respecting the building of sermons are offered. For instance, the mental make-up of the sermon-builder must be known. No two persons should prepare their sermons in precisely the same manner unless the two persons are precisely alike; and this is never the case. Nature produces no duplicates, though man does. If there are duplicates one of the two is sure to be a counterfeit.

But more than this, the same person should not build essentially different sermons on the same model, or employ the same constructive methods.

Hence, before A can say to B, "You ought to build your sermons thus and so," A should have all, or at least much, wisdom: he ought to know B thoroughly; he ought to know what sermonic materials B has at command; he ought to know B's environment; the object in view should be known, together with the character and needs of the people for whom the sermon is to be builded. All these matters, and often much else, should be known before A ventures to say to B, "You must build your sermons according to this or that model, or by this or that rule."

Sometimes a young preacher reads the biography of a distinguished divine, say that of Dr. Durbin or of Bishop Simpson. In that biography is a statement of how that divine prepared his sermons. In reading the account the young preacher is more frequently than otherwise surprised and troubled. He says, "I never builded my sermons in that way; I wonder if this difference of method is the reason why I am not a Durbin or a Simpson?" Therefore, he begins to do his work as one or the other of these men did his, in order that he may be more successful or become distinguished. Now the chances are that our young friend not only will not

become a Durbin or a Simpson, but that he will not, in the long run, be as successful a preacher as he was before this attempted imitation of another's method.

And this leads us to say to any young preacher, that if his method of sermon-building makes his work a pastime; if he would rather build a sermon from the sheer delight of building it than to eat his dinner, except for the necessity of eating it; if the sermons thus builded are uplifting to the people—informing, edifying, and inspiring them; if by his sermons the Church and community are quickened in religious thought and life, then those sermons are builded rightly, be the method what it may—whether like or radically unlike that of Dr. Durbin or of Bishop Simpson. In the case of that young man, with his congenial and successful methods, we are inclined to say that life is too short for him even to experiment extensively with other methods. Our advice to him is to cleave to his own ways of work, though they might be the death of some other men who should adopt them. Let him cleave to them though every presiding elder in Christendom should severely criticise them, and should advise him on peril of location to abandon them. He has mounted his own throne and is wielding his own scepter. What a fool he would be to leave that throne to occupy the sand-hill of some other man, simply because somebody else has told him to do so!

But our young friend asks if there are not certain specific rules as to sermon-building that are established and universal? If there are such we confess that we do not know what they are. We think we are familiar with all the rules of sermon-building. Certainly we are acquainted with the most of them, and have given to other preachers many rules, and have formulated not a few for our own guidance, but cannot now think of any one of them that we have not broken intentionally and unflinchingly. When we can build a sermon without breaking somebody's rules we shall be an idiot.

"But is not this a universal rule," some one asks, "that the text always should be selected before writing the sermon?" While this question will put to a test, as much as any other that can be asked, what we have been saying, still the answer is, "No, even this rule is not universal." It is of course a fundamental principle that a sermon should be builded on a scriptural foundation, for, by general agreement, a sermon is a systematic and oral address adapted to the popular mind, based on Bible truth, prepared and pronounced for the purpose of persuading men to conform to the truths presented: still the Bible truth, or the text, may be selected at one time or another, the time depending on the fitness of things. While it is better first to select the text, and also better to form the habit of doing this, allowing the sermon to grow out of the selected text as a plant grows from a seed, yet not unfrequently such a rule cannot be followed to the best advantage: when, therefore, a marked advantage can be gained by breaking the rule it should be broken.

Sometimes, for instance, the subject of a sermon is emblazoned on the mind of the preacher; the materials of the sermon, their arrangement into

a plan, and the object of the sermon, with perfect distinctness are in the preacher's field of vision, and yet up to that moment no text has been thought of. What shall be done? Our advice for that preacher in this instance is, that he abandon every thing else, if he conscientiously can do so, and that by some means he fix the outline of that sermon in mind or on paper, and then, if no text occur to him, the importance and fitness of the subject still haunting him, he should even complete that outlined sermon though no suitable text has been suggested. For should he give his attention to the finding of a text before pinioning that sermonic angel, he would find his text—for one finds what one seeks—but the angel that had appeared to him would, likely enough, be gone, and perhaps never would come back. All spontaneous trains of thought—and they are among the best of our thought-knowledge—demand immediate attention, and are jealous if denied; the courtship then and there ends, and subsequent marriage to that coy and sensitive bride is out of the question.

Hence, betimes the sermon may be written first and the text for it may be found subsequently and at one's leisure.

We suggest, however, that before the sermon is preached it should be placed on its scriptural foundation. While often this adjustment of a text to a sermon is attended with scarcely any delay or difficulty, still now and then the finding of a suitable text and the fitting of the sermon to it are far from an easy task. It may be necessary in some cases to re-adjust, and even rewrite, considerable portions of the sermon in order to fit it to the text. If a suitable scripture cannot be found, or if a re-adjustment is impossible, then it would be better to call that discourse a lecture than to use a passage of Scripture merely as a head-line, or to pretend to preach a sermon when there is for it no Bible foundation.

Other questions as to specific rules now easily can be answered, such as these: Shall one think out one's sermon before using the pen? Shall one write rapidly and revise afterward, or from the start write slowly and carefully with less need of subsequent revision? Shall every sermon have a formal introduction? Shall the subject and the divisions of every sermon be announced? Shall every sermon have a formal conclusion?

The answer to these and to a multitude of other questions depends, we repeat, on circumstances. In general, we may say that the fine art of sermon-building depends on knowing all the specific rules of that art, and equally on knowing when to break them. He is a genius in sermon-building who has the courage to ride at times rough-shod, and yet skillfully, without getting so much as a tumble, over all rules, methods, and treatises of sermon-building, and, we may add, of sermon-delivery, having for a resultant each time a sermon that draws the people and builds up Christian character.

Our object thus far has not been to leave the reader without rule or method, or to deprive him of respect for both rule and method; but in what we have said we would help to free every sermon-builder from the *tyranny* of specific rules and methods. And our effort has been also to give encouragement to the sermon-builder who knows that he is successful,

and who knows equally well that he is not sermonizing as his presiding elder or as some other venerable and all-knowing friend has advised him. If we have encouraged the successful *outlaw* in his work we may supplement these destructive words by a few that are constructive.

There are preachers whose method of sermonizing is such that it is an irksome and irritating task for them to build sermons. They rarely, if ever, experience while at their work the delights and ecstasies of authorship. They either realize that their methods are unnatural or know that they are copied. They would like help. We will give it in the next issue of the *Review*.

THE HOMILETICAL INSTINCT.

In a previous number of the *Review* we spoke of the saving instinct. The preacher is not, however, to accumulate merely for the sake of accumulating; if he does he becomes a miser, and will receive what he deserves—contempt and condemnation (Luke xix, 20–26). Rather, if he has the homiletical instinct, he will accumulate in order to have at command building-materials for his sermons; and he will build his sermon out of those materials in order to edify the Church, and add to it "such as should be saved." Controlled by these commendable motives, the preacher of the homiletical instinct will be constant and untiring in his researches: he will appropriate to his use subject-matter wherever found; he will gain immense stores of sermonic wealth without even a shadow of avariciousness crossing his reputation or disturbing his conscience. He can see without any conscious processes of reasoning how this or that thing met, and how this or that bit of experience passed through may be converted into available sermonic materials. Such a preacher sees no less than other men see, and enjoys what he sees no less though he sees every thing with a purpose. Life to him is a continuous pastime.

But, on the other hand, if a preacher has not this instinct and cannot acquire it, he has missed his calling, and is doomed to live a life of misery. Why not advise him to do something else?

The preacher who can cultivate this instinct should do so by throwing himself body, mind, and soul, and continuously, into his professional work.

THE USE OF EYES, EARS, AND IMAGINATION.

Ruskin is an example of what can be done by the skillful use of one's eyes. Nothing escaped him, and he saw on every hand that which gave joy and inspiration. Says one of his most just critics: "Every thing that is best and most original in his writings is invariably either an account of what he has seen in his own independent, inimitable way, or else a criticism of the accurate or the defective sight of others." Ruskin, however, did not trust to his memory, but was always prepared to make a full written memorandum of whatever things he saw.

Madame De Staël, on the other hand, is an example of what can be done by the skillful use of one's ears. Her literary materials were gathered

almost entirely from what she heard. Her method is thus described by one of her biographers:

> She directed, systematically, the talk of the brilliant and learned men among whom she lived to the subject which for the moment happened to occupy her thoughts. Her literary process (which is known to us in detail through the revelations of her friends) was purposely invented to catch every thing that she heard, as a net catches fish in a river. First, she threw down on paper a very brief rough draught of the intended literary project. This she showed to few; but from it she made a second "state" (as an engraver would say), which she exhibited to some of her trusted friends, profiting by their hints and suggestions. Her secretary copied the corrected manuscript, incorporating the new matter, on paper with a very broad margin for further additions. During all the time that it took to carry her work through these successive states that ingenious woman made the best possible use of her ears, which were her natural providers. She made every body talk who was likely to be of any use to her, and then immediately added what she had caught on the wide margin reserved for that purpose. She used her eyes so little that she might almost as well have been blind. We have it on her own authority that, were it not out of respect to custom, she would not open her window to see the Bay of Naples for the first time, whereas she would travel five hundred leagues to talk with a clever man whom she had never met.

Mr. Beecher's sermons and his other writings show to what advantage the eyes, ears, and imagination may be used. On one occasion, while giving advice to young preachers as to the gathering of sermonic materials, he employed these words, which doubtless embody his own method:

> You see a bevy of children in the window, and you can form them into a picture in your mind. You may see the nurse and the way she is dressed. You try to describe it. You look again and make yourself master of the details. By and by it will come up to you again itself, and you will be able to make an accurate picture of it, having made your observation accurate. Little by little this habit will grow, until by and by, in later life, you will find that you command respect by your illustrations just as much as by arguments and analogies.

It is clear, therefore, that the preacher must, in the first place, keep his eyes and ears open and busy. Every-where, in all unfrequented places as well as in the thronged street, the eyes must be watchful and the ears alert for something—for any thing that can be made to contribute to sermonic information. It is remarkable, after a few years' experience, how much material can be collected in a single day's ramble. There will be days of such fruitfulness that the pencil will be worn to a stub, and all one's envelopes, scraps of paper, and even the margins on his newspaper, will be filled.

It is equally clear that the imagination, the image-making faculty, must be kept in constant exercise. That is, after keeping open the eyes long enough to get a good outline of the picture then close them, and without their aid reproduce what has been seen. Afterward add to or take from the imagined picture whatever will increase its beauty or effectiveness. Having a few years' experience in these picture-making processes one can quickly and easily step into an imaginary and ideal world, which is scarcely less real than the one about him—a world that will be a joy to one's self, and a delight, when described, to all others.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

EDMUND DE PRESSENSÉ.

FEW French names are better known to the American reading public than that of Pressensé. Such was his service to the Church universal and to theology that, although late, a few words must here be devoted to him. Pressensé was equally celebrated as pastor, philanthropist, moral reformer, theologian, and Christian statesman. He claimed for the Church absolute freedom from the State. A strong opponent of Roman Catholicism, he yet extended his principles of religious toleration even to that pernicious system. As a theologian, he was kept from errors both of too great severity and of excessive negativism by adherence to the principle that in the spirit of true scholarship we must ask the Scriptures what they teach, and not introduce into the results of our investigation our own suppositions and wishes; also that true theology is ruled by the consecration of our whole power of thought to God in Christian love. To him this appeared the royal road for theology. He was a scholar, but he was a Christian scholar. In the investigation of the great problems of theology he began, not by divesting himself of his Christianity, but with his Christian sympathies awake. Not only so: he assumed the general correctness of orthodoxy, and all his investigations were conducted upon this supposition. Nevertheless, he did not bend truth to his suppositions. This, indeed, he never found necessary. But had candid investigation led him to the rejection of accepted truth he would not have hesitated. Thus he could be perfectly just both to his scholarly and his Christian character. The sobriety of his historical and his theological principles made him a bulwark of the faith. His death is a loss which will affect the entire Christian world.

EDUARD REUSS.

IN the death of this celebrated scholar theology has lost a man of perhaps not less influence than was Pressensé. It is his greatest external peculiarity that he belonged to the scholarship both of Germany and France. Born a German, he had been professor in Strasburg for sixty years prior to his death, and wrote about equally in French and German. Concerning his criticism of the Old Testament we cannot here speak, and but little can be said of his New Testament views. But it is sadly true that as he grew older he grew more destructive in his criticism. In the beginning of his career his principles, although closely related to those of the Tübingen school, did not lead him to admit the doctrine of "tendency" in the gospels. For this he was altogether too independent a thinker. At first he admitted the genuineness of the Pastoral Letters, which have proved a stumbling-block to so many critics; but later he yielded to the current and rejected them. A peculiarity of his use of

critical material was that in his *History of the Sacred Scriptures of the New Testament*, and elsewhere, he undertook to treat all early Christian literature on a level with the documents of the New Testament, at least so far as their historical origin was concerned. This may be a necessity for the historian who limits his vision to the external circumstances under which these documents appeared. But it is faulty as an exhaustive study of the Scriptures. Those who fail to compare the contents of the scriptural documents with the contents of other Christian documents of contemporary origin will of course not be properly impressed with the immense superiority of the former. Yet this superiority must be accounted for. And it is impossible to account for it on the supposition that there was none but a human power engaged in the production of the two classes of literature.

PROFESSOR DR. OTTO PFLEIDERER.

Professor Pfleiderer is not only one of Germany's most active literary producers, but one of her favorite university lecturers. As an exegete he takes high rank among his colleagues. But it is especially as a religious and moral philosopher that he excels. Two courses of lectures which he gives from time to time are regarded as particularly attractive. The one is his "Philosophy of Religion," and the other is his "Ethics." The latter attracts the larger number of hearers, partly because it is not printed, and therefore only available in lectures; but chiefly because of its excellence. Here least opportunity is afforded for the introduction of his peculiar religious opinions, and here he represents the severest code of morality, though softened with the spirit of Christianity. Professor Pfleiderer is thus an illustration of how one can reject the supernatural in Christianity and yet hold fast to its high moral ideals. The good Professor would probably object to the assertion that he rejects the supernatural in Christianity. Yet, while his writings are imbued with a spirit of piety which is admirable, and one can but be impressed with the sincerity of his purpose to conserve the supernatural elements of our religion so far as they seem to him to be taught in the Scriptures and in reason, in fact he reduces the supernatural to a level with the world of external nature—not in word so much as in argument and necessary consequence of his whole view of religion and its origin. To him revelation is a fact, but a fact so preponderatingly of the inner spirit as to leave but little room for the external manifestation. Of course, in all revelation there must be a spirit to receive the revelation. But to lay so much stress upon it as he does, and then to connect revelation with the laws of evolution, is to endanger most decidedly the authority of revelation when given. Professor Pfleiderer is a representative of the Protestant Association, whose theological drift is toward a harmonization of theology with modern thought. Hence he renounces the miracle as an evidence of revelation. Wherever a supposed miracle has occurred there remains the possibility that it is an event caused by laws of nature of which the observer is ignorant. Here is the old rationalistic principle, according to which the

miracles were explained away into natural phenomena. But granted that the event is supernatural, it may be caused either by a good or a bad spirit. It is somewhat astonishing to learn that the Professor denies that we can tell whether these supernatural events are wrought by good or by bad spirits. Even if the devil appeared as an angel of light, and performed one good miracle, it is incredible that he would perform a great series of them, and that by the agency of One whose life was absolutely conformed to God's will. Assuredly, if we could not learn their source they would lose their evidential value. But it is impossible to suppose that the blessings of Christianity might flow from the acts of an evil spirit. Professor Pfleiderer does not, however, trust in the value of miracles even where they must be attributed to a good spirit. Reports of miracles have been common in all ages; but not well-authenticated reports of such as were attended by inestimable blessing. In fact, the Professor does not believe that miracles occur; for the belief in them originates with the faith of the individual, not the faith of the individual with the experience or observation of miracles. How poorly this tallies with the facts related in connection with the resurrection and ascension of Christ and the faith of the apostles, not to mention other miracles, is known to every one who has read the Gospel records and the Acts and epistles with unbiased mind. Such an idea could only find a place in the mind which has broken with the truly supernatural in Christ and his Gospel. Under such conditions it is necessary to do something with the miracle, and Professor Pfleiderer makes it the child instead of the father of faith.

RECENT THEOLOGICAL LITERATURE.

THE SCRIPTURE MIRACLES.

UNDER this title an anonymous writer undertakes to deal with a secondary stage in the scientific attempt to overthrow the reality of miraculous occurrences. It is at least creditable to the hearts of the opposers of the miraculous in Christianity in the present day that they do not carry on their work of destruction without regard to consequences. They recognize the fact that with faith in miracles gone the New Testament would be a very different book from what it has been. And especially do they see that the instruction of children in biblical knowledge is attended with new difficulties under this supposition. This book deals with this phase of this question. The query the author puts to himself is: "How shall I teach my children in order that they may obtain a true idea of the miracles and yet not lose their faith?" The very form and necessity of such a problem will make every thoughtful Christian hesitate before he lays a hand upon the records of the miracles. Of course, the author attempts to show that these records are no essential part of the scripture history. But to the masses they will appear such for a long time to come; and it is a dangerous undertaking to say of the miracles which form so large and striking a part of the biblical record that they do not belong to it. Especially is

this true in view of the fact that the supernatural character of Christ and of Christianity, in the last analysis, stands or falls with the miracles. The author's attempt to treat the records of miracles as parables and pictorial representations of religious thought does indeed show how miracles can be well employed by those who already believe in Christ; but it overlooks the fact that with the vast majority Christianity and its specifically religious truth will have no interest as soon as faith in the miracles disappears. The very necessity for such a book, and especially its unsatisfactory answer to the problem treated, should sober those who would oppose the miracles and yet maintain Christianity.

INSTRUCTION IN CHRISTIANITY.

THIS book by Professor Bornemann is another outcome of the theological revolution which has taken place in Germany. The great historic symbols of the faith have not, indeed, been rewritten in Germany, as is proposed in America, but are rather passed by and left behind, not in all or even in many particulars, but as expressions of doctrine as at present conceived. Yet amid all the confusion of ideas there is a general agreement as to the fundamental demands of theology in the present day. To make theology as at present conceived accessible to the more highly educated laity, and thus prepare the way for it to permeate the uneducated classes, is the purpose of this book. Such a work is all the more necessary since the German pulpit is so little doctrinal. One may listen to a sermon by a representative of almost any theological tendency and not be able to judge by its contents what the doctrinal opinions of its producer are. The book begins with a statement of the claims and promises of Christianity. The process of conversion is not thus explained in connection with a lengthy statement of doctrines. For the laity this method is thoroughly practical. In another point, too, the book deserves imitation. Instead of trying to exhibit the several doctrines as consistent with science it proceeds upon the now generally admitted supposition that Christianity has its place in man's nature and needs. It is most noticeable, too, how the book proceeds upon the supposition of the complete indifference to each other of dogma and religion. At this point doubts arise. It is true that dogmas are not necessary to faith and religious experience, else the vast majority of Christians would be most unfortunately situated, since they could neither formulate nor understand the doctrinal statements of the Church. But it is not true that if one adheres to particular dogmas they exercise no influence upon his religious life. Just here is where the modern assumption above mentioned, and upon which the book proceeds, fails.

CHRIST'S PREACHING TO THE SPIRITS.

THE author, Friedrich Spitta, is an expert in Jewish apocalyptical literature. When one remembers the pious frauds palmed off upon the Church as the writings of Old Testament saints, it cannot be wondered at that when Spitta finds an act attributed to Enoch in an apocryphal book, and

at the same time attributed to Christ in 1 Peter, he concludes that the latter is dependent upon the former. Spitta starts with the apparent fact that in the Book of Enoch the pre-existent Messiah and Enoch himself are more or less interchangeable characters. This would seem to lend color to his ingenious hypothesis that Enoch's act has been by a misunderstanding attributed to Christ. There are exegetical difficulties in the way of his theory; but if it should be finally substantiated it would cut away the last prop, from the scriptural side, of the believers in a future or a second probation. But suspicion is strongly aroused against the theory when it is remembered that a very large portion of the Revelation of St. John is by many attributed to Jewish apocalyptic sources also. It seems to be only a new weapon forged against the integrity of sacred Scripture. Even though it may sometimes serve to cut away an excrescence, one cannot assume that every thing cut away by it is an excrescence, but rather we must assume the contrary. We give the theory to the readers of the *Review* for what it is worth.

THE INSPIRATION OF THE HOLY SCRIPTURES.

HERE we have a work by a Roman Catholic priest (P. Dausch), issued under the approval of the Archbishop of Freiburg. His starting-point is the testimony of the Scriptures to themselves. He makes the usual distinction between revelation and Holy Scripture in the interest of the trustworthiness of the former. But he draws the inference that the Holy Scriptures cannot suffice as a source of security in matters of faith, but that the authority of the Church must be added thereto. This is not unexpected from a Romanist. But it emphasizes the fact that we can expect no essential assistance from the Roman Catholic side in our struggle to maintain the value of the Bible as the source of our faith. The Romanist need trouble himself very little about the controversies now raging concerning the Scriptures. He does not depend upon the Bible so much as upon the Church for his life's guidance. In fact, so far as the biblical canon is concerned, he can quietly trust in it as given him by his Church, simply because it is given by the Church. There can be no doubt that the orthodox Protestant position is difficult to maintain, simply because of the definiteness of its dependence upon the final and exclusive authority of a given number of books which are capable of investigation, and hence of attack, from many points of view. All the more necessary, therefore, is it that the right line of defense be taken. Our author yields the question as truly as the critics, but for a different reason. To him as a Romanist the case is prejudged.

DRIFT OF ROMAN CATHOLIC LITERATURE.

THROUGHOUT all Europe the Roman Catholics are exceedingly active in literary production. In previous numbers of the *Review* we have given specimens of their literature addressed to the people. But it would be a mistake to suppose that the more educated among the Romanists do not

know how to think for themselves. This is evident just as soon as one glances at those portions of their works which deal with questions not yet authoritatively formulated. Here opinions clash and arguments are wielded. The same is true, also, with regard to historical investigations. The genuineness of old documents bearing upon the history of the Church is freely tested by all the canons known to modern historical research, except, of course, where such a process would interfere with already authorized conclusions. With these limitations the Roman Catholic scholar of Europe, though not as devoted to learning as his Protestant brothers, is nevertheless glad to have the light turned upon any subject pertaining to Christianity. The range of Roman Catholic literature is comparatively limited. Biblical commentary is almost wholly an uncultivated field. This is of necessity, on account of the place which the Bible holds in the Roman system. Apologetics and dogmatics, especially the former, are more frequently themes for theological study. Some of the best works on apologetics are written by Roman Catholics. But their chief strength is devoted to ecclesiastical history. It is of the utmost importance to the Roman Church to prove its historical continuity from the time of Christ and the apostles, and to show itself in a favorable light in comparison with efforts made for its overthrow or reform. Hence such works as the recent one by Franz Aidan Gasquet, O.S.B., on *Henry VIII. and the Monasteries of England.* Here a new attempt is made to show that the commission which investigated the monasteries was composed of men of irresponsible characters; that the monasteries, although not at the time all that they ought to have been, were not so bad as represented; and that Henry VIII. and Cromwell were actuated by the love of power and of money when they abolished the monasteries. As long as these existed the Pope's authority was tolerably secure. On the other hand, by the confiscation of their property Henry and his friends could secure gold. Of course, all this is intended to reflect upon the Protestantism of England. And one must confess that the origin of the English Church is not particularly pleasing. But the Romanist only follows the history so far as his purpose requires. The subsequent purification of the Church, its true reform, is not discussed. Many other books shedding light upon church history are being published by Romanists. We mention a few for illustration: *Popes and Czars*, in the interest of a union between the Greek and Latin Churches; *The Paintings in the Catacombs;* in England, *Blunders and Forgeries; Ireland's Ancient Schools and Scholars.* Besides these there are lives of the saints and books of devotion in considerable numbers. In these last particulars the Protestants have much to learn. Somehow the Roman Catholic has been taught to admire sanctity as he understands it; and the Church continually nourishes this feeling. Just at this time, also, a considerable number of works are appearing in favor of the Jesuits. This is, of course, occasioned by the attempt to secure for that order the right to return to Germany. The main points discussed in such works are, "What are the Jesuits?" "What is their purpose and work?" "What are the objections to the

Jesuits?" One thing that can always be counted on in the Roman Catholic literature is that it will be produced with a thorough understanding of the needs of the hour. No energy is wasted, as in Protestantism, upon abstract questions. What is for the good of the Church? is the question which the Romanist asks himself before he writes. What is scientifically true in and for its own sake concerns him very little. This definiteness of aim affords Roman Catholicism some advantages of great value. But they are for the present. The literature of Protestantism may seem less harmonious. It may at present leave the impression of utter confusion, and even of secularity. But just because it does seek the truth it will find it. To those to whom truth is dearer than any ecclesiastical system the spirit of Protestant literature is preferable to that of Roman Catholicism. When the deep, broad foundations of Protestant unity are once laid they will be immovable. Compared therewith the Roman system will appear as shifting sand.

RELIGIOUS.

THE SPIRIT OF REVIVAL IN GERMANY.

SLOWLY but surely the revival spirit is spreading in the Fatherland. More and more those who participate in the active work of the Church are becoming convinced that revivals are a necessity for the best conditions of the religious life. There are even associations whose object is the advancement of evangelistic work in Germany. Evangelists, in our American sense of the word, are rising up among the people. There are not a few among those who believe in an earnest Christianity who are doubtful of the outcome of the revivalistic movement, which is now fairly begun; but all recognize that it is here, and are compelled to take some attitude toward it. Unfortunately, most of the pastors are so overburdened or so unwilling to have a revival break out in their parishes that the work has to be carried on without their assistance, and hence to the injury of their standing before the more consecrated portions of the community. In a similar manner and for similar reasons the State Church suffers, and the so-called sects, such as Methodists, Baptists, etc., gain. The chief objection to revival methods and results is the emphasis placed upon subjective experience. This leads to a lower estimate of all externalities, and threatens the entire ecclesiastical structure of Germany. The Church, the sacraments, and the clergy lose their preponderating significance as soon as the inner experience receives its due weight of importance. The consequences reach even deeper, and are liable to disturb the present tenor of German life. The German's disposition to content himself with what he calls faith is supplanted by the purpose to lead a holy life. That there is a tendency to mysticism in revivalism is true; but it is to be hoped that the conservatism of the German will hold this tendency in check, while he appropriates to himself the benefits of the mighty change which is spreading over the land.

A GLIMPSE OF CHRISTIAN WOMAN'S WORK IN GERMANY.

THREE recent addresses to high German officials, signed by thousands of German women in every position in social life, indicate that the Christian women of Germany are about to interpose for the improvement of the moral condition of their sisters less favorably situated. The first address protests against the use of Sunday for festivals and excursions, thereby desecrating the Lord's day and making church attendance impossible to many. The second address proposes to counteract the dangers which attend the girls who serve at depot restaurants, especially at night. The third attacks the custom of employing girl waiters in drinking-places, and in such occupations in fairs as indicate that the proprietors of exhibits are willing to make gain at the expense of the souls of the girls in their employ. That these are real and widely extended dangers to young girls in Germany no one can doubt who has observed German life with open eyes. If the Christian women persevere they will have the gratification of some day seeing these abominations done away.

TEMPERANCE REFORM IN EUROPE.

THE cause of temperance grows from year to year in all Europe. The recent agitations in England are probably known to all readers of the *Review*. Far less fully developed is the cause of temperance, however, upon the continent. It must be remembered that the drink-custom of the nations is old and intrenched in the laws as well as habits of the people. It cannot easily be overthrown; it will not yield to mere sentiment. The change must come through intelligent appreciation of the virtue of sobriety. Yet even in these old lands the signs of advancement, especially in point of popular opinion, are unmistakable. This is in part attributable to the fact that the European nations which have boasted of being moderate drinkers, but not slaves to the drink habit, are waking up to the conviction that drunkenness is fearfully prevalent and rapidly increasing. Within a few months a circular has been issued by men of eminence in all departments of life, and from all the principal continental countries, calling upon the people to change their habits of drink in order to prevent frightful disaster in the near future. The social drinking habits of Germany are boldly assailed and their dangerous consequences pointed out. The appeal is naturally to those who have as yet not fallen victims to the habit, and hence proposes no religious influences. But the positive stand taken for total abstinence is most hopeful. And as the power of grace in the individual life becomes better known among the people, more and more confidence is placed in the possibility of saving even the drunkard. Hence what we in America call gospel temperance is becoming a favorite form of effort. The rapid change of sentiment toward the drink habit in Germany is traceable almost solely to American influences, and will gladden the heart of every true American.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

In the May number of *Our Day* we find a pointed and strongly written paper on "The Sunday Newspaper," from the always vigorous pen of the Rev. Dr. G. S. Chadbourne. In his opening paragraph the doctor calls attention to the powerful efforts now being put forth by the enemies of Christianity in America to supplant "the Christian Sabbath, the Sabbath of the *holy day*, by the continental Sabbath, the Sabbath of the *holiday*." He then very properly affirms that one of the foremost forces now imperiling the life of the Christian Sabbath is "the Sunday newspaper," the circulation of which he puts at over half a million in New York and Philadelphia, at three hundred thousand in Boston, and perhaps half a million in other cities and towns in the United States. And this immense circulation has been mostly gained "within the last two decades." . . . "Millions of eyes" see these Sabbath-breaking journals, and millions of minds feel their influence.

These papers, the doctor justly contends, are thoroughly secular in their spirit and tendencies. They originate in greed. They encourage the spirit of greed in others. They advocate every measure that demands the secularization of the sabbath, such as the running of railway-trains, steamboat excursions, Sunday concerts, the opening of museums and parks; and they will doubtless all favor the opening, on that day, of the gates of our approaching international fair at Chicago.

Of this influence Dr. Chadbourne rightly charges that they unfit their readers for a Christian use of the holy day. Much in their columns "is destructive to religion and sober morality." They teach men "to trifle with what is noble, sacred, and holy." These charges the doctor amply sustains by citations of the topics usually treated in them.

Further than this, in most of our States they are transgressors of the laws which "forbid all work on the Lord's day except works of necessity or charity." Thus they are law-breakers, and their example encourages saloon-keepers and others in lawlessness, thereby, as the *Tribune* said before it became a Sabbath-breaking paper, "increasing the already too great tendency to break down the observance of the Sabbath."

When one reflects on the vital relation subsisting between the Christian Sabbath and the Christian religion one cannot deny that the apathy and indifference of multitudes of Christian men to the growth and influence of the Sunday paper is, as Dr. Chadbourne none too strongly expresses it, "strange" and "alarming." The Christian Sabbath is the outpost of the Christian Church. To lose it is to give the spirit of the world such access to the Church as will capture her spirituality and subject her to the bondage of an immoral formalism. Whoever, therefore, truly and intel-

ligently loves the Church will banish the Sunday paper from his table, saying, with a noted secular editor, "I cannot associate with it without injury to myself," and, he may truthfully add, "to my influence in the Church and in the world."

THE *Theological Monthly* for June discusses: 1. "Can the Old Faith Live with the New Learning?" 2. "The Reunion of Christendom;" 3. "The Inspiration of the Scriptures;" 4. "Pastor Harms, of Hermannsburg:" 5. "David's Thunder-Psalm;" 6. "The Gift of Tongues — Another View." Of these excellent papers we note the first, which, after a brief enumeration of the supposed difficulties that science places in the way of religion, boldly answers this question in the affirmative. It claims that advanced thought in England and Germany to-day is really not opposed to religion, and that "the Christian is the true interpreter of science." In the second paper we have a very interesting, if not convincing, explanation of the causes which have led to the many diverse interpretations of the simple facts and doctrines taught by Christ and his apostles, which are expressed in theological creeds. To the people who first heard the Gospel it was spoken in terms so familiar to them as not to need formal definitions. When other nations received it they read their own preconceived ideas into its terms, and thus, through diverse racial beliefs, Christian doctrines "have come to mean different things in the minds of different people." Hence to reach agreement in the essentials of the faith modern Churches need to study the meaning which Christian teaching had to its first hearers. This, Canon Mathews learnedly argues, is the true and historical method of comparing the differences of Christendom. The sixth paper explains Paul's rebuke of the disciples who spoke with tongues at Corinth, by claiming that, though they had originally received that wonderful gift at Pentecost and still retained what was then given, they were not, at the time he rebuked them, under the influence of the Spirit. Hence they were *abusers* of the gift, and deserved the apostle's censure.

THE *Bibliotheca Sacra* for July has: 1. "The Doctrine of the *Testimonium Spiritus Sancti:* a Contribution to its History in the Reformed Church during the Sixteenth and Seventeenth Centuries;" 2. "The Divine Immanency;" 3. "Plain Preaching;" 4. "Science and Prayer;" 5. "The Emotional and Ethical in Religion;" 6. "External Evidences as to Cicero's Writings and Paul's;" 7. "A Study of the Causes of the Failure of the Recent Efforts to Secure Organic Church Union in Japan;" 8. "Critical Notes." The second of these papers defines inspiration as a "divine inbreathing" which quickens the intellectual and moral perceptions. Revelation it defines as an "unfolding of historic facts, past or future." In the former the Holy Spirit acts as an immanent, in the latter as a transcendent, power. Inspiration, while not mechanical, is nevertheless verbal in that the mind of its subject is in such an "exalted mental state as to select with perfect intellectual precision the appropriate words in which to express his thoughts." This theory, the paper claims, accounts for the

diversities of style in the sacred writings, and shows how alleged discrepancies between exact scientific truth and colloquial, poetic, allegoric, and symbolic truth "may be harmonized." Without indorsing all that this acutely discriminative article contains, we commend it as eminently suggestive and timely. The third paper is not made up of mere commonplaces, but is a strong putting of principles of "essential moment" to preachers who desire to win souls. Its key-note is in its closing sentence, which makes the modern hearer say to the modern preacher, "If thou hast any thing to say, 'prithee, deliver it like a man of the world,' in honest and homely phrase, and deliver it, also, like a man of God, with apostolic conviction and courage." The fifth article is a lucid discussion of "the relation of the sensibility and will—the emotional and ethical—to virtue." The backbone of its argument is, "that every moral being is in possession of a genuine ultimate *choice* lying back of all other choices and volitions, which dominates his life and determines his character;" that "the choice of the welfare of God's kingdom for its own sake, as the end of pursuit, is holiness in its essence and the source of all right action;" that "the choice of self-gratification for its own sake is the source and essence of all sin;" and that "by the one or the other every moral being is controlled." This thoughtful paper, if not quite convincing in all its points, may be profitably studied.

THE *Universalist Quarterly* for July has ten well-written papers, of which one argues that "Christianity is the Ultimate Religion;" another tries, but fails, to prove that "the Christianity of Christ" is universal salvation; still another furnishes historical evidence that Samuel Adams, because of his leadership in the political discussions and movements which preceded the American Revolution, merits the appellation of the "father of America." Following these we find an essay on the atonement, which resolves the death of Christ into an example of love to draw all men to Jesus in purity of heart; and a paper which denies the doctrine of a *general* and bodily resurrection, and claims that the resurrection is the process whereby we enter the immortal state and obtain our spiritual bodies. With these articles before him one will not even suspect the *Universalist Quarterly* of orthodox tendencies.

THE *New Englander and Yale Review* for July treats of: 1. "The Recent Presentation of the Antigone in New Haven;" 2. "Our Little Eirenicon;" 3. "Ibsen's Latest Work;" 4. "Thangbrand, the Apostle of Christianity in Iceland, in the *Tales of a Wayside Inn*;" 5. "Dr. Ladd's Introduction to Philosophy;" 6. "Professor Drummond's Natural Law in the Spiritual World." Of these papers we note the fifth, in which Mr. J. E. Russell reviews with approval Dr. Ladd's comprehensive treatment of philosophical problems; and the sixth, in which certain fallacies in Dr. Drummond's exceedingly popular book are very clearly exposed. The great merit and Christian spirit of this book are frankly acknowledged; but its fundamental proposition is disputed. Drummond's

theory denies that natural and spiritual laws are *analogous*, and affirms that "they are the same laws—laws which at one end, as it were, may be dealing with matter, at the other end with spirit." The radical mistake of this hypothesis is that it "takes unity for *identity*." Its author has "mistaken *analogy* between the two spheres and the laws which govern them, for the *same* laws in both." The reviewer, having thus pointed out the error which is the kernel of Dr. Drummond's book, further exposes "its lack of philosophic accuracy in the use and meaning of terms," and then proceeds to define exactly what is meant by *nature* and *natural* law, and what by *spirit* and the *spiritual world*. This he does with scientific correctness and lucid illustrations. The article is very strongly written and is scripturally sound. Read in connection with Dr. Drummond's book, it will enable the reader to discriminate between its wheat and the chaff which, without destroying, yet obscures the truths which it is meant to enforce.

THE *Unitarian Review* for June has: 1. "Liberal Orthodoxy;" 2. "Aristotle's Politics;" 3. "A Man Without a Country;" 4. "The New Education;" 5. "The Gospel According to Herbert Spencer;" 6. "Literary Criticism." Of these papers we note the first as of special interest to our readers. It recognizes the existence in orthodox Congregational Churches of a class of thinkers to whom "accuracy of doctrine" is not "the main and essential thing," but that "the only thing really essential is the temper in which a doctrine is held." They judge a man "not by the rightness but by the uprightness of his opinions." This it designates "liberal orthodoxy," which, it claims, originated with the teaching of Dr. Bushnell, who "had seized with great firmness of grasp on the principles of the German spiritual philosophy which had been developed with force and eloquence by Coleridge, making them completely and characteristically his own." The religious literature which this "liberal orthodoxy" has produced is warmly praised by the reviewer, especially as he finds it represented by Mr. Hazard, Mr. Munger, the *Christian Union*, and particularly by the *Andover Review*. Of this last-named journal he says, "I am not sure" but that, as showing "denominational lines to be weakening or forgotten" it is "all that we could hope or wish!" Evidently this observant Unitarian sees that a "liberal orthodoxy" which, rejecting Paul's exhortation "to hold fast the form of sound words," looks on "accuracy of doctrine" as not the "essential thing" is drifting toward that doctrinal looseness which is characteristic, not of Unitarianism alone, but of all other heterodox bodies. And knowing, as he must, that like tends to like, he reasonably thinks that the double current of liberal orthodoxy and Unitarianism is visibly beginning "to merge again into the calm river of a broader life!" This writer's hope, properly viewed, would move every man to whom "accuracy of doctrine" is unimportant to "orient himself," inquire "Whither am I drifting?" and to reflect thoughtfully on Paul's teaching respecting the consequences of that "delusion" which moves men "to believe a lie."

THE *North American Review* for July very ably discusses a variety of topics of current interest. Baron de Hirsch presents his "Plan for Helping the Persecuted Russian Jews to Find Homes in the Argentine Republic." Mr. L. L. Polk treats of the "Causes of Discontent among Farmers." Erastus Wiman contends that by reason of the growing need of the nations for more wheat than is or can be grown grain must soon become dearer, and the farmer will be "on top." Emily Faithful writes intelligently on "Domestic Service in England." "Loafing and Laboring" is a charmingly vigorous protest, by the late E. P. Whipple, against that "pauperism of the soul" which leads to "shiftlessness, laziness, and rascality." It also pleads earnestly in behalf of habits of both moral and physical labor. Dorman B. Eaton writes pungently and with righteous scorn of a "New Variety of Mugwumps," who prefer politicians to patriots and partisanship to fidelity to sound principles. Richard T. Ely forcibly contends for the need of reform in the laws touching "the Inheritance of Property." He would limit the alleged right of a man to dispose of his property by will through laws for the protection of his family and of the interests of society. The learned Dr. Edward A. Freeman describes with his habitual lucidity the peculiarities of the "English University System." In "The Theological Crisis," by Dr. C. A. Briggs, we have this gentleman's statement concerning his theological opinions. While boldly claiming to be biblically orthodox, he nevertheless, with obvious inconsistency, defends the "higher criticism" doughtily, re-asserting the predictive assumptions of his "inaugural address" respecting the result of that criticism on the opinion of the Church of the future concerning the authorship of the Old Testament writings. Dr. Briggs appears to think that a house may stand after its foundations are torn out. The "Notes and Comments" of this number of the *North American* are eminently suggestive.

THE *Andover Review* for July has: 1. "The Relation of the Church to Modern Scientific Thought;" 2. "John Williamson Nevin;" 3. "The Sun's Song;" 4. "Christian Ethics and the Simple Gospel;" 5. "Socialism and Spiritual Progress." The first of these papers is scientific in form, but cannot be accepted as wholly sound in thought. It affects to find the human spirit "pre-existing in embryo in *animals!*" It claims that Christ was perfect only in "the attitude of his spirit toward the Divine Spirit;" that as man's ideal Christ is only temporary; that "at the end the whole human race must reach that ideal." This may be "scientific theology," but assuredly it is not biblical. The fourth paper is suggestive to preachers. Its concept of "the simple Gospel" is "the Gospel in its essence"—that is, "the life of Christ in its personal vivifying power:" by which we understand that it finds the ethical fruits of Christ's doctrine to be illustrated in his personal character, and in his obedience to the law of self-sacrifice. Editorially the *Andover* severely condemns the Presbyterian General Assembly for its action in the case of Professor Briggs as being unfair and unfriendly. In doing this it fails to

weigh the fact that the professor, in his notorious "inaugural address," had violated his obligation, voluntarily assumed on his part, to teach the recognized views of his Church respecting Holy Scripture. His *right* to teach in the seminary at all was purely conventional, derived from his election by its trustees, and conditioned on his supposed loyalty to the theories of the Church. To prevent teaching hostile to those theories the Assembly found itself endowed with the prerogative of vetoing a professor's election. When, therefore, Dr. Briggs publicly avowed his purpose to teach such theories it became its imperative duty to exercise its prerogative, and thus cut him from further opportunity to propagate them in an institution created and sustained by the Church for a very different end. That duty it faithfully performed. In doing this it passed no judgment on the doctor's *character*, but only on his *teaching*. It did not persecute the man; it only sought to protect the Church from being injured by his erroneous teaching.

THE *Quarterly Review of the United Brethren in Christ* for July contains: 1. "Is the Bible an Open Question?" 2. "English in Our Colleges;" 3. "The Author of Nature the Author of Christianity;" 4. "The Gentile Preparation and the Coming of Christ;" 5. "Heart Power;" 6. "The Educational Work of the United Brethren in Christ." The first of these papers sensibly discriminates between that type of biblical criticism which stands on the assumption that "the Christian religion is not *supra*-rational but *contra*-rational" and that which is basal on belief in the Bible as "*supra*-rational but not *contra*-rational." It judiciously counsels its readers to study anew the evidences of the book on which their faith rests. The second paper contends, not for less attention to Greek and Latin in colleges, but for more study of English language and literature. The fourth paper contains a terse statement of the historic facts which prove that there was a very general expectation among Gentile nations of the coming of a divine Deliverer. The fifth paper pleads for more heart power, more of that love which is "the pulse of the universe" and the source of ethical purity as the great need of the times. In its "Quarterly Annex" we find a symposium in which eleven more or less distinguished clergymen give their opinions concerning the value of "expository preaching." These suggestive papers were gathered from various sources.

THE *Edinburgh Review* for July is a strong publication. Its opening article on "Talleyrand," whom Madame de Staël called an "undecipherable man," considers more particularly the character of this great leader. We must approve the study of his own words as a means of arriving at an accurate measurement of the man. The analysis is exhaustive, and brings vividly into view the figure of this "self-contained, self-reliant, self-sufficient" diplomate of continental Europe. "The System of the Stars" is a presentation of the stellar wonders that is awe-inspiring and baffling to the most vigorous thought. The six hundred years that have ensued since the death of the "Beatrice of Dante" have not lessened

the charm of her sweet personality. In the present article the different theories regarding her existence held by the Realists, the Idealists, and the Symbolists are given elucidation. The logic of the situation seems to surround any other theory than that of Realism with insuperable difficulties. "The Correspondence of John Murray" recalls the work of a publisher whose reputation is unsullied, and who was officially associated with such literary leaders as Scott, Southey, Coleridge, Moore, and Hallam in "one of the most brilliant periods of English literature." It would be an interesting question to consider how much Murray owed for fame to his native talent, and how much to birth "under a lucky star." In "The Tales of Rudyard Kipling" is found an impartial estimate of the strength and weakness of this novelist so recently come to fame. "The Revival of Quakerism" must be reckoned one of the most important articles of the present issue. Its conclusion is that English Quakerism has a future, and if that future be regulated by the principles governing its past an enduring vitality may be foretold. We finish the paper in the conviction that neo-Quakerism, in its conscientiousness and consecration, has perhaps an important mission to the busy, feverish age. The final article of the *Review*, entitled "The Individual and the State," is antagonistic to Herbert Spencer's theory of the "liberty of the subject" as the foundation on which to build a higher civilization. It is the weighing of two diverse forces in an impartial balance.

THE *London Quarterly Review* for July has: 1. "The Oxford Movement;" 2. "Unearned Increment;" 3. "Jenny Lind;" 4. "Dr. Luthardt's Recollections;" 5. "The Field Naturalist;" 6. "The Present State of Old Testament Study;" 7. "Port Royal;" 8. "John Murray." Of these papers we note the second, which very logically exposes the injustice, the unwisdom, the despotism, and the social ruin involved in the communistic theory concerning the "unearned increment." In the sixth paper Dr. C. H. H. Wright's *Introduction to the Old Testament* is made the text for an argument which claims that there is nothing in the attitude of *sober* and *valid* criticism to disturb minds which seek spiritual enlightenment in the Old Testament; that the history of the Hebrew text justifies a call for its "critical revision" until it is "settled on a scientific basis," albeit its corruptions are "not serious or considerable;" that recent explorations in their total result confirm the accuracy of the Bible narratives; that the historic method of studying prophecy is enriching Old Testament theology; that "higher criticism" deserves its bad name, not because it is critical, but because its canons of judgment are often assumed theories and not "external evidence," and that "literary criticism" illustrates its folly by its diametrically opposite conclusions. On the whole, this sensible and lucid paper bids uncritical minds "leave these controversies to burn themselves out," as many of them will. It advises critical thinkers to use their best light in studying such problems as are waiting solution. Honest criticism, it says, will finally demonstrate the validity of God's word as teaching the knowledge which is "eternal life."

THE *Century Magazine* for July is admirably illustrated. Its articles are characterized by variety and good taste. "Italian Old Masters;" "General Miles's Indian Campaigns;" "Greeley's Estimate of Lincoln;" "Across the Plains in the Donner Party (1846);" and "Paris, the Typical Modern City," are among its most valuable papers. ——*Harper's New Monthly* instructs its readers with a thoughtful paper on "Christianity and Socialism," by Dr. J. M. Buckley; a finely illustrated description of the Republic of Paraguay; pleasant pencilings and sketches of the Avon; and an interesting historical paper on "London—Saxon and Norman," by Walter Besant. A capitally edited number.——The *Chautauquan* for July opens with an entertaining novelette by Grace King. Its lady correspondents talk in spirited style around the "Women's Council Table," and the Editor's Department touches with a skillful pen the various topics in which the Chautauquans are deeply interested. No magazine is better fitted to promote the views of its publication than the *Chautauquan*.—— The *Canadian Methodist Quarterly* for July presents its usual attractions in the fields of theology, philosophy, etc.——The *Methodist Magazine* for June is fully up to its average standard of interest, which is saying much. ——The *Wesleyan Methodist Magazine* for June, among its many good things, has a highly appreciative sketch of the life and work of Dr. George Osborn, by its editor.——The *Missionary Review of the World* for July is filled with thoughtful papers which conspicuously illustrate the missionary work of the Churches in all parts of the earth.——The *Catholic World* for June has a paper on "The Lady of Erin," which portrays the character of Brigid, an ancient Irish female saint who is still an object of superstitious reverence in Ireland. The writer closes his paper with a prayer to this nun, who died more than thirteen hundred years since! Among its best papers we note, "The Scope and History of the Talmud;" "The Indians of Canada;" and "Some Plain Words with Agnostics." The *World* strongly favors the formation of "Catholic Reading Circles" to counterwork the influence of Chautauqua and other Protestant reading circles.——The *Home-Maker* for June treats of "Indian Girls in Indian Schools;" of the "Little Wives of India;" of "A Woman Architect," and of other questions of special interest to women. It is an ably conducted magazine.——The *New Jerusalem Magazine* for June has a very thoughtful and suggestive paper entitled "The European Outlook," which confirms the opinion held by the most intelligent observers that uncertainty lies like an opaque cloud on the future of Europe. The peculiar views of the "New Church" are ably treated in this publication.——The *Gospel in all Lands* for July is both interesting and instructive. We note as of special value, "Mormon Literature and Hymnology;" "The Esquimaux of Alaska," and "The Gospel in Russia."——The *Baptist Missionary Magazine* for July is filled with the report of the seventy-seventh Annual Meeting of the American Baptist Missionary Union. Its statistical tables show that our Baptist brethren have 1,823 preachers and 152,642 church members in their 1,415 mission churches. This society's income last year was $237,196 84.

BOOKS: CRITIQUES AND NOTICES.

JOHN WESLEY'S ACQUIRED HABIT.

In preparing his sermons and addresses Mr. Wesley forgot the books he had read, and relied upon himself for thought and expression. Had he not been a great reader, digesting and assimilating all kinds of literature, and disciplining his mind by this process, he had failed when duty was upon him. He acquired the power as well as the habit of original thought by extensive reading, and was master of its results. *He only is fitted to dispense with books who has used them.* The following works will strengthen the habit of self-reliance: *Messianic Prophecies in Historical Succession*, by Franz Delitzsch; *St. Paul, His Life and Times*, by James Iverach; *Books which Influenced Our Lord and His Apostles*, by John E. H. Thomson; *Commentary on the Old Testament*, vol. ii, by Daniel Steele and J. W. Lindsay; and *The Oxford Movement*, by R. W. Church.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Institutes of the Christian Religion. By Emanuel V. Gerhart, D.D., LL.D., Professor of Systematic and Practical Theology in the Theological Seminary of the Reformed Church, Lancaster, Pa. With an Introduction by Philip Schaff, D.D., LL.D., Professor of Church History in Union Theological Seminary, New York. 8vo, pp. 754. New York: A. C. Armstrong & Son.

The theological spirit is reviving in the Churches, leading to new inquiries of old problems, and a re-adjustment of some of the forms of belief that have descended to the present age from antiquity, or, more particularly, from the times of the Christian Fathers. It may truthfully be said that the Roman Catholic and the Augustinian theologies, the former culminating in traditions and superstitions and the latter evolving, by a mixed process, into gross Calvinism, have not only vitiated intellectual advance, but in their ethical influence have prejudiced the world against a true conception of Christianity. New theologies, differing in central and essential truths, have been in demand since the formal installment of the preceding systems of thought in the history of the Church. Nor have they sometimes failed to appear as mere protests against the ecclesiastical errors of the one and the logical absurdities of the other, and sometimes in organized and independent religious bodies, determined no longer to be in bondage either to the one or the other. Even heterodoxy may have accomplished something for humanity and freedom of thought by its refusal to obey the religion of superstition or a religion founded upon decrees. Certainly Arminianism, as a counter force in the field, may be regarded as the latest, the most natural, the most scriptural, and the most triumphant expression of advanced theology which our age presents. It is not our purpose, however, to claim that it is in all respects a final theology, for the Church of the future, as it advances

in scholarship, in its power of interpretation of the Scriptures, and in the thoroughness with which it may sift every divine utterance, may have occasion to modify even its fundamental positions, and teach for truth that which now passes for mystery.

As we welcome any new thought in theology we turn with hope to Dr. Gerhart's scholarly volume, willing to part with old teachings provided he supplants them with new stronger and richer affirmations respecting the elements of faith or the essentials of a system of theology. He has the opportunity, common to every theologian, of certifying to the stability of the biblical system, and at the same time of so expanding it as to enrich the Church with new conceptions of Christianity and a larger hope of its final triumph in the world. Whether he has broken away from the Calvinistic types of thought, or in general adopted the common interpretation of Christianity, or boldly and vigorously exhibited it in a new form, conducting us from the burdensome creeds of the Churches to the divine Teacher who is the source of all truth, is the question that is raised as his work is opened for examination.

The basal idea of the book—one of a series—is early discovered. Rejecting the rigid Augustinian theory, he accepts the Heidelberg Catechism, which compels him to ignore or take issue with the Arminian interpretation. Finding, too, that Europe, eschewing the old schools, is drifting toward an exclusive Christocentric conception of Christianity, he concludes that American theology should go in the same direction, and therefore postulates his study of the doctrines of the Christian religion upon the single basis of Christology. With this purpose we are in entire sympathy, and believe it is the key to a new and final exegetical, historical, and hermeneutical statement of original and essential Christianity. The chief trouble with its execution is the author's confessed self-handicapping by alliance with the Heidelberg Catechism. Whether he intends to interpret the Christology by the Catechism or the Catechism by the Christology is not quite patent in this volume; but in either case he will meet with embarrassment, and render slightly untrustworthy the conclusions he laboriously and sincerely announces. However, our concern is with the Christological method, which in preference but not in opposition to the old Trinitarian methods of study or interpretation he adopts, vindicating it in an elaborate discussion, and thereby swinging into harmony with advanced European methods of investigation. The value of the new method is conceded; the only question is as to the extent to which the author employs it and the results that may accrue to theology in consequence.

In discussing the source of theological knowledge, the question of authority in religion is on hand for settlement, the author veering from the old view, which placed entire reliance upon the written word, not only as the source of revelation but as the source of faith in Christ. He controverts, as he exposes, the theory of Roman Catholicism, which, commencing with the Bible and tradition, ended with the supreme authority of the Church in matters of religion. He also modifies the theory of Prot-

estantism, which has regarded, with more or less unity, the Bible as the ultimate source of faith and knowledge, rather holding with Dr. Schaff that "we believe in the Bible because we believe in Christ, and not *vice versa*." Dr. Gerhart, therefore, teaches that the written word is subordinate to the personal Word, turning the thought from the Bible to Christ. While this view is debatable, or, rather, while the new view is but the complement of the old, it is well hospitably to consider the new conception, and if possible incorporate it with the faith of the Church.

In the study of this volume we have been solicitous as to its basis, its method of investigation, and its results. It is unnecessary to remark upon the scholarly elaboration of the doctrine of the Trinity, or Triunity, as the author phrases it, except to say that he sheds no light upon it, or upon his equally splendid treatment of the problem of cosmology, except to add that while he strengthens our faith in the divine teachings concerning these things he removes no mystery, nor advances beyond the thinkers around him. We welcome the book as able in every particular, and congratulate the author upon the beginning of a literary achievement which, when finished, will, we trust, prove a new unfolding of the verities of the divine word.

St. Paul: His Life and Times. By JAMES IVERACH, M.A., Professor of Apologetics and Exegesis of the Gospels, Free Church College, Aberdeen. 12mo, pp. 216. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

More than that of any other apostle the history of St. Paul is largely the history of Christianity in the period of its formation and development. Not that he had received more revelations than others, for he had not the high privilege of a personal acquaintance with Jesus; but he came in contact with its progress at so many points, and so often gave emphasis and direction to its movement, as to gain the reputation of being its greatest leader and teacher. He introduces us, at various times, to nearly every peculiarity of church life and phase of Christian doctrine, asserting with the strongest conviction the Messiahship of Jesus Christ, and the formation of the new religion in the great facts of the atonement and resurrection of the Master. It is not surprising, when his masterly exposition of the Christian system is considered, that Pfleiderer, with his negative instincts, pronounces Paul the founder of Christianity. Professor Iverach, in his last chapter, refutes this perverted notion, showing that if it be correct the Christianity of history is a Christianity not of facts but of ideas, and is, therefore, without proof, because it is without historical character, and must surrender its claim as a supernatural religion. Besides, he makes it doubly clear that, great as Paul was in native powers, he was not great enough to establish a religion that cannot be explained on the hypothesis of a human origin. While he overthrows the exaggerated conception of Pfleiderer, it must be allowed that through his eyes we do see Paul in his magnificent greatness, and may attribute to him more than the Church has usually granted. In studying Paul as a man, the author uncovers those characteristics that distinguished him from other men; but

it is difficult in our reading exclusively to think of him in his independent character as a man, for his relationship to the new faith and his career of achievements in its behalf are of so great importance that in tracing them we forget him in his lower or individual aspects. He is made, by the very life he leads, to tower into a great personality, to grow into an heroic leader, and to become the commanding figure of the first century. Whether intended or not, the author elevates Paul from the level of a mere man to the crowning height of a majestic providential character, in which aspect he appears in the various unfoldings of the Church's progress. In this way we arrive at a knowledge both of Paul and the Church; of individuals as leaders, and of the great movements in the early Church, such as the first council at Jerusalem, and of decisions respecting the Mosaic law and the rights of Gentiles; of missionary plans, methods, and labors, and of the spread of Christianity throughout the Roman empire. The apostle is the key to this splendid history. Besides, he introduces us not only to the dangers and divisions, as in Corinth and Galatia, that threatened the peace if not the existence of the Church, but also to certain heresies that, however subdued, have troubled the Church in some form from his day to the present time. In this respect Paul is the key to heresy as well as to sound doctrine, and reflects both the progressive and antagonistic elements in church life. The author has made excellent use of the advantage Paul has given him in indirectly exhibiting the life-currents of the New Testament Church in its progress after the resurrection of Christ. The book, too, equals many more pretentious volumes in its critical character. It is not elaborate on any single point, nor does it comprehend all the attacks made upon Paul or his authorship of the epistles bearing his name; but it exposes the sophistry of the Tübingen school of critics, and vindicates the common faith of Paul's position in the early Church. The theories of Weizsäcker, Baur, Pfleiderer, and others, the author reviews in a scholar-like way, pointing out their weaknesses and casting suspicion upon the Tübingen system of criticism. Especially strong is his argument for the agreement of the Acts and the epistles of Paul, between which the critics have seemed to discover great contradictions as to geography, chronology, and personal history. In the hands of such writers as the Aberdeen professor the apostles, institutions, and general history of Christianity have sufficient defenders; and to this and other works of this series we gladly call attention, and urge their use in the libraries of Christian ministers.

Messianic Prophecies in Historical Succession. By FRANZ DELITZSCH. Translated by SAMUEL IVES CURTISS, Professor in Chicago Theological Seminary. 12mo, pp. 232. New York: Charles Scribner's Sons. Price, cloth, $1 75.

In many respects the last work of the late Professor Delitzsch is the most important of all his contributions to biblical science, since, while evincing the same power to grasp a great subject as appears in former treatises, and also that he possesses the erudition necessary to its treatment, it is distinguished for its consecutive development of a *single*

proposition which at the present time is of pre-eminent significance in scriptural hermeneutics. He seems to have written not only with the impulse to set forth the true interpretation of the Messianic prophecies, but also to antagonize the conclusions of Konynenburg, Wellhausen, and of the negative school of critics generally, holding that they emasculate the Old Testament and render dull and meaningless the supposed fulfillments of the New Testament. Nor in the consideration of the subject does he employ worn-out or strictly conservative methods, but from the beginning conforms to the high standard of literary and historical criticism, illustrating that orthodox results may be established in this way, and quite as conclusively as by the older but more objectionable methods of rigid conservatism. It is this feature of the work that commends itself to the Christian scholar, and prepares him for a new defense of an old-time Christian belief. In this defense the author, while conceding some minor points to the critics—as the authorship of certain prophecies—departs in no essential aspect from the view that has prevailed in the Christian Church since the first century. He holds that Jesus, as the Messiah, is in the Old Testament in the act of coming, and that in the New Testament he has come; or that the New Testament Messiah is the fulfillment of the Old Testament ideal of the Messiah. To expound this proposition, with its varied tracings of Messianic prophecy in regular succession from the events in paradise to the consummation in the incarnation is the object of this work. It includes all the material on the subject, and requires scholarly care in its interpretation; but the author is equal to his task, whether it relates to the discovery of material or the interpretation of its meaning. With some prophecies he has no trouble, as with the earlier predictions; but when he takes up the course of history from Moses, following it on toward its goal, he is very observant, watchful, and critical. Contrary to Rosenmüller, Cheyne, and others, he sees a Messianic prophecy in Deut. xviii, 15, wherein a Prophet like unto Moses is prophesied for the future. He declares that only a single person, and not a succession of persons, is the content of this passage. So he proceeds from book to book, from period to period, from king to king, from monarchy to exile, and from exile to restoration, finding in utterances of priests, prophets, and kings the most decisive Messianic prophecies. Isaiah's Immanuel, notwithstanding its local coloring, is the distant Messiah in whom the Church has believed. And Daniel's Messiah is so true to the real Messiah that the book of Daniel properly has the last and most glorious word on the subject. The author pursues his study with warm and jubilant feelings, tracing the Old Testament ideal, whether in historical perspective or allegorized statement, through all the vicissitudes of four thousand years, until he sees the day dawn and the end come in the appearance of the Son of God. He has done his work well; he has rebuked the "unspiritual profanity" of the critics; he has restored faith in Messiahism; he has made the Christology of the Old Testament the basis of the religion of the New Testament, and he has shown the divine element in books that must ever be regarded as the chosen vehicle of divine revelations.

Books which Influenced Our Lord and His Apostles. Being a Critical Review of Apocalyptic Jewish Literature. By JOHN E. H. THOMSON, B.D. 8vo, pp. 497. New York: Charles Scribner's Sons. Price, cloth, $4 20.

The claims of this work are large, but abundantly sustained by evidence, historic and scriptural. The problem of Christ's education and his intellectual preparation for Messiahship, with all its implications and conclusions, has usually been discussed with hesitancy and with little dependence on reliable data, so that it has been more or less involved in mystery. The subject is not entirely relieved of doubt or uncertainty in this book, but it is presented in a new way, and ground is afforded for believing that our Lord was influenced in his so-called literary and theological views by his familiarity with the apocalyptic books of the Jews. It is assumed that in his human character he passed through the same educational processes as were common to his times, reading and examining all accessible literature, and deciding for himself all those questions that books and acquaintance with men and nature forced upon his attention. It is conceded that he understood at least three languages, Hebrew, Aramaic, and Greek, and that he studied Hebrew and Greek literature, especially the Septuagint, and perhaps some works on philosophy. To trace his studies in these different fields is difficult; but the author masters the difficulty, making it appear that our Lord was a diligent student, especially of the works of the Essenes, which reflected, more or less adequately, the main doctrines of Christianity, either prophetically or absolutely. Such works as those of Enoch, Baruch, and Daniel, with the Psalter of Solomon, the Book of Jubilees, and that on the Assumption of Moses, our Lord without doubt studied, and derived from them no little knowledge of the religious system of that sect, and of religious ideas in general, enabling him to distinguish the true from the false in all Jewish teaching. In these works he found the doctrine of an advanced monotheism, to which his own faith responded. He also discovered the Messianic idea in full development in these books, and was led to apply it to himself. He was also helped to believe in the resurrection and in immortality by these works, because they taught them as they are not taught in the Old Testament. The works of the Essenes not only bridged the distance from Judaism to Christianity, but indicated the probabilities of the new religion, of which Christ became the expositor. The reader may be impressed that the author has magnified the influence of these apocalyptic works on the mind of Jesus, but, remembering that he is accounting for his education in a natural way, without impugning his supernatural character, it is certain that he has made his case. And from the evidence given it is clear that these books must take higher rank in literature than has hitherto been accorded them. Jesus evidently was acquainted with more works than is generally allowed, and it begins to appear that he was familiar with these works of the Essenes. It is just possible that he had read Plato and some of the Grecian poets, but this point should not be pressed. That the apostles understood the teachings of the Essenes, and were indebted to them for some truths, there can be no doubt. It is not intimated that Christianity

is in any sense the product of that sect, but only that they were related to the new movement as the other sects of the Jews were not, and recognition of this relation is both just and right. We believe we do a service to the Christian public in pronouncing this work a choice one on its subject, and every way able and valuable in its treatment.

Commentary on the Old Testament. Vol. II. Leviticus, Numbers, and Deuteronomy. Leviticus and Numbers by DANIEL STEELE, D.D. Deuteronomy by JOHN W. LINDSAY, D.D. 12mo, pp. 526. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $2 25.

The magnitude of the Pentateuchal question which is upon the age for adjustment gives a particular appositeness and value to the present work of Drs. Steele and Lindsay. In the critical study of the Old Testament books which the treatise projects the reader finds himself on one of the central battle-grounds of theological controversy with whose issues personal faith as well as the creeds of the Church are intimately concerned. The present commentary, it is scarcely necessary to say, enrolls itself with the already numerous expositions which are set for the defense of evangelical truth; and in its steady movement manifests that thorough and altogether intelligent grasp of the scriptural problems involved which justifies its place among the reliable volumes of Old Testament interpretation. The temper in which the commentary has been constructed is a matter of primal notice and recommendation. Without difficulty one may discover in its composition various of the qualities that go to make up the superior commentator, such as freedom from the undue influence of traditionalism, refusal of homage to the environment of the times, superiority to sectarian teachings, and constant fidelity to the truth. The admission of some of the difficulties involved in the Pentateuchal study—since nothing is gained by dissimulation—goes far to establish the integrity of the present commentators in their work; while the coincidence of their views, with the conclusions of evangelical thinkers, after striking the balances of the case, is at least a confirmation of the arguments of conservative scholarship for the integrity of the Scriptures. Various of the minor features that mark a commentary of the higher order are also evident. The book is sufficiently critical for the demands of the occasion. Like the preceding volumes in the series, it has been constructed for popular use rather than in response to the demands of higher scholarship. Its recognition of the value of historical, scientific, and linguistic data in the interpretation of the Scriptures is manifest; and of these facts it has made sufficient use as adjuncts in the unfolding of Old Testament truth. Clearness of style and devoutness of spirit are withal features which should recommend the volume to popular use. Under its lead the statistical and antique volumes of Leviticus, Numbers, and Deuteronomy are vivified. The pages of these ancient books glow with the goodness of Jehovah, and show forth behind the ordinances and paraphernalia of Jewish worship the benevolent designs of the Godhead in Jesus Christ. It is a matter of satisfaction that only one volume more

remains to be written in the series of commentaries projected so long since by Dr. Whedon. For the laborious work of construction, for accuracy of workmanship, and for general attraction of page, the present number of the series should be accepted with gratitude by the Church.

Who Wrote the Bible? A Book for the People. By WASHINGTON GLADDEN. 12mo, pp. 381. Boston: Houghton, Mifflin & Co. Price, cloth, $1 25.

The author does not answer his question, but in a candid way he undertakes to compress in a small volume a large amount of information, chiefly furnished by negative and conservative critics bearing on the literary history of the books of the Bible. The attempt is legitimate, the result valuable, though not in all respects decisive or even helpful in the removal of difficulties. The book indicates the nature and trend of biblical criticism, with evident leanings on the part of the writer toward extreme conclusions, though he is careful to assure his readers that they coincide with the results of conservative scholarship. Without this assurance no one would suspect the alleged harmony, for the instances are not a few in which the arguments employed are distinctively rationalistic. He is sure that the Bible "contains supernatural elements;" but he is equally confident that it contains "proved errors, scores of them" (page 373), and is not, therefore, infallible. We do not controvert the statement; it is enough to recite it. As to the authorship of particular books, he abandons what he calls traditionalism on the subject, advancing the usual arguments for the changed position, and refuting the historical faith of the Church with the usual unsatisfactory and illogical methods of investigation. To this no objection is made, since the book proposes to exhibit the results of criticism, and its author is therefore bound to give them. We object, however, to many of the results themselves, if not to the author's statement of them; not because they are contrary to the consensus of history, though this excites suspicion against them, but because the data on which they rest are insufficient. From this general characterization of the book we pass to the particular facts of authorship which are discussed, observing that in the majority of cases the author inclines to the later critical conclusions, leaving little room for the views that have been transmitted from age to age, and which have not been quite overthrown even by the criticism he employs and indorses. In respect to the Pentateuchal books he pronounces them composite, which conservative scholars may accept without detriment or prejudice; but he fails to show that the theory of composite structure is incompatible with Mosaic authorship. With the effort to overthrow the historical belief on this subject he nevertheless admits (page 20) that "in a certain important sense this literature is all Mosaic." To deny its Mosaic authorship, and yet to speak of the Pentateuch as Mosaic literature, indicates a purpose to resort to idealistic interpretations wherever difficulties are too great to be overcome by ordinary logic. The treatment of the prophetical books is less conspicuous and more conservative, while that of the poetical books has a wayward tendency. Of the New Testament books it is enough to say that the author

studies them from the advanced view-point, reaching the identical conclusions of the higher critics. In his summary of the history of the canon he operates with the data at hand; but we must wait for further discoveries before a rigid conclusion will be justified. While we seem to except to the tenor of the book we readily allow that it exhibits the quiet tone of the scholar and the spirit of an honest investigator; and we also state that with many of its conclusions, however antagonistic to the old view, we are in cordial sympathy; but we hold that it is a mistake to leave the impression upon the reader that the so-called results of criticism have been fairly and fully established. The book will serve a healthful purpose, but it is burdened with a misleading tendency.

Jesus the Messiah in Prophecy and Fulfillment. A Review and Refutation of the Negative Theory of Messianic Prophecy. By EDWARD HARTLEY DEWART, D.D., Editor of the *Christian Guardian*, Toronto. 12mo, pp. 256. Toronto: William Briggs.

In its line this is one of the most available books of the present controversial period. Though stimulated to its immediate preparation by the negative assumptions of a Canadian professor, Dr. Dewart has given in its pages the arguments and conclusions of a long life spent in devoted study of the word of God, and has placed the Church under great obligations to him for his fearless defense of the historic conception of biblical prophecy. No biblical subject surpasses in interest or value that involved in the Messianic literature of the Old Testament, as upon a right interpretation of it depends, not only a correct understanding of the New Testament, but also a true objective ground for rational faith in the historic Christ. The subject grows in importance, in breadth of application, and in serious consequences to the Christian system as it is studied, and really includes all the essential elements of Christianity. A mistake in interpretation on a doctrine or theme so vital and fundamental must result in peril to the whole structure of religious doctrine. With such convictions the author undertakes to refute the erroneous views of Professor Workman, who rejects the predicted element in the Old Testament, and to expose the weakness of the negative or rationalistic theory of Messianic prophecy. Those in sympathy with negativism will concede that the author is fair in statement, seeking only to elucidate the truth, and that full justice is done to what in his mind is an error both in representing and refuting it. The negative critic is right in attributing an ethical import to prophecy, but he is wrong in denying its predictive character. Broader in his grasp of the subject, Dr. Dewart shows that the predictive is not opposed to the ethical, but that they are co-existent factors in hermeneutics. Standing alone, the ethical notion denudes prophecy of all significance, because it eliminates its inspirational element; hence it becomes destructive of the biblical religion. In association with the predictive feature it becomes important, and assists in understanding the scope and object of prophetical teaching. In support of his position the author quotes an array of distinguished names which should arrest the attention of those critics who are in the habit of saying that the great

scholars are unanimous against the old view. The author, however, does not rest his case upon the testimony of the eminent scholars in England and Germany, but considers most ably and searchingly those prophecies that predictively refer to Jesus Christ, being compelled to take this course by the absolute denial of Professor Workman of any such prophecies in the Old Testament. If the author has not vindicated the integrity of the Messianic prophecies, and completely demolished the negative theory respecting them, it cannot be done from the conservative view-point. Neither Delitzsch nor Edersheim were more successful in their defense of those prophecies than the accomplished editor of the *Christian Guardian*, to whose expositions and interpretations rationalism must surrender. Passing to the New Testament, the author discovers in the words of Jesus and in the teachings of the apostles an exact fulfillment of all the Messianic prophecies of the Old Testament, employing in interpretation only those historic methods of criticism which the higher critics themselves pronounce infallible. It is one of the merits of this book that it sustains the historic belief of the Church by methods modern and critical, showing that conservative scholars are as expert in the use of advanced methods as the rationalists. We cannot in a few lines properly designate this book, but we commend it to both sides of the controversy as impartial in purpose, candid in spirit, scholarly in tone, critical in method of investigation, and trustworthy and instructive in the great conclusions it patiently establishes.

The Authority of Holy Scripture. An Inaugural Address by CHARLES AUGUSTUS BRIGGS, D.D., Edward Robinson Professor of Biblical Theology in the Union Theological Seminary, New York. Second Edition, with Preface and Appendix containing Additional Notes and Explanations. 8vo, pp. 111. New York: Charles Scribner's Sons. Price, paper cover, 50 cents.

A Calm Review of the Inaugural Address of Professor Charles A. Briggs. By EDWARD D. MORRIS. 8vo, pp. 50. New York: Anson D. F. Randolph & Co. Price, paper cover, 50 cents.

Biblical Scholarship and Inspiration. Two papers by LLEWELLYN J. EVANS and HENRY PRESERVED SMITH. 8vo, pp. 126. Cincinnati: Robert Clarke & Co. Price, paper cover, 50 cents.

The famous Address of Professor Briggs, with his Notes and Explanations subsequently added, constitutes the subject-matter of the first pamphlet in the foregoing list, and should be carefully read if one would understand just what Dr. Briggs proposes to teach as the vetoed occupant of the chair of biblical theology in Union Seminary.

The second pamphlet is not a reply, but a review of Professor Briggs's Address, and is valuable as showing the errant positions and dangerous tendencies of the Address.

The third pamphlet, without discussing Professor Briggs, *sustains his* teachings and pronounces in favor of other extreme results of criticism. In these addresses or papers we have evidence of the existence of a negative school of criticism in the Presbyterian Church, of which Professors Briggs, Evans, Smith, and others are the defenders and promoters. For

the "higher criticism" is still a negativism, chiefly denying historical views without advancing satisfactory proof of the integrity and soundness of the assertions and denials that are made contrary to them. Dr. Briggs is negative in statement, positive only in spirit. Dr. Evans roundly denounces current theories of inspiration, and is inclined to object to theorizing on the subject; and yet, before he concludes, he constructs the theory of "pneumatic inspiration," as though he were less guiltless than those he condemns. This is the only constructive or positive work he essays, and it is an inconsistency. Dr. Smith champions the theory of errancy as applied to the Scriptures, and holds that it contributes to a better understanding of revelation. We weary with this negativism because it is what it is, and because it is a derivation from German criticism. American biblical criticism is without original roots; it derives its substance from the fatherland of rationalism; and it will be as destructive in final effect on the religious life of the Church as rationalism was destructive of the doctrinal stability of the Church in Germany. The Presbyterian General Assembly was not reckless in vetoing the appointment of Professor Briggs to the new chair in the Seminary; it could not have done otherwise and be true to its own standards; besides, it demonstrated to the world that the Presbyterian Church is greater than any man in it. Professor Briggs in particular needed this lesson. The effect of the action of that Church, through its representative body, will be to check, not the reverent study and examination of the Bible according to certain historical and scientific methods, but the rationalistic tendency of younger scholars, who imagine that the Bible in its literary character is wholly misunderstood, and that they have come into the world to correct old errors and elevate the great book on new and solid foundations. There must be study, but let it be in the direction of history and archæology; there must be criticism, but let it be evangelical rather than rationalistic.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Outlines of Psychology. By HAROLD HÖFFDING, Professor at the University of Copenhagen. Translated by MARY E. LOWNDES. 12mo, pp. 365. New York: Macmillan & Co. · Price, cloth, $1 50.

Elementary psychology receives in this volume both valuable treatment and original study, which, as it includes all mental phenomena, with a unique interpretation of their laws and of the development of the mental history of the race, must attract the attention of physiologists and psychologists. The author does not regard psychology as a branch of metaphysics, or as one of the physical sciences, but as distinct in itself, with laws and phenomena of its own, and therefore suggests an independent method of investigation as a necessity to an understanding of the problem in hand. He very properly eschews the German method, which involves a metaphysical conception of consciousness, and the English school of psychologists, who are prone to corrupt the inquiry with physiological hypotheses. It

is confessed that the task of interpreting the mind is great enough if one may be aided by the German and English methods; it is greater if the investigator proposes to proceed without either. However, Professor Höffding, eliminating every foreign element from the problem, has the advantage that always arises from the simplicity of the truth one seeks to understand; and, free from the bias of the schools, he is at liberty to adopt any method that may contribute to the end he has in view. It is true his method is not new in itself, but it is new in its application to psychology. The old empirical method, in the hands of Hobbes and Hume, eventuated in materialism, while our author indirectly employs it against every form of physiological conclusion. He holds that conscious life is known to man only through the consciousness, and that it must be studied as other things are studied. The existence of mind is a matter of experience; hence, it should be studied as an experience. This is the key to the book. It is easy to criticise the starting-point by saying that it leads forward but not backward; that while it may conduct the investigator to the phenomena of mental action, with their producing laws, it will not conduct him back to the genesis of mind or to its mysterious nature, or to the secret of its self-sustaining power. The author might reply that with the latter psychology, as a science, has nothing to do, but that it accomplishes its purpose in reflecting mental life as it manifests itself in consciousness. Whatever the value of the criticism, it appears that the author deals more with the one view than with the other. In the general treatment of the subject he cannot avoid the tripartite division of the psychological elements into those of cognition, feeling, and will; but in their separate treatment, and in the attempt to demonstrate their interaction in a final mental act, he is forcible in style and suggestive of original research. He discusses sensation and its relation to ideas with rare clearness, though the subject itself is obscure, and estimates feeling as an original element of character. Just where may be located the center of psychological gravity—whether it is at the center of consciousness or in what he calls "vital feeling," as distinguished from other feelings, or in primitive will—he does not exactly declare; but this is a great mystery. He, however, pursues the main subject with an intellectual zeal that allows little deviation or circumlocution, and the result is, not an abstruse but a strong and transparent development of our mental life as reflected in human experience. We cannot follow the author in all his deductions; but that he has investigated thoroughly and conscientiously, adding to our knowledge of a subject that still baffles with its mysteries, no one of his readers will doubt. The book is an advance in psychological study.

Socialism, New and Old. By WILLIAM GRAHAM, M.A., Professor of Political Economy and Jurisprudence, Queen's College, Belfast. 12mo, pp. 416. New York: D. Appleton & Co.

The social or industrial crisis of the world is producing a vast amount of practical as well as philosophical literature. In the initial stages of reform discussion is absolutely necessary, both as respects the situation and the

remedies proposed for the correction of alleged and acknowledged evils. The present aspect is one of discussion, inquiry, enlightenment, resulting in various suggestions and tentative methods of relief, all of which add to the general interest, and will eventuate in final improvement. The chief difficulty in solving the problem of social life is to understand it; to know causes and effects; to discover the historical foundations of the existing classification of society; to separate inevitable conditions from the transient and accidental; to recognize the difference between local interests and universal laws, and to harmonize the claims of individualism with the doctrine of the brotherhood of man. In a measure Professor Graham grasps the problem, and indicates the probability of a solution on right lines and according to right conceptions of man. In part, his work is historical, reviewing the socialistic institutions of the past, such as those of the Jews, and of the feudalistic period, and the various Utopian schemes of theorists, as Hobbes, Rousseau, Fourier, St. Simon, J. S. Mill, Carlyle, and Karl Marx, in which, as we believe, he attributes too much influence to Rousseau, but appropriately recognizes the critical value of the economic philosophy of J. S. Mill. In these discussions he is quick to discern the fatal weakness of the theorists, as he shows that Marx's socialism means the extinction of money, and that under many of the proposed schemes of reform men of letters, the Church, and civil government would practically disappear. He, however, does not stop with exposing the errors of the classical economist, but undertakes to suggest a practicable socialism which will regulate labor, insure fair wages, reduce a working-day to eight hours, and promote the already strong tendencies to general co-operation in industry. It is the suggestive feature of the work that enhances its value. The author does not offer a panacea for social ills or indulge in prophecies of the speedy triumph of certain principles, for the problem is too complex and its solution too difficult to permit him to deal with it in any other than a judicial spirit and with studied calmness rather than partisan enthusiasm. The book belongs to a class of works whose merit consists in sobriety of thought, elegance of diction and dignity of attempt in treating a great question.

Essays in Philosophy, Old and New. By WILLIAM KNIGHT, Professor of Moral Philosophy and Political Economy in the University of St. Andrews. 12mo, pp. 367. Boston: Houghton, Mifflin & Co. Price, cloth, $1 25.

We have here not the discussion of the perennial problems of philosophy, but an inquiry into those modern phases of thought which underlie science, metaphysics, and religion. Avoiding such themes as the incognizability of the unconditioned final cause, the origin of the universe, and the relations of the ego and the non-ego, the author has space for the elaboration of such subjects as the personality of the Infinite, the competitive influence of idealism and experience in literature, art, and life, eclecticism, the classification of the sciences, evolution, and the immortality of the soul. All of these engage his most thoughtful attention, and result in a series of brilliant and instructive essays. The chief characteristic of the

author in the discussion of the most abstract problem is his mental clearness of its nature, difficulties, and relations, and his ability to express himself as coherently, as vividly, and as consecutively as he thinks. As between his transparency of thought and the power of his logic we must prefer the former; for while he is analytic in process he is not sufficiently synthetic in final achievement. In every essay he is master of his subject, both because he sees it from all angles and represents it with a picturesqueness and beauty of form and expression that attract and impress the reader. In fact, the metaphysical instinct is almost lost in this excess of imaginative treatment, but not to the disadvantage of the subject. In tracing the effects of the idealistic and experimental philosophies in literature and art he is discriminating to the extent that, while recognizing the lower influence of sensationalism, he observes a higher effect in the idealistic law and spirit. One or two of these essays are more miscellaneous than the subjects require; but the author, having written them at various times, and perhaps without the purpose of gathering them into a volume, was occasionally less under the influence of the literary spirit than was his habit. Especially is a timidness or weakness noticeable in his essays on "The Classification of the Sciences" and "Eclecticism." By far the most important paper in the collection is that on "Ethical Philosophy and Evolution," in which the author, besides being at his best in literary work, establishes what has already been established by others, but with re-invigoration of statement and proof, that evolution can in no wise explain the origin of life, the universe, or mind. Evolution is not the source of things, but the process of historic development, and as such it can account for nothing. He admits an evolution of moral and intellectual ideas, but does not see any explanation of the origin of the ideas in any process of their history. Of course, then, evolution affords no key to a theory of causation. It may explain history, but it throws no light on the genesis of being and not being. We commend this chapter to the thoughtful perusal of all students of science and metaphysics. In his treatment of immortality he is attractively lucid, removing some of the barriers to faith by extinguishing many of the common arguments in its favor on the one hand and the common objections to the doctrine on the other; but when he pronounces pre-existence and immortality "twin ideas" we can neither follow nor indorse him. Touching the main points, however, of nearly every question he discusses, he is on valid ground, and writes much that is worthy of acceptance.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Oxford Movement. Twelve Years—1833–1845. By R. W. CHURCH, M.A., D.C.L., Sometime Dean of St. Paul's and Fellow of Oriel College, Oxford. 8vo, pp. 358. New York: Macmillan & Co. Price, cloth, $3 50.

As a new history of an old movement the present volume is perhaps the best that has appeared, its chief merit being an attempt to discover the genesis of the Tractarian party in the Church of England, and to trace

its various evolutions through various leadership until it collapsed in the secession of Mr. Newman, its most brilliant apostle, to the Church of Rome. The special qualification of the author for his task is indicated in the fact of his personal acquaintance with the prominent actors in the controversy and his alleged knowledge of their motives, methods, and purposes, not all of which have been recognized by historians or could be fairly known to those outside of the circle of leadership. While the force of this claim is conceded, still it is not conclusive against the ability of others to interpret the cause, trend, and results of so great a revolution in the National Church. Dean Stanley held that the movement was essentially political—a view apparently sustained by the charge of the Tractarians that the Reform bill, or the Reform movement then in progress, was a political revolt against the sovereignty of the Church, and that they sought only the preservation of the Church against its political disintegration. On the surface the Tractarian organization seems as political as the Reform legislation, the latter being a government measure, as the former was ostensibly a Church movement in self-defense. It may also be said that if the original motive of the Tractarians was the preservation of the Church, the later phases of the movement justify the suspicion that their chief purpose was its disruption. Against these suspicions and embarrassments Dr. Church must make his defense. It is not clear that his history is an exculpation of all that the movement implied, though in manner of presentation, in the arrangement of the details of its development, and in the explanation of the plans of its leaders it relieves the subject of many ambiguities and exalts the controversy above the petty conditions of personal and party strife. In reading the work one must remember that the author is a friend of the leaders, but not exactly or wholly a friend of the movement. His purpose is to justify the men who initiated and conducted the revolution, to prove their character, to establish their good intentions, to represent their motives as pure, honest, and devout, and to honor their labors as heroic and self-sacrificing. This is worthy, but it may strike many readers as extravagantly done, for Keble and Newman do not deserve the exceptional eulogies they receive. Besides, the Church must judge of the movement as well by its manifest direction and influence as by the character of those behind it. Men pass away, but movements, however small or temporary or innocent, often become the germs of wide-spread and dangerous revolutions. It was not the fault of the leaders that the Tractarian movement failed. The movement failed because of its final inherent Romanizing tendency and purpose. Newman might go to Rome, and the loss could be sustained; the Church of England could not go thither without taking Protestantism with it. With these things in view it is not wise to exalt the leaders at the expense of the Church, or crown them as mistaken heroes at the expense of the movement. As to the movement itself, it may have had partial justification in the political attitude of the nation and in the slumbering, if not apostate, condition of the National Church. The period fifty years ago was perhaps ripe for

change. Materialism controlled public thought, and moral stagnation prevailed among the people, while the Church was as indifferent to the one as the other. In such a crisis a spiritual revival was a necessity—another Wesley was in demand; but instead, a Romanizing movement appeared which, lacking in essential religious force, added to the existing problems and confused the Church with its subtlety and power. It is interesting to study John Keble, Froude, Isaac Williams, Newman, and Pusey, the pilots of this revolution; but the end of the men as well as the movement is as pathetic as the beginning was uncertain and defiant. Into all these phases of the great Tractarian controversy Dr. Church has entered in his elaborate discussions, and given an able, if not impartial, account of the whole from its inception to its decline and overthrow.

Recollections of President Lincoln and His Administration. By L. E. CHITTENDEN, his Register of the Treasury. 8vo, pp. 470. New York: Harper & Brothers. Price, cloth, $2 50.

Though nearly one generation has passed away since the eventful period described in this book the interest in its prominent actors and in the results of their leadership seems rather to grow than diminish, and any work that proposes to add to the general information, or bring into clearer view the incidents in the lives of the heroes of that day, is hailed with genuine satisfaction. It is a proof as well as a mark of the greatness of a leader that he is able to endure a re-examination by those hostile as well as by those friendly to his cause or his memory. To fade entirely from public notice, or to lose hold upon the gratitude and appreciation of the generations to come, is quite as much an evidence of a lack of stable qualities in his character and achievements as of stupidity or contemptuous indifference in posterity. Among the distinguished American statesmen and patriots who have endured the tests of criticism and survived the lapse of time Abraham Lincoln occupies the chief place, partly because of his rare genius, or those qualities of character that separated him from other men, partly because of his loyal services to his country under circumstances of appalling danger, and partly because of the tragic termination of his life at a time when the nation was on the eve of celebrating its unity and preservation through his instrumentality. Whatever the cause his fame is secure, and the American people rejoice in it. In some respects Mr. Chittenden's work is a revival of facts, incidents, and general movements with which the public is familiar; but it is none the less valuable on that account, for it is written with such evident sincerity and in so attractive a style as to interest the reader from the beginning to the end. In other respects, however, it is substantially a new book; for besides correcting many misstatements, misdescriptions, and misconstructions which by this time have become historic data, the author reveals so many secrets as to men and their political motives, and such a close relation of Mr. Lincoln to the secret movements of the war, as to exhibit him in the strongest light as the uncompromising patriot, the patient defender of right, the anxious and

prayerful man in the great emergency, and the wise and faithful statesman in the darkest hour of the nation's peril. In these revelations we have proof that Mr. Lincoln early comprehended the task of the presidency, foresaw the ripening judgment of rebellion, scented the unfraternity of England, discerned the financial jeopardy of the nation, and that it required formidable preparations for its preservation. In the progress of events he appreciated the value of armored vessels, approved the various new moneys of his administration, understood and defeated the chicanery of Mr. Chase, the secretary of the treasury, and guided the affairs of government with a firm confidence in its future and in its ability to conquer the foe. From the facts given by the author there is little room for dissent; to his judgment or estimate of men and measures there may be ground for some exceptions; but as a whole the book must be regarded as a faithful recital of Mr. Lincoln's relation to the period and the events of his presidency. Written by one who was in a position to know whereof he affirms, and written soberly, even devoutly, with the purpose to substitute history for speculation and truth for misapprehension, the book has claims upon popular confidence such as few so-called biographies of Mr. Lincoln can maintain. It must, therefore, displace many works supposed to be reliable and valuable.

Charles Grandison Finney. By G. FREDERICK WRIGHT, D.D., LL.D., Professor in Oberlin Theological Seminary, Ohio. 12mo, pp. 329. Boston: Houghton, Mifflin & Co. Price, cloth, $1 25.

The subject of this biography is one of a group of religious leaders who must be interpreted not so much from the denominations to which they belong as from their achievements for the Church at large. Mr. Finney was a unique character. Possessed of denominational sympathies and affiliations, but large enough in nature, temperament, and life-purpose to see quite beyond the boundaries of a local organization, he comprehended the Christian Church in the sweep of his vision, and labored as earnestly for the propagation of the common ideas of Christianity as for those that distinguished his own brotherhood. In this volume he appears in this large aspect, and grows in his proportions from the time he was converted until he conquered the last enemy. The author makes prominent the fact that Mr. Finney was a converted man and sound in the Christian faith, never doubting his experience as he never doubted the truth of revelation. He accepted the Bible as God's word and defended its inspiration against infidel attacks with a severity of logic and a sincerity of conviction that brooked no resistance. In this defense of truth he was neither bigoted, sectarian, nor narrow; but a profound and reverent believer in the word of God. From this attitude toward the Scriptures it is easy to pass to his general theological views, which in substance were identical with those of the New School Calvinists. First inducted into the Presbyterian Church, he soon abandoned it, not because of a change in theology, but because he preferred the doctrine of church government as taught by the Congregationalists. As to elec-

tion and reprobation, atonement, regeneration, and the perseverance of the saints, he was strictly Calvinistic, but often original if not liberal in his construction of these doctrines. Concerning sanctification, he antagonized the Calvinistic view, and so secured to himself some criticism. However defective his theology, he either laid it aside or so tinctured it with Arminian sentiments that, starting forth as an evangelist, he inaugurated a great revival in the land, and advanced the Church against its opposing forces. Famous as a theologian, a philosopher, and an educator, he attained great distinction as a preacher, and is renowned as a model revivalist. As an educator he was for years a professor in Oberlin College, and finally succeeded to the presidency, filling the position with fidelity and honor. Antislavery in spirit, he insisted upon opening the doors of the institution to colored youth, and thus allied the college with the antislavery movement of the country. He is pictured in this book in all these aspects, and wins his way to one's admiration and gratitude for his heroism, his originality, his fidelity to truth, and the large results of his long life. If it cannot be said that the author is wholly impartial in his delineations, it is exactly true to say that his subject was a great character, and Dr. Wright has furnished his readers a wholesome and elevated description of his services and achievements.

Theodoric the Goth, the Barbarian Champion of Civilization. By THOMAS HODGKIN, D.C.L., Fellow of University College, London. 12mo, pp. 442. New York: G. P. Putnam's Sons. Price, cloth, $1 50.

In the revision of written history now going on, established opinions and judgments respecting phenomena, noted personages and their deeds, and the results of events, are corrected, modified, and in some instances entirely changed, if not extinguished. It is almost startling to think that there are good grounds for believing that the heroic but barbaric invaders and conquerors of the Roman empire were a whit more humane, or were possessed of stronger evolutionary tendencies, and really accomplished a more progressive work for mankind than has been represented, and that in the new aspect they were not barbarians at all. To this extreme interpretation of the Ostrogoths and Visigoths, and the great northern European tribes in the fifth and sixth centuries of the Christian era, this book is not committed; and yet it leans to an advanced and favorable judgment of those times, and actually shears its leaders of those marks of barbarism with which history has endowed them. It is in this spirit that the author portrays the stormy and useful career of Theodoric, who, inheriting the Gothic propensity to war, employed arms rather in the interest of national reform and of civilization than for purposes of self-glory and military achievement. This view of the great leader lifts him above the level of his contemporaries, and invests with a new charm not only his work, but also the movements of the Ostrogothic kingdom. According to history, the chief object of his campaigns was, like that of Alaric, the subjugation of Rome, or, still more, the conquest of Italy; but even this is a superficial view. Having achieved so much, he sought not to build a new

kingdom on the ruins of the old, but to perpetuate the principles of government which the Romans had recognized in all the periods of their development. That he failed was not due either to the weakness of the Roman system or his want of statesmanship, but to the incapacity of his subjects for an ideal government. In material results, such as the rebuilding of cities, the repairing of aqueducts, the revival of agriculture, and the extension of commerce, he was eminently successful, and restored Italy's supremacy on the Roman basis of civil and economic life. Other achievements, also, are recorded of this barbaric warrior which justify a favorable estimate of his character, especially if considered in the light of his environment; and with the general historic materials that go to make up his place and influence in early European affairs we have a book of more than usual value. In its larger purpose it seems to traverse the rise, triumph, beneficent achievements, and final destruction of Gothic dominion in Italy, being in this respect vastly more instructive than ordinary histories; but the central figure of the most important period of the Gothic reign is Theodoric. In style, fullness of detail, historic order, and cumulative effect the book is standard, and, therefore, indispensable.

Life and Letters of Robert Browning. By Mrs. SUTHERLAND ORR. In two volumes. 12mo, vol. i, pp. 324, vol. ii, pp. 322. Boston: Houghton, Mifflin & Co. Price, cloth, set, $3.

Interest in Robert Browning was promoted by his death and has ripened into permanent fame. For the greater period of his life he was as obscure as his poetry, though his sojourns in Italy gave a polish to his literary efforts, and his large acquaintance with eminent men added to his opportunities for culture; but as he became better understood his poems were more widely appreciated. It is significant of his character that he was a student of his own writings, regarding them as the products of a creative genius, though deficient in that spontaneity that characterized Mrs. Browning's more readable lines, and he was therefore sensitive over criticism, and quietly upbraided the critical world for its inability to appraise him at his true standard. We are also assisted in our study of the poet by learning that, notwithstanding he had a desire for the stage, and his father designed him for the law, and at times he felt a drawing toward the ministry, he deliberately chose the profession of a poet, and early gave himself to preparation for this life-calling. Shelley powerfully influenced him, even with his atheistic sentiments; but young Browning recovered his religious belief, and never lost it, especially his faith in providence. In tracing his developments one debates whether he was more mechanical than original, more artificial than naturally sentimental, and whether the seeming stiffness of his poems was not more due to a determination to succeed in his calling than to the natural methods of the mind's action. Many questions, including those relating to his habits, temperament, and education, are discussed though not elaborated in the magnificent volumes we are now considering. By his letters the poet is made largely to represent himself,

though the chief facts of his career are narrated by the author, and are arranged in an orderly and historical manner, making his biography complete. His poetic instinct had early manifestations, an account of which is most interesting. The author undertakes to give the history of many of his celebrated poems, throwing light upon his methods of work, and the influences that controlled him in it. Next to knowing the man himself is the knowledge of his work, which in many cases is the key to the man. In these volumes the man, his work, his sphere of thought, his relation to nature, his estimate of the world, as well as his private habits and domestic spirit and manners, are portrayed with a skillful hand, and reveal a knowledge of the poet in almost every aspect of his life. The volumes will remove some ambiguities in the popular conception of Browning and solidify the growing opinion of his merits as a poet. Henceforth he will stand all the better in public judgment; he will be read with profounder interest; he will be interpreted with a broader belief in the integrity of his thought, and rest with fame unimpeached among the great poets of his generation.

MISCELLANEOUS.

The Harmony of Ethics with Theology. An Essay in Revision. By the Rev. HENRY E. ROBINS, D.D., LL.D., Professor of Christian Ethics in the Rochester Theological Seminary. 12mo, pp. 100. New York: A. C. Armstrong & Son.

The author discusses such questions as, Is there probation after death? Is there hope for the heathen? Can infants be saved? We approve the spirit, aims, and conclusions of the discussion. It is in sympathy with historic orthodoxy; it pronounces in favor of a personal probation; it declares that the conditions of salvation are within the power of fallen man; it holds that the ground of final judgment is not law, but grace; it makes clear the duty of the Church to save the heathen; it rejects the theory of a post-mortem probation; and in every particular it is sound, wholesome, and evangelical.

The Present State of the Methodist Episcopal Church. A Symposium. Pp. 96. New York: Hunt & Eaton. Price, paper covers, 25 cents.

A collection of papers originally published in the *Northern Christian Advocate.*

Doctrine of the Trinity. The Biblical Evidence. By RICHARD N. DAVIES. 12mo, pp. 234. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 90 cents.

Reverently but independently has the author of the above treatise inquired into the mystery of the Triune Existence. A collation of proof-texts from all portions of the Scripture, a proper scrutiny of the Greek idioms, and a reference to the views of the ante-Nicene Fathers, with other early authorities, indicate the breadth of his research. He has written carefully and well on the doctrine so fundamental to Christian faith. The student of divinity, for whom the book has been especially prepared, may employ it to advantage.

METHODIST REVIEW.

NOVEMBER, 1891.

ART. I. — THE GENESIS OF THE NEW TESTAMENT, WITH A FEW WORDS RESPECTING HIGHER CRITICISM.*

THERE properly could be included in the discussion of the topic before us whatever has relation to the origin of the New Testament, to the arrangement of its different parts into a connected whole, and to its history down to the present time. But without attempting what now is hardly necessary, and in the present article would be impossible—an exhaustive treatment of our subject and of what is involved in it—we shall confine attention to some of the more vital points that have been brought to public notice in the recent discussions and treatises in the field of biblical criticism.

We are aware that an expression of one's personal opinion respecting a given subject, or a criticism of the opinions of others before thorough investigations are made, is a violation of what is termed the scientific method; still, in regard to matters that are under quite general discussion, and with which the people are more or less familiar, it is often found advantageous first of all to state frankly one's position, and to review with equal frankness the position held by others, afterward making the required investigations and collecting the data bearing on the subject.

Hoping that this course will meet the approval of the reader, we state at the outset our position thus: The Bible

* Dr. Townsend compresses his study in two articles, the second of which will appear in our next issue. His method is scientific, his proofs are historic, his conclusions are invulnerable. The higher criticism dies under the strokes of giants.—EDITOR.

as a whole is a God-made and a man-made book; so far as it is God-made it is, all things considered, the best book possible, being just the book God intended it should be; and, so far as it is man-made, it shows in its mechanical structure, as other books show, the thought of a human mind and the touch of a human hand; it is "the only sufficient and invariable rule of religion" known to the world; its canon was fixed by inspired men as God would have it; henceforth it "is incapable of addition or diminution;" and, so far as the New Testament is concerned, the books composing it were written by the men whose names they bear, and its canon was settled before the death and by the authority of John the apostle. With correct interpretations of the Bible, and with perfected systems of science and philosophy, there will be found nothing in matter or mind that will invalidate the authority of the Bible; and when the mission of "higher criticism" is fulfilled, and its work has been thoroughly and impartially done, the Bible, as originally given and substantially as we now have it, will be found to be a perfect and infallible revelation of God's mind and of God's will concerning the life and destiny of the human family.

The evidence in support of these several positions, and of certain others, will appear further on in the discussion.

A few words at this point are in place respecting the attitude of those who of late have been figuring in what is termed the field of "higher criticism." If that attitude is generally recognized as unfriendly to Christianity the higher critics are responsible for making that impression.

Much that has been done and said by these "advanced" men is manifestly crude; but, on the other hand, there is not a little that we heartily commend; indeed, with "higher criticism" we enter into no controversy at all when it confines its work within legitimate lines, seeking for truth and attempting correcter interpretations of the Bible. When invoking the aid of modern research, or when reverently comparing the facts of ethnological and philological or of any other science with Bible statement, or when by a study of the natural history of Palestine or of its topography, or of the customs of the peoples of antiquity, in order to gain a better understanding of the Scriptures, not forgetting meanwhile the aid of the Holy Spirit, then the mission of "higher criticism" is divine. The Bible

student is, therefore, not only allowed the fullest liberty in using all possible aids, but his manifest duty is to leave no one of these stones unturned in his searchings after the true meaning of God's word.*

It is only fair to remark that some of these recent "progressive" critics have spoken of the Bible in words that show a very high estimate of its value. Professor Briggs, who at present seems to be the champion of the so-called "advanced views," does not hesitate to say that "the Bible is the word of God, and its authority is divine authority." January 20, 1891, he subscribed to this statement:

> I believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice; and I do now, in the presence of God and the directors of this seminary, solemnly and sincerely receive and adopt the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures.

And in his inaugural address he makes this confession:

> The Bible is the book of God, the greatest treasure of the Church. Its ministry are messengers to preach the word of God, and to invite men to his presence and government.

Professor Ladd, who appears to be in full sympathy with Professor Briggs, more than once speaks of the Bible as the "word of God." In a book entitled *What is the Bible?* he says:

> It (the Bible) is destined to become the book divinely prepared and adopted as the instrument for redeeming the world through Christ.

And in *Old Faiths in New Lights* Dr. Newman Smyth pays the Bible this compliment:

> After all the works of the critics the Bible still remains the great, sublime, enduring work of the Eternal, who loves righteousness and hates iniquity.

We need not quote others; these are representative men in the class to which we have referred. Now, as long as

* We call attention, however, to the fact that the rules of exegesis which are paraded by the "higher criticism" of the day as something original are not original or new. We can think of no fundamental principle of interpretation announced by these recent critics that is not more than half a century old. Horne's *Introduction* gave the most of those principles and rules even before our modern critics were born, and there is no scholarly "traditionalist" who has not repeatedly availed himself of them.

"higher criticism" maintains this friendly attitude toward the Bible, we of course fellowship it to the fullest extent. While it "looks at the biblical books in their original relations," to speak after its own manner, "while it strives to ascertain and take into account the particulars of time, place, person which called them forth and shaped them," which, as is claimed, is the work of "higher criticism," we cheerfully follow its lead and become, at least in spirit, one of the "higher critics." But, on the other hand, when the "higher critic" becomes a destructive critic, seeming to take delight in demolishing any thing that has the appearance of antiquity about it, then the "traditionalist" is constrained to draw his sword, to measure and to test it with that of the destructionist. Or when "progressive critics" speak of those who do not fully agree with them as being "unlearned, though devout," and that "traditionalists" are terrified by recent investigations, and "shrink from those inquiries which modern biblical study suggests and from those conclusions to which the scholar is driven," we demur. As traditionalists, if called such, we shrink from no inquiries and from no conclusions that are established, though we may insist on taking no man's word as final, and on waiting until all the data are in before rendering the verdict.

Some of the positions occupied and some of the methods adopted by "higher critics" we confess are repugnant. These men can see, for instance, with great clearness, "the component fragments" and the "earlier documents" from which the book of Genesis was compiled, but their eye-sight seems blurred when there are pointed out to them evidences of the unity of design and the general harmony which pervades that book, matters that are as important and manifest as are the "component fragments" of the book.

They can see without a peradventure the "four documents" that form the Exodus, but somehow fail to see the overwhelming evidence, which certainly exists, that the hand of one man compiled or edited these documents, and made them, with his own amendments, into one book.

As an illustration of what we are saying we call attention to the following utterance of Professor Briggs:

> It may be regarded as the certain result of the science of the higher criticism that Moses did not write the Pentateuch or Job;

Ezra did not write the Chronicles, Ezra, or Nehemiah; Jeremiah did not write the Kings or Lamentations; David did not write the Psalter, but only a few of the Psalms; Solomon did not write the Song of Songs or Ecclesiastes, and only a portion of the Proverbs; Isaiah did not write half of the book that bears his name. The great mass of the Old Testament was written by authors whose names or connection with their writings are lost in oblivion.

We hope not to lose caste among scholars if we emphatically deny these conclusions of Professor Briggs, and if we choose to follow the lead of such men as Ewald, Sack, Hengstenberg, Havernick, Ranke, Baumgarten, Keil, Kurtz, Luthardt, Drechsler, Delitzsch, Hoffmann, Nöldke, Dillmann, Westphal, Strock, the Dean of Canterbury, Professor Stanley Leathers, not to mention several American names, who regard the Pentateuch as essentially Mosaic.

The Professor appears too much in the role of a reveler while making these destructive thrusts to be a safe guide. The trouble with much of what he says is manifestly this—it is one-sided and leaves a false impression, which seemingly he intended to leave. Were Professor Briggs less sensational in his forms of statement, and were he more fair, he would have said, what is unquestionably true, that the hand of Moses was on the Pentateuch, and that his mind constructed it, though he availed himself of existing documents.

It is high time that our American "advanced critics" knew that the best scholarship of the world now concedes that the large body of the legislation, both civil and ceremonial, found in the Pentateuch is genuinely Mosaic, and that Moses was the first to build the Pentateuch into a connected whole. Ezra may have revised and amended that first edition, and Malachi may have made a second revision, but the work of neither of these inspired revisers imperiled in the least the Mosaic authorship of the Pentateuch.*

* The bearing of Christ's testimony on the authorship of the Pentateuch is forcefully put in Dr. Goodwin's sermon before the International Council of Congregational Churches held July 16, 1891, in London: "If we cannot trust Moses as to the authorship of the books ascribed to him, and as to the truth of their contents, whether historical or moral, we cannot trust the Lord Jesus Christ, for he indorsed both. He refers to these historic testimonies of Moses again and again as facts. He made some of them the types of himself and of his work. He not only never took exception to any of Moses's statements, not a single one, but he set the seal of certainty upon some of the most improbable, like the deluge and

Our space and topic will not permit a discussion of the genuineness of the other books assailed by Professor Briggs, but it easily can be shown that in each instance his dogmatism is excessive and by far too one-sided.

With a flourish of trumpets we are also told by one and another of the "higher critics" that by close examination and comparison with the various existing ancient manuscripts there

the story of Sodom and of the brazen serpent. Comp. Luke xx, 37, 38. And he went far beyond this. He said to the Jews, 'Think not that I will accuse you to the Father; there is one that accuses you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?' (John v, 45–47.) Then after his resurrection, when he was evidently most solicitous to have his disciples clearly understand the truth about his sufferings and death, what does he do but, instead of giving them any teachings of his own, go back to Moses and the prophets, and expound "unto them in all the Scriptures the things concerning himself" (Luke xxiv, 27). That is to say, instead of saying, as we hear so often, these witnesses of the far-away centuries walked in the twilight, saw nothing clearly, lisped and stammered as children, took their fancies for fact, their guesses and impressions for truth—instead, I say, of this, our risen Lord, from the very threshold of his waiting glory lifts up Moses and the psalmists and the prophets, and makes them the instructors of his disciples as to the sublimest truths of his person and his work as the Son of God and the Redeemer of mankind. In a word, he makes their witness to be identical in substance and equal in authority with his own. And note another fact. When he has ascended to the right hand of the Father, and, fulfilling his promise, has sent the gift of the Holy Spirit, and he has come to be the revealer of all truth and the supreme administrator in the affairs of the newly organized Church, a remarkable thing takes place. For what does this divine Teacher do who has come pre-eminently to illumine the minds of all believers and clear them of all error, whether due to false instruction, or wrong conception, or the perversions of unbelief? Does he set himself to the task of correcting the apostles as to their belief in the authorship of the books ascribed to Moses, and the psalms ascribed to David, or the prophecies ascribed to Isaiah? Does he expunge this error here and that one there? Does he correct this misstatement of facts and that false principle of morals? Nay, verily, but instead of this, without even the remotest hint of error or perversion, or a solitary modification or whisper of caution, he sets these apostles preaching the law and the prophets and the psalms, just as Paul declared he preached, 'saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles' (Acts xxvi, 22, 23). And then on that preaching he sets the seal of his personal approval, and with such mighty manifestations of power in saving men as have made that era the model era of the ages!"

Dr. Briggs and his friends will find also no little difficulty in ruling out the testimony of the entire Bible as to the Mosaic authority of the Pentateuch. We call their attention to the following passages: "And the Lord said unto Moses, Write this for a memorial in a [the] book, and rehearse it in the ears of Joshua"

have been discovered more than a hundred thousand mistakes in our version of the Bible. But we are not always told by these same critics that these variations (rather than mistakes) are for the larger part of the most trifling character, consisting of changes in spelling, of abbreviations in place of full words, and of other similar scribal differences, and that they are no more an integral part of the Bible than would be an accidental ink-blot or finger-mark on some page of it, and that the whole one hundred thousand mistakes, variations, or corruptions, as they are variously termed, are not such as to modify a single doctrine of revealed religion.*

(Exod. xvii, 14). "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.... And He [the Lord] wrote upon the tables the words of the covenant, the ten commandments" (Exod. xxxiv, 27, 28). "And Moses wrote their goings out according to their journeys" (Num. xxxiii, 2). "And Moses wrote this law.... Moses therefore wrote this song the same day.... When Moses had made an end of writing the words of this law in a [the] book" (Deut. xxxi, 9, 22, 24). See also Deut. vii, 1, 2, "As Moses commanded," etc., quoted in Josh. xi, 12; Deut. i, 36. "As Moses said," etc., quoted in Judg. i, 20; Deut. xii, 10, 11. "Thou spakest by the hand of Moses," quoted in 1 Kings viii, 53; Lev. i, 1–9. "Moses," etc., "commanded," quoted in 1 Chron. vi, 49. In 2 Chron. xxxiii, 8, we read, "The statutes and the ordinances by the hand of Moses;" in chap. xxxiv, 14, "The book of the law of the Lord given by Moses;" and in chap. xxxv, 6, "According to the word of the Lord by the hand of Moses." These references are made to Exod. xii. Deut. xii, 5, 6, according to Ezra iii, 2, has for its author none other than Moses. Lev. xxiii, 34, 43, and Deut. xvi, 13, were, according to Neh. viii, 1, to bring the book of the law of Moses." According to Dan. ix, 11–13, Deut. xxviii, 15–68, and Lev. xxvi, 14–39, are "in the law of Moses." Acts iii, 22, referring to Deut. xviii, 15, reads, "Moses truly said," etc. Rom. x, 5, referring to Lev. xviii, 5, reads, "For Moses describeth," etc. Rom. x, 19, referring to Deut. xxxii, 21, reads, "Moses saith," etc. 1 Cor. ix, 9, quoting Deut. xxv, 4, reads, "It is written in the law of Moses." In 2 Cor. iii, 15, are the words, "When Moses is read," etc. The reference is to Exod. xxxiv, 29–35. Heb. ix, 19, reads, "When Moses had spoken every precept to all the people." The reference is to Exod. xxiv, 4–8. Rev. xv, 3, declares that in heaven the seven angels sang "the song of Moses." In Matt. xxii, 24, the Sadducees are represented as declaring that Moses wrote Deut. xxv, 5; and in Luke ii, 22, the Pharisees are represented as saying that Lev. xii, 2, was given by Moses. John the Baptist, in John i, 17, is represented as saying that "the law was given by Moses," and Philip, in John i, 45, is represented as saying, "We have found him of whom Moses ... did write."

* "Of the various readings of the New Testament," says the patient and critical scholar, Professor Norton, "nineteen out of twenty at least are to be dismissed at once, not on account of their intrinsic unimportance, but because they are found in so few authorities and their origin is so easily explained that no critic would regard them as having any claim to be inserted in the text. Of those which remain a very great majority are entirely unimportant. They consist in

Some of these late critics speak disparagingly of New Testament Greek, affirming that it is neither pure nor classical, which is quite true; but they fail to tell us that the Holy Spirit seems to have brooded over that vulgar speech, making it the fittest then spoken for the promulgation of Christian ideas to the multitudes then addressed. As a modern scholar has said: "It is the sacred prerogative of the Gospel never to be preached otherwise than in the language of humanity and to the poor."

Again, the critics of the current theology are not building on the bed-rock of truth, though they think it, or at least talk it, when testing the word of God by their individual judgment. We hear them exclaim, "The Bible is not infallible," "The Church is not infallible," "The creeds of Christendom are not infallible." Well, suppose all this were true, we may ask if the private judgment of any "advanced critic" is infallible, or the judgment of all the advanced critics put together?

They say, "The theology of the Bible is one thing, the theology of the creeds another thing, and the theology of the theologians a third thing." But should they not add that the theology of the individual opinion of a "higher critic" is a fourth thing, and is quite as likely to be at fault as is any of the other things?

The statement is made by a competent American scholar who has recently investigated the subject, that since the year *1850* there have been put forth five hundred and thirty-nine different theories respecting parts of the Old Testament, and two hundred and eight as to parts of the New Testament—in all, therefore, seven hundred and forty-seven. Of these, six hundred and three are already abandoned, and many of the remaining one hundred and forty-four are stricken with paralysis.*

different modes of spelling, in different tenses of the same verb, or different cases of the same noun, in the use of the singular for the plural when one or the other expression is equally suitable. They consist in the insertion or omission of particles such as ἀν or δε, not affecting the sense, or in the insertion or omission of the article in cases equally unimportant; in the introduction of a proper name when, if not inserted, the personal pronoun is to be understood, or in the substitution of one equivalent word or term for another. Such," continues Professor Norton, "are the various readings which comprise the far greater part of all variations that can be discovered."

* In a recent article Professor Luthardt, who for nearly forty years has been professor of theology at Leipsic, utters these words:

"We have had too many experiences in this respect, have seen too many hypotheses come and go. Who knows what grave-diggers already stand at the door?

Manifestly it is too early in the day to make our final induction as to the genuineness and credibility of the books of the Old and New Testament Scriptures.

We have said that the Bible is man-made. That there is evidence of this no one doubts. This evidence is brought out and paraded and made the most of by "higher criticism," while the stupendous evidences of the divine origin of the Bible, its providential history, its thrilling revelations, showing that it is God-made, are hardly brought to the world's attention.

Professor Briggs speaks of himself and of his friends under the figure of farmers who in early spring "are at work with ax, and saw, and knives, the instruments of destruction, cutting off the limbs of trees, and pruning vines and bushes, and rooting out weeds. Fires are running over the fields and meadows, the air is filled with smoke, and it seems as if every thing were going to destruction. But they are destroying the dead wood, dry and brittle stubble, and noxious weeds. They are removing them out of the way of the life that is beating beneath the surface of the ground and throbbing in tree and bush." Then he paints a picture of the beautiful and healthful conditions which result.

But as it seems to us the Professor's figure would be more to the point if the farmers, after doing their destructive work as he describes it, were still further represented as going about placing dynamite cartridges in and under shade and fruit trees and lawns, and then, by way of amusement, touching them off, laughing meanwhile at the terror of innocent people.

Without directly saying more respecting "higher criticism" we now take up the other part of our subject, the genesis of the New Testament. As to what was taking place religiously before the New Testament had been thought of by any human being we need not dwell longer than to say that during the time interven-

We older ones had experience in Baur's criticism of the New Testament, and some of us took an active part in opposing it. Where is that school now? What a stir D. F. Strauss made in his day! All who understand the matter now have abandoned the theory that the life of Jesus consists of myths. How many in Germany, even in scientific circles, compromised themselves by their attitude toward Renan's *Life of Jesus!* Who ever speaks seriously of the French romance now?"

This quotation suggests one from Professor Lyell, bearing on another point: In the year 1806 the French Institute enumerated eighty geological theories which were hostile to the Scriptures; but not one of these theories is held to-day.

ing between the death of Malachi and the death of the Messiah the Old Testament, among all the other Jewish writings, maintained exclusively the rank of being the sacred Scriptures. To that Testament nothing had been added, from it nothing had been taken during those nearly four hundred and fifty years. But shortly, perhaps immediately, after the ascension of Christ the disciples were called upon or moved upon to report the transactions of the life of their Master, especially from the time his active ministry commenced to the day of his crucifixion. This reporting no doubt was at first done orally; but soon, possibly for the purpose of reaching a wider circle, or, as some suppose, because they were inspired so to do, those immediate friends committed to writing an account of the wonderful deeds they had witnessed, and the no less wonderful words they had heard spoken by the lips of their Master.

There is at present quite general agreement that very early, and nearly simultaneously in different places where the apostles were laboring, Matthew, at his own discretion, Mark, under the direction or dictation of Peter, and Luke, under the advice of Paul, and all under the influence of the Holy Spirit, who, as Christ had promised, was to help them, wrote and committed to the Christian Church the three gospels bearing their names, and that a large number of copies of these writings were immediately made and distributed among the rapidly increasing Christians throughout the Roman empire.

Such, at least, were the views held by the early Church Fathers, and such, as Rawlinson remarks, is "the theory which alone suits the phenomena of the case."

These three gospels were, therefore, the beginning of the New Testament. Later the gospel of John was added, which before John's death was publicly read and preached from in churches widely scattered over Asia and Europe. There were also at an early date other writings of the apostles, called epistles, and these letters were written in some instances for the purpose of explaining doctrinal difficulties, and in other instances for the purpose of confirming believers in the Christian faith and of inspiring them to follow in their consecration the example of the Master.

These gospels and epistles, from the date of their publication, at least after the death of John, were regarded by the body of

early Christian believers as authoritative. They were held to be sacred in the same sense as were the Old Testament Scriptures. It may be said that these New Testament writings permeated and controlled all early church-life and thought.

The New Testament, with the exception of the first copy of Matthew's gospel, was originally written in the Greek tongue. There is general agreement among scholars that Matthew, after having composed a Hebrew gospel for the use of the Jewish Christians in Palestine, wrote likewise one in the Greek tongue for the use of Asiatic and European Christians.

It should be borne in mind at this point that it was from Greek-speaking Jerusalem Jews, and from Greek proselytes throughout the Roman domains, that the early Christian Church was formed. It was fitting, therefore, that the New Testament should be written in the dialect which was then spoken by the peoples and tribes under Roman domination. The groundwork of that dialect was the classical Greek of Attica, modified by the peculiarities of what is termed Hellenic or Hellenistic Greek, which was then the language of Palestine, and was on every body's tongue; in that speech also are the writings of such distinguished men as Aristotle, Plutarch, and Strabo.

The precise date when the New Testament books were compiled into one volume and mechanically united with the Old Testament, forming the modern completed Bible, is at present not known. There is no record of any great ecclesiastical council that had been convened for such a purpose.

There are two theories as to this matter, either one of which can be safely adopted without imperiling the integrity of the New Testament, and for each of which there is considerable support. The first is that the mass of Christian believers in different and remote lands, of different and diverse nationalities, some of whom had listened to and had been with the apostles, and some of whom had received directly into their churches the original New Testament gospels and epistles as they came fresh from the hands of the apostles, at length agreed among themselves as to what writings were apostolic; and thus, without any preconcerted plan and without any formal or public action, the spurious being at that time easily separated from the genuine writings of the apostles, the New Testament as now constituted was completed and given to the world. This

being the case, the entire apostolic communion constituted a sort of council which decided which should be the authoritative books of the New Testament. If this consensus of the early Christian world, moved by the Holy Spirit, did really form the canon of the New Testament, its authority can hardly be questioned by modern critics, even though they are devout Christians and profound scholars; the burden of proof rests certainly with any one who may now call in question the genuineness or authenticity of either one of the gospels or epistles.

The second view is that the apostles themselves, and not the general brotherhood of the Church, decided what writings should constitute the New Testament; that the canon was settled, therefore, before the death of the last of the apostles, and that the final decision was intrusted by the Holy Spirit to the most spiritual-minded of them all, John the son of Zebedee. There are certain reasons which almost force one to adopt this second rather than the first supposition.

No modern scholar of respectable standing will venture to question the statement, for instance, that the writings constituting the New Testament were composed while what may not improperly be termed the Hebrew-Greek was the common speech of Palestine, and that history and tradition, as a whole, support the commonly received opinion that all the books of the New Testament were written between the year of our Lord 38, the date of Matthew's gospel, and the year of our Lord 95 or 96, the date of the book of Revelation, the other gospels, epistles, and the book of Acts coming between these two in nearly the same order as they are now found in the English version. It would appear, therefore, that before the year of our Lord 95 or 96 all the writings comprising the New Testament were finished. The theory of Baur, of a second century origin of these books, has been overthrown. A few words in further verification of this statement may be called for; at least they will not be out of place.

In the Second Epistle of Peter, written not later than 65 A.D., we find the following language:

> Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and

unstable wrest, as they do also the other Scriptures, unto their own destruction.

In this passage it should be noticed that the apostle Peter recognizes the writings of the apostle Paul as being at that time in existence; and further he gives them precisely the same rank as belongs "to the other Scriptures."

Thus, within about thirty years after the death of Christ we have the gospels and some of the epistles recognized as the Christian Scriptures by one of the leading apostles.

A trifle later, the author of the epistle to Diognetus, who was a disciple of the apostles, also Clement of Rome, Ignatius, Theophilus, Clement of Alexandria, and some of the later Fathers, speak of the New Testament as completed and united with the Old Testament in their time.

"The Holy Writings" and "the Gospels and Apostolic Discourses" were the titles employed to describe both the Old and New Testament Scriptures.

Clement of Rome, a fellow-laborer with Paul, who wrote between the years of our Lord 50 and 70, quotes from nearly every book in the New Testament, as if at that time there were no doubt that the gospels and epistles as now recognized were of equal authority with all other parts of the Bible.

Ignatius, a disciple of John, who wrote several epistles probably within nine or ten years after the death of John, makes use of the following language:

> In order to understand the will of God I fly to the gospels, which I believe not less than if Christ in the flesh had been speaking to me, and to the writings of the apostles, whom I esteem as the presbytery of the whole Church.

He also uses the terms "gospels" and "epistles."

Polycarp, a contemporary of Ignatius, and also a disciple of John, by whom he was appointed bishop of Smyrna as early as 84 A. D., according to Basnage, Tillemont, Archbishop Usher, and Lardner, and therefore between ten or fifteen years before John's death, was the author of what is known as an Epistle to the Philippians. In that somewhat brief document Polycarp makes direct quotations from Matthew's and Luke's gospels, from the Acts, and from nearly all the epistles. In his frequent allusions to the books of the New Testament he calls them the "Sacred Scriptures" and the "Oracles of the Lord."

Justin Martyr, in a work written as early as 138 or 139 A. D., leaves unqualifiedly the impression that the gospels were then recognized as of the same authority as the Old Testament. Dr. Edwin Abbott, of London, who is spoken of "as a master of all the German learning on this subject," says "that it would be possible to reconstruct from his (Justin's) quotations a fairly connected narrative of the incarnation, birth, teaching, crucifixion, resurrection, and ascension of the Lord; that this narrative of Justin is all found in the three synoptic gospels, and that Justin quotes no words of Christ and refers to no incidents that are not found in these gospels."

Near this date, 160 A. D., is assigned the Muratorian Catalogue of the New Testament. This catalogue is complete, and gives the same books as those which now constitute the New Testament.

Irenæus, who was a pupil of Polycarp, quotes from each of the gospels; and Clement of Alexandria, who flourished 192–217 A. D., quotes in his writings not only from the gospels, but from nearly every other book in the New Testament.

Tertullian, in the second half of the second century, repeatedly refers to the New Testament, and in such terms as to leave no doubt that it was completed in his day. He speaks of it in the singular number, calling it "The Divine Instrument."

Jerome and Gregory Nazianzen, about 360 A. D., speak of the Old and New Testament as one book and of equal authority.

Lactantius, not far from 315 A. D., makes use of this explicit language:

> The Jews use the Old Testament, we use the New; but still the two are not diverse, for the New is the completion of the Old, Christ being the common testator.

Augustine, as early as 400 A. D., defends the entire volume thus: "The New Testament is hidden in the Old, and the Old Testament shines out in the New." He also bases his argument for the genuineness of the New Testament writings on the fact that they have been, to use his own words, "transmitted down from the time of the apostles with a universal and uninterrupted tradition."

Such were the views of the Church Fathers. But in confirmation of their words, did our space permit, we could quote

from distinguished heretics who were contemporaneous with these Fathers. Basilides, who figured 117–138 A. D., and Valentinus, Heraclion, and Marcion, who were prominent only a trifle later, and the so-called "Serpent Brethren"—an order of some importance figuring from 200–250 A. D.—never dissent from the opinion that in their times the New Testament was regarded as complete and that it was held to be authoritative.

Not only the Church Fathers and these heretics, but such distinguished skeptics as Celsus, in the second century, Porphyry, in the third, and Julian, in the fourth, who were bitter opponents of Christianity, freely quote from the books of the New Testament, and uniformly assume that they were written by the persons whose names they bear; and likewise assume in all their arguments, and plainly state in some of their discussions, that the Christian world at that time regarded the Old and New Testaments as one book, and that each part is of equal authority with every other.

Two writings, included in apocryphal literature, bearing the titles "Testaments of the Twelve Patriarchs" and the "Acts of Pilate," which could not have been composed later than the beginning of the second century, quote from the gospels and epistles, as if there were at that time no question as to what constituted the inspired books of the New Testament Scriptures.

We may add that before the year 400 A. D. all the books now constituting the New Testament are mentioned in the various catalogues of those times.

If the reader will bear with us we will review in reverse order the facts and references already presented. Within three hundred and fifty or four hundred years after the death of Christ there were several catalogues containing all the books that now constitute the New Testament. From one to two hundred years after the death of Christ scores of statements which are still extant were made by persons in the Church, and by those out of the Church, and by enemies of the Church, showing that the New Testament was complete and was then regarded as authoritative as it now is. From thirty to one hundred years after the death of Christ confessions and statements were made by the apostles and by apostolic fathers showing conclusively that the gospels, the epistles, the Acts, and Revelation had at that time received their exaltation and were

recognized as of equal rank with the books of the Old Testament. And, lastly, all the writings of the New Testament excepting those of John are now admitted upon internal and external evidence, and by all competent authorities of all schools, to have been written between the years 34 and 65 after Christ.

But the apostle John did not die until about the year 100 A. D. He lived, therefore, between thirty and forty years after all the New Testament writings except his own had been completed. John's epistles and the Apocalypse were written between the years 68 and 95 after Christ. Hence John lived not fewer than three years, perhaps much longer, after every book of the New Testament, including his own, had been written. It follows that he had ample time to sanction the writings constituting the New Testament, and to establish as an inspired man their authority, and to see that the completed New Testament, united with the Old Testament, was properly received by the Christian Church.

A fair question is this: Is it probable, since John had ample time, that he did not establish the authority of the New Testament books or give to them as an inspired man his sanction?

Consider for a moment what a demand there must have been for authority on the part of the young Church, then dispersed and persecuted, especially since at that time the emancipation of the Church from the synagogue was taking place; indeed, never had there been greater need or demand for authority.

If John the Baptist, to confirm his belief, might without impropriety send to Christ to learn from his lips if he were the Messiah or if they were to look for another, then we may feel confident that those early Christians would not allow John, the beloved and devout apostle, to leave the earth without asking if the record of the Messiah's life and the other writings of the apostles were to be the world's oracles, or if they were to look for others.

Is the supposition tenable for a moment that those scores and hundreds of Christians who conversed with John, and who were even familiar with him during the thirty years that witnessed the close of his career, never asked him what books they should regard as sacred, or that he never alluded to the subject? *

* Suggestive in this connection are the closing words of his Apocalypse (Rev. xxii, 18, 19).

Such are the evidences, consisting of historic facts and the fundamental principles, or rather the normal workings of the human mind, that have led us to adopt the view that John the apostle approved and authorized the New Testament in its present completed form, as Malachi had approved and authorized the Old Testament in its completed form.

The bearing of the foregoing facts and reasoning on certain ill-advised statements that have been made respecting the composition of the New Testament is of no small importance. We have heard it said, for instance, that this or that book, say the Epistle to the Hebrews, was admitted into the New Testament by a vote of one majority in a council composed of several hundred ecclesiastics, and that some other writing, say the Epistle of Barnabas, was rejected by a vote of one or two majority in a council numbering its hundreds.

An eminent Unitarian clergyman of Boston a few years since made a statement which we are sorry to say has been repeated in substance of late by other than Unitarian clergymen, that "the books of the Bible were selected by uninspired men who rejected other books referred to in the Bible itself, which were as reasonably authentic as some of those in our Bible.*

These are very careless and misleading words. Of course every body knows that there were Jewish documents, which, perhaps, were more ancient than any that enter into the Old Testament; and every body knows that the Old and New Testament writers refer to such existing documents.

There is, for example, the "Book of the Wars of Jehovah," mentioned in Numbers. The "Book of the History of Solomon" is referred to in Kings. In Chronicles we are told of the books of "Samuel," of "Nathan the Prophet," and of "Gad the Seer." There are also references to the "Prophecy of the Silonite Ahia," and to the "Vision of the Seer Jedai (Iddo) on Jeroboam." The books of the Kings mention more than thirty times certain "Annals of the Kings of Judah and Israel." Besides these there are mentioned the writings of "Shemajah," of "Jehu," of "Hosai," and of the books of "Jasher" and of "Enoch." But all this has nothing whatever to do with the fundamental questions involved in biblical criticism. Were there references to ten thousand such books; were there refer-

* James Freeman Clarke.

ences to the inscriptions on the slabs of Nineveh, or to the writings of Noah, or to those of Abraham, or to those of Jacob, or to those of Joseph (doubtless there were such writings), that would not invalidate in the least the Old Testament as it comes to us.

The apostle Paul quotes from, and calls by name, certain Greek poets and philosophers (Acts vii, 28; Titus i, 12). Ought their works, therefore, to have been compiled with the gospels in making up the New Testament simply because they were referred to by him? This same apostle, between the date of his conversion and the date of First Corinthians, may have written a score of letters not now extant. Comp. 1 Cor. v, 9; x, 9, etc.; 2 Thess. ii, 15, and iii, 17. Need that possibly trouble any one? Cannot the universal law of selection be applied even to sacred writings? Comp. John xxi, 25.

The vital question is this: Did Moses, in his age, did Ezra and the prophets that followed him, in their age, and did the apostle John, in his age, under divine inspiration and direction decide what writings should and what writings should not compose this book, which God in his providence has watched over and distributed as he has no other—this book, that is a thrilling and inspiring power on earth, such as has been no other book in all the realms of human literature? If such were the relation of Moses, of Ezra, of Malachi, and of John to the Bible, then its complexion, its completion, and its authority were settled at the hands of men providentially ordained and inspired for that very purpose long before these church councils held their sessions and made their useless decisions. The decisions of these councils are outside matters, and are not worth a moment's thought, for they stand apart from the vital question. They settled nothing, and they could settle nothing, for all settlements of this kind had been made long before the men composing these councils were born.

Luther F. Townsend.

Art. II.—RECENT MISSIONARY DISCUSSIONS.

It is a significant fact, and one which ought to encourage all friends of Christian missions, that of late the great missionary enterprise, especially in its practical aspects, has been made a subject of earnest discussion, not only in missionary circles, but in the broad arena of current literature and platform oratory. This discussion has been more prominent in England and Scotland than in the United States, but its influence has been very perceptibly felt in all parts of the English-speaking world, to say nothing of the great mission fields which have called it forth. Nearly all the great societies have in turn been passed under review before the public, and in this way the interest of all evangelical Christians has been keenly excited, and in some cases sharp lines have been drawn between the friends and opponents of existing systems.

First of all, Mr. R. N. Cust, a distinguished supporter of the Church Missionary Society, which is the leading evangelical society of the world, came forward with some caustic criticisms which applied more or less to other societies as well as to his own. He was followed by Canon Taylor in his well-known attack upon the whole missionary enterprise. This canon of the Church of England wrote in a spirit which, to a reader in the East, seems more Mohammedan than Christian. He made a charge of blank failure upon missionaries generally, and represented their cause as hopeless. Both his alleged facts and his inferences were at fault; but none the less did his attack stir up a warm discussion, especially within the pale of the Church of England.

In Scotch circles the discussion took another form. The chief phase of the missionary question among the Scotch Presbyterians has been that of education. Dr. Duff, as is well known, inaugurated a well-defined educational policy at the very beginning of his work. It is not true, as is often supposed by his critics, that he regarded his own as the best possible missionary policy, but he accepted it as the best for himself and those associated with him. He founded a college and a number of high schools, and, while educating in a thorough course of English the boys and young men who flocked to his

institutions, took pains to weave in with the ordinary teaching of the schools a course of thorough instruction in Christian knowledge. He believed that in this way he would not only lead a very considerable number of his pupils to Christ, but that he would permeate the awakening thought of the country with a healthy Christian influence which would favorably affect the empire for centuries to come. It cannot be said that Dr. Duff's plan proved a failure, but its success has not been all that its sanguine friends anticipated; and of late years there has been an increasing disposition manifested among the Scotch Presbyterians not only to criticise the policy, but actively to oppose it. This question has been very prominent in recent years, and must be regarded as still unsettled.

While the Anglican and Presbyterian circles have been led into the discussions noted above, the Baptists, who were the pioneers of the modern missionary movement, have been not a little stirred by criticisms not exactly of the same kind, but inspired by a similar spirit. The leader of the Baptist controversy has been Mr. W. S. Caine, M. P., a gentleman of considerable prominence in the political world, having been one of the "whips" of the Liberal-Unionist party in the House of Commons. He has visited India several times during the past two years, and in the course of his observations has found not a little occasion to criticise severely the work of the English Baptist Society, of which he has been a prominent supporter. He is not a careful observer or an accurate reporter, and has been too easily led into positions which cannot be sustained by facts as they are found in the field. He believes that the missionaries are too well paid, that much of their work is utterly fruitless, and that they have much to learn from both the Salvation Army and the Roman Catholics.

Following Mr. Caine comes the redoubtable Hugh Price Hughes, who has stirred up a controversy among the Wesleyans in England which perhaps has attracted more attention and made a deeper impression than any of the criticisms above noted. Mr. Hughes was unfortunate in the selection of a text for the discussion which he inaugurated, and there is reason to believe that he has long since become aware of this fact himself. He was led by the representations of a returned missionary of very limited experience to adopt strong views with

reference to the style of living adopted by the missionaries, and their wide separation from the mass of the people among whom they labored; and the impression thus conveyed to the public, and which was maintained throughout the entire controversy, was that it was owing chiefly to the style of life of the missionaries that their success had been so unsatisfactory. This controversy assumed, at a very early stage, a personal character, which was more than unfortunate; and while in the end the missionaries were officially vindicated, the cause which they represented received less profit from the discussion than would otherwise have been the case. Nevertheless, it is more than probable that as time goes by it will be seen that the Wesleyan missions in all parts of the world, and especially in India, gained a great deal more than they lost by the thorough sifting which they received before the Methodist public of England.

With regard to all criticisms mentioned above, as well as to similar criticisms from whatever quarter, it is a mistake—a very serious mistake—for missionaries and their friends to resent such criticisms as hostile attacks directed against them and their work. No great public movement can afford to disapprove downright, straightforward, and earnest criticism; and even if it have a hostile element in it, it by no means follows that this must, in the nature of the case, be hurtful. It will have to be conceded that the missionary reports for the past half-century have not been written with that spirit of frankness and candor, and with that conscientious regard for strict accuracy, which the supporters of the work have a right to expect. For instance, if it be asked where the failures that have occurred in the mission fields of the world during the last half-century have been recorded it is not easy to obtain an answer. Pick up a hundred missionary reports and read them over, one after another, and it will be very rarely indeed that any mention will be found of a failure; and yet failures have been occurring all the time. In any great work they must occur, in the very nature of the case, and ought to be recorded with all fidelity and frankness. It is just here that the Salvation Army, so warmly applauded by Mr. Caine, is weakest. The leaders of that movement seem to have accepted, among their other military maxims, the policy of never confessing defeat; and thus the world has been notified again and again that they have

been achieving wonderful success in India, while, as a matter of fact, this success is not apparent to candid observers who view their work with the most friendly feeling. What is signally true of these earnest workers is in a less degree true of nearly all in the mission field. It is not considered beneficial to the interests of the great societies at home to spread any thing before the people which would discourage givers, or weaken the confidence or lessen the enthusiasm of the public. So long as this spirit is cultivated by the leaders of the movement sharp and even hostile criticism may be more or less expected. It will never do, in the interest of any cause, however good, to call failure success, and to go on year after year affirming that the policy which may have been adopted is proving all that its friends had expected, while, as a matter of fact, it is proving the exact contrary.

Cordially accepting, then, as both inevitable and salutary, criticisms to which the enterprise is subjected, let us see in brief outline what reforms in policy and method have been suggested in the discussions of the past few years. On examination it will be found that none of the objections alleged against the work are very formidable, and none of the new methods proposed very startling in their novelty.

The first and most positive objection is that of Canon Taylor and others of like mind, that the missionary enterprise is a practical failure. No well-informed missionary, however, is disturbed by assertions of this kind. Local or relative failures may be pointed out, but taking any large field, say, for instance, India as a whole, the missionary points to the fact that not only are the converts steadily increasing in numbers, but that the ratio of increase is also steadily rising. In a very few years, at the present rate of progress, the results will become too striking to admit of unqualified assertions of failure, like those which we now hear.

Another class of objectors admit a certain measure of success, but assert that it is unsatisfactory. It is not sufficient to justify the amount of money and labor expended in the prosecution of the work; and the results achieved, when compared with similar work in Christian lands, do not measure up near enough to the Christian standard to be received as satisfactory. To this the missionary simply replies by pointing to the New

Testament history of the primitive Church, or perhaps by challenging comparison between his own converts and the average Church in an American city, with its admixture of worldliness and dead formality.

Another objection, urged by not a few, is the style in which missionaries are found living. Their houses are comfortable, and, if built in tropical countries, have large, airy rooms, with ceilings perhaps twice as high as those of ordinary rooms in American dwellings. A casual visitor is impressed, as he enters and leaves the house, that it is a much grander dwelling than the average parsonage in which the missionary would perhaps be living if laboring in his native land. The style of living adopted, also, if Oriental, produces a similar impression upon the mind of the visitor; and although he probably accepts the hospitality tendered him with unfeigned pleasure, he is apt to be ungracious enough to criticise it after he reaches his native land. It should be remembered, however, on the other hand, that a great deal of what seems worldly style or needless luxury is much less real than the stranger supposes. The average missionary lives in a very moderate style, and his work does not suffer in the slightest degree from what strangers regard as his luxurious life.

Another objection, however, is in many instances better taken. It is said that while it is proper enough for the missionary to secure a quiet home, with fresh air in and around his dwelling, and while it is right for him carefully to consider the health both of himself and his family, yet often, unconsciously to the man himself, he isolates himself from the great mass of the people to whom he is sent, and practically is a stranger among them although constantly in their view. That is a mistake which can be made in any country, and is made constantly by good men in America. It is not a matter, however, which is affected very much by the kind of house in which a man lives, or by the style which he may adopt in his daily life. It depends upon the man rather than upon any merely incidental arrangement connected with his home or manner of work. Missionaries in India sometimes go out and live among the heathen, separating themselves from European society, so that they see no human beings excepting those whom they are wishing to bring to Christ, and yet from defects of character, or from

want of skill or of practical wisdom, they are surprised to discover that they are almost as much isolated while living thus in the very midst of the heathen as when in their more comfortable home in a mission station.

Another very favorite objection to Protestant missions consists simply in an appeal to the supposed greater success achieved by the Roman Catholics. This, however, is an appeal which no well-informed Protestant missionary ever wishes to avoid. The facts are decidedly in his favor. As a matter of fact, in some parts of India Roman Catholic missionaries are winning perverts from Protestant missions; but in most parts of the empire an inquirer will search in vain for even one Roman Catholic missionary who is achieving any success in winning converts directly from heathenism, unless it be by offering advantages, such as land to be cultivated or employment in some kind of remunerative labor.

Next comes the objector to educational missions, who maintains that the missionary is made a mere school inspector, or at best a school teacher, and is not in any practical sense a missionary at all. This, however, depends wholly upon the facts in each particular case. A school may be made an evangelizing agency or it may be so conducted as to have no marked Christian influence on its pupils, to say nothing of its failure to impress the community at large. The objection may be justly urged in certain cases, but as a broad impeachment of all mission schools it cannot possibly be sustained.

Another objection, perhaps in some cases better taken, is that the Christianity planted in foreign lands in too many cases fails to become indigenous. A mission, for instance, is planted in a certain district and maintained steadily for half a century. During this time a small Christian community is gathered together, numbering perhaps a hundred souls. A stranger visiting them, even though ignorant of their language, can hardly fail to discover that while they live among people of their own race and of their own language they are not of them. They do not seem in any way assimilated to the general community, and it would take many half-centuries more to make it possible for them, while thus in a measure separated from the community around them, to exert any positive Christian influence upon the rest of the community.

Lastly, a great cry of recent years has been raised in favor of a species of missionary asceticism. It is said that all great leaders in Oriental countries since the time of John the Baptist have been practically ascetics, and not a few in recent years have hastily accepted the policy that change in the mode of life, or of dress, or of food, might effect a revolution in missionary labor and lead to immediate and splendid success. It need hardly be said that this idea is founded wholly upon a mistake. It has been tried to some extent, not only by the Salvation Army, but by not a few missionaries of other bodies, and thus far has yielded no satisfactory results. The men who are achieving the most marked success in India to-day pay no regard whatever to this popular but mistaken notion.

It would be interesting, if space permitted, to discuss each one of these objections or proposed reforms at some length, but for the present let it suffice to draw a few conclusions which will at once suggest themselves to every experienced missionary. In the first place, it may be assumed that no single reform will result in such a measure of enlarged success as would satisfy the reasonable expectations of the friends of missions. It is surprising how many intelligent persons have fallen into error at this point. One writer would change the whole condition of the mission field by abolishing schools, stopping printing-presses, and sending forth every missionary to be a simple preacher of the word. Another would call in all the preachers, and put all the workers into school-rooms, in the hope of converting the rising generation through the agency of schools. A third would establish industrial schools and workshops, or buy land and plant colonies, where Christians are to be settled and their children educated for future usefulness. Still another would introduce a new era by reducing the salaries of missionaries and teaching them to live in greater simplicity; while yet another insists that the missionary should throw away his shoes and go barefoot, eat with his fingers, and adopt primitive modes of life generally. All such men are dreamers. Some of these suggestions might be good within certain limits, but those who comprehend the magnitude of the work to be done, and the ever-present demand which is felt for all forms of Christian labor, cannot be expected to listen with much patience to narrow suggestions of this kind. No single reform will suffice.

Nor is the hope which very many seem constantly to indulge, that a new policy will be discovered or a new method invented, through which such success can be reached, worth a moment's thought. Many intelligent friends of missions indulge in this dream. They think that some day some great leader will appear, or some new method be brought to the front, or some new way of presenting the Gospel discovered, which will put a new face upon the whole missionary field, and lead to the early evangelization of the nations. All such hopes are vain.

We must not assume, however, that the present state of things is so far satisfactory that all suggestions of change are out of order, and that no improvement can be effected. On the contrary, the time is opportune for carefully reconsidering the whole situation, and perhaps for introducing not one but many new methods, and for making more effective old methods which have been used successfully in the past, but which could be made much more efficient if properly applied in the present. Indeed, it is not too much to say that the Christian Churches of the present day have nearly outgrown the policy and methods of the century which is closing.

The first—perhaps the most important—step to be taken is to recall the Church to a sense of her duty as recognized by the pioneers of the missionary movement. In the times of William Carey, Thomas Coke, and Adoniram Judson the missionary trumpet gave no uncertain sound. A slumbering Church was summoned to arouse and obey her Master's solemn command to give his message of light and salvation to all the nations, and not to rest till this mission had been executed. The call was direct and specific. Nothing else was yoked with it or in any way bound to it. No missionary misunderstood his errand; no donor was in doubt as to the destination of his money. But of late years a different spirit prevails in many places. The sound of the trumpet has become uncertain. The farewell commandment of our Saviour is discussed as if it were only a question of unsettled policy, to be adopted or rejected at pleasure. Young students are heard discussing the comparative advantages of the home and foreign fields. Here and there in the midst of the heathen a missionary is found who has no conviction that God has ever called him to any work of any kind. In the home land a cry is raised that the needs of Christian lands are

more imperative than those of heathen lands, and the modern Antiochs demand that their Barnabases and Sauls shall disobey the Holy Spirit and become city missionaries, instead of embassadors to the nations and kindreds and tribes and peoples afar off. Surely it is time, and more than time, to put an end to all this uncertainty; to cease trifling, and to accept at once and forever the great commission which our Saviour has given to his people. More than half the criticism to which the missionary enterprise has recently been subjected can be traced to this one source—the unworthy manner in which the Church is trifling with her special commission to evangelize the nations.

A return of the old-time missionary spirit should be followed, and no doubt would be followed, by the adoption of plans more worthy of the task which has been placed upon the Church. With few exceptions the great missionary bodies of the Protestant world have adopted plans which seem altogether out of proportion to the stupendous work to be accomplished. A society determines to plant a mission in a foreign land, and forthwith proceeds to send a party of missionaries, usually not more than five or six, to take up their residence in one or more cities of the country selected. Beyond this there is probably no plan of operation marked out, and the missionaries are expected merely to settle themselves down with whatever degree of comfort they may be able to secure, learn the language of the people among whom they live, and in due time begin to preach to them, or perhaps teach their children, and thus gain access to their hearts and homes. If the men are exceptionally gifted—men of broad views, consuming zeal, and at the same time wise and resourceful, they may succeed in exerting a wide influence upon the community. But if, as is more likely to be the case, they prove to be only ordinary men, not capable of carving a way for themselves through unexpected obstacles of all kinds, it is more than probable that they will settle down to a life of benevolent routine, and form no far-reaching plans for evangelizing the people to whom they are sent. It thus happens that all over the missionary world good men are found engaged in doing good in various ways, but to a practical observer they do not seem to be making much headway in the work of evangelizing great nations.

The popular idea of a missionary and his work is something like this: he is a good man living among ignorant and bad people; he is persuading a few people to give up their idols and worship the true God; he is teaching a few children to read and sing and pray; and in the meantime, in connection with his more direct missionary work, is doing good by educating orphans, feeding the poor, and taking care of all manner of needy people who cross his path. As to whether he is ultimately going to be successful or not, the question is seldom raised. He has no plan himself beyond finishing his course as a faithful Christian worker, doing all the good he can, and of rendering up his account with joy in the last day. From one point of view this is well enough; and if enough such men could be scattered all over the heathen world perhaps it would not be necessary to ask for any thing better. But this kind of labor is never going to accomplish the overthrow of the great systems of error under which mighty nations are groaning, and bring the myriads of earth to a saving knowledge of the Lord Jesus Christ. A well-known story of Henry Clay will illustrate the difference between a narrow and a broad view of the work to be accomplished. When a young man Mr. Clay was crossing the Alleghanies, and when he reached the summit he turned and looked out over the great Mississippi valley behind him, and stood as if listening intently to a distant sound. A friend asked him what he was listening to. "I am listening," he said, "to the tread of the coming millions." Had he replied that he was thinking of the beautiful flower-gardens that at some future time would be cultivated in little openings among the forest-trees in the great valley below him, his answer would have been more in harmony with the spirit of much of the missionary enterprise of the present day. The popular notion is that of cultivating small flower-gardens in desolate heathen fields rather than of subduing great empires to obedience to the King of kings.

It will be said, of course, that the financial resources of our missionary societies are utterly inadequate to any great enterprises, and that from necessity we must work on in the future as in the past, merely planting and cultivating a little garden here and another there, in the hope that great movements will grow out of these small beginnings. There is an element of

truth in this statement, and yet the more limited our resources the more wisely should they be administered. So long as the resources of the Church are so very inadequate to great enterprises they should be administered with all possible wisdom, and the plans formed, although not contemplating the immediate conquest of empires, should be upon a basis which at least looks forward to great achievements in the early future. If anywhere in the wide world statesmanship is called for it is in the great mission fields of the Church.

The time has fully come for the Church of Christ to rectify two mistakes which she has for some time been making in connection with this work. In the first place, she should resolutely and honestly look failure full in the face, and not for a moment shrink from it, or pretend that she does not know that it exists when it is in plain sight before her. It is always wise to know the worst, and nothing is ever gained by concealing either from ourselves or others actual facts as they exist in connection with any work for which we are responsible. It will be said, no doubt, that there is no real failure in the mission field. Some good men affirm that it is impossible for us to say that any Christian work is, or ever has been, a failure; and we will be told over again for the thousandth time that we have nothing to do with the results, that it is our duty to work on and let God choose his own time for rewarding the labors of his servants; and that success may be so near at hand that what seems defeat to-day will change into victory to-morrow. But all this kind of talk must be set aside as simply trifling with grave facts. It is very true that in a few instances, after long waiting, victory has come to faithful men who remained at their posts, trusting in God and looking to him for the fulfillment of his promises; but in all these cases it will be found that the men who waited were very much unlike the average missionary, who spends a life-time at his post without seeing any visible fruit gathered after all his years of toil. Failure, of course, is a relative word. It can hardly be said of any good man that his life is an absolute failure; and least of all of a missionary who remains faithfully at his post in a heathen land to the end of his life. But a man may succeed in doing a large amount of good without doing the work to which he had been appointed, and to which he has been giving the best energies of his life.

A young man, for instance, is sent out to India or China, and appointed to a certain city. He secures a plot of ground in the city, or perhaps in its suburbs, erects a comfortable dwelling, with perhaps five or six rooms, sits down patiently to learn the language, and after two or three years builds a small chapel near by, opens a school in the city, or perhaps a number of schools in adjacent towns and cities. As the years go by he gathers around him a few converts, it may be a dozen, it may possibly be fifty. He has two or three preachers whom he calls catechists or helpers, and four or five teachers; and with the help of these men he establishes a daily routine of work which is patiently and faithfully followed year after year. After he has been at his post say twenty-five years, a question naturally arises as to the future prospects of his work. With one consent nearly all missionaries would say that he is doing well, and if let alone will accomplish the work for which he has been sent. The managers at home are satisfied, and it must be confessed that the good man is doing a good work and doing it faithfully. It seems cruel to speak a single word in depreciation of the work in which he is engaged; and yet any practical man will feel the question forcing itself upon him: How long will it take, at this rate of progress, to convert a district containing a million inhabitants in such an empire as China or India? Another quarter of a century goes by; the good man has been gathered to his fathers, and a successor is living in his house, preaching in his chapel, superintending his schools, and carrying on the work on the plan adopted at the beginning. A third quarter of a century goes by, and by this time a third or fourth missionary has taken up the reins, and is pushing on the work on the old lines. There are now one hundred and fifty Christians connected with the mission, of whom about seventy-five are communicants—that is, this mission, carried on at no little expense of money and labor, to say nothing of life, has been growing at the rate of about one communicant for each year throughout three quarters of a century, and we are expected to call this success!

This picture is not overdrawn. There are such stations in the mission field, and not a few of them; and very many good men may be found who will stoutly defend the policy which has maintained them so long, and be perfectly content to have

another three quarters of a century spent in the same kind of work. The secretary of a leading English society visited India last year, and, after thoroughly examining the condition of the missions sustained by his society, wisely recommended that three of them be closed. One of these had been in existence seventy-three years, and had not proved nearly as successful as the sketch given above would indicate. In the name of common sense and honesty, is it not time for us to cease trying to call failure success and adversity prosperity? In this work, as in other work, men may be expected to fail, and we should not be either terrified or angry when we discover that failure has resulted. When men have toiled all night casting in the net at the wrong place, and are told in the morning that there is need that they should change their position and fish elsewhere, they will play the part of wisdom if they accept the advice given them, leave a place where their weary labor is lost, and at once proceed to drop their net into the waters indicated. Failure has been encountered in various departments of the work, and has not by any means been confined to one department of labor such as that described above; but wherever found, whether in the college, the school-room, the itinerating tour, or the printing-office, it should be boldly and honestly acknowledged, not only to the parties concerned but to the world at large.

It need surprise no one that so long as an unwillingness to admit failure is cherished a strange indisposition to plan for success is also manifested. The old-time missionary hymns are full of the spirit of victory. The missionary enterprise, in the very nature of the case, must be a victorious enterprise. It must be that or nothing. The nations are all to submit to God, and the kingdoms of this world to become the kingdoms of our Lord and of his Christ. The missionary is to go forth with a banner upon which victory is inscribed. The question of success is one which he is not to argue. It is assured, and its hope is to sustain him in the midst of all possible discouragements and failures. Those who send him forth should plan for victory, and the Church every-where should expect it. But, as a painful matter of fact, we find here one of the weakest points in the popular missionary policy of the present day. No missionary society in the world is prepared for victory. They have not anticipated it on a large scale, nor even on a moderate scale,

and when God graciously vouchsafes to bless the labors of his servants, and sets before them open doors, not only are the missionaries in the field startled, but the managers at home are sometimes almost appalled. The Church can hardly be made to believe the good tidings which reach her, and every body is astonished to discover that God has actually kept his own pledge, fulfilled his own promises, heard the prayers of his people, and blessed the labors of his servants. The great mass of the non-Christian people of the world are exceedingly poor, and missionary success among them means that the responsibility of the missionary is greatly enhanced, and the claims of the converts upon the Church in Christian lands become at once greater than those of the unsaved heathen have been. As God himself reasons with us that he loves us more and is pledged to do more for us now that we have been saved through the death of his Son than before we were placed in that near relation, so we in our relation to the converted heathen are united to them by more sacred bonds and placed under more solemn obligations to them than before their acceptance of the Gospel. If a mission in a non-Christian land, with a thousand converts, a dozen missionaries, and a score or two of native preachers, costs the Church $20,000 a year, its cost will be greatly enhanced, perhaps doubled, by the sudden addition of ten thousand converts. Seldom, indeed, has such an exigency arisen in recent years, and yet it has happened in a number of instances, and may be expected now to happen again almost any year and in almost any great field of the world. Contradictory as it may seem, yet it must be said, that the time has come to urge upon all Christians that God means to save the nations; that he actually speaks the truth; that the word is to have effect; and that not only here and there ten thousand or twenty thousand souls are to be brought to the light, but hundreds of thousands and millions are soon to come to the brightness of its rising. What missionary society of the world is prepared for any thing of the kind? What body of managers is prepared for success even upon a moderate scale? It must be admitted that the Church generally is not prepared for the task which she has nominally undertaken. A new era has dawned! The time has fully come for adopting the policy of planning for success.

Let it not be said that this talk is simply wild in face of the fact that the receipts of the great missionary societies are miserably inadequate, and that it will be impossible to extend our missionary activities beyond the scale which has been generally adopted. Christian people cannot be expected to give upon a large scale for a work which is carried on in the spirit which too generally prevails at the present day. Let the Christians of the world see that the Church has risen up in her strength, and is preparing in deep earnestness to grapple with her responsibilities, and to attempt the conversion of the human race, and funds will be forthcoming at a rate which has never before been witnessed. The marvel is that money is given as freely as it is while the present policy so generally prevails. It is impossible to kindle enthusiasm in human breasts while songs of triumph are stifled and the word "victory" effaced from the banner which floats above God's advancing host. Christian enthusiasm can only be kindled and kept alive by the aid of the Holy Spirit, and this aid can only be secured by obedience to God's commands and by faith in his word and in the leadership of his Son.

We are standing upon the threshold of great events! We are entering upon the brightest era in Christian history! and the children now in our Sunday-schools will see the day when our own Church will enroll more converts from heathenism in a single year than all the Protestant Churches of America have done in the past quarter of a century! Let no one be afraid to utter the word "success," much less to plan for it. The missionaries in the field and the managers at home have alike a common duty and a common responsibility, from which they must not shrink. Let both parties set out all their empty vessels and borrow from all their neighbors, in full confidence that God will increase the oil up to their fullest capacity to receive.

J. M. Thoburn

Art. III.—PANTHEISM AND COGNITION.

For the most part the common apprehension of the term pantheism assigns to it its proper significance. The exceptions arise from the fact that pantheism assumes a variety of phases. But this ignorance is pardonable, since it may be questioned whether any serious loss ensues to the common mind from being unaware of distinctions whose grounds ultimately are one. In general two distinct types of pantheism may be discerned: first, that wherein the attempt is made to sink all things in Deity; second, that wherein a similar attempt is made to elevate all things to the level of Deity. The former may be called an immanental pantheism, the latter transcendental. Between these two extremes lies a considerable speculative distance, entirely covered by modifications of the major themes, but which may be connected with them without much difficulty. Thus we are to recognize a materialistic, an atheistic, a theistic, and other varieties of pantheistic belief, and are to understand them to be compromises of or digressions from the doctrine itself.

By implication rather than by open statement, this form of speculative dogma has thrust its head upon the arena with much frequency. The Greek term pantheism stands for a wide range of speculations, though commonly understood to signalize a single type, and extending through considerable periods of time. The Eleatic notion of Being logically sunk the Knower in the Being. The Heraclitic flux and flow appears to have no ground of otherness in itself whereby a permanent Knower, whether God or man, could be posited with safety to the system as a whole. The tendency of Plato clearly is toward an idealistic pantheism. The impossibility he met of overcoming a duality between thought and thing causes the system to stop short of its real import. The final step was taken, though from other bases, by Hegel. The explanation of this state of affairs is at hand. The age-long attempt of philosophy has been to discover some one universal solvent—some absolutely first and unitary principle. This may, indeed, be a necessity of the study; but philosophy may contain more, especially as regards our ignorance, than we are

aware of; and all those bases which appear to furnish unity may, after all, be totally wrong in themselves or conceal multifariousness beneath seeming absoluteness. That one or the other supposition is actually true is seen to be the case with most, if not all, systems. Else why this discord, so satirically ridiculed by Socrates? The Socratic theism finally lost itself in the skepticism of the Academy. The Eleatic doctrine was a protest against materialism; but it closed in the atheism of Zeno. Epicurus taught the principle of virtue as the source of pleasure. His successors have made it a synonym for voluptuousness. The splendid idealism of Plato faded into several harmful theories. Locke was the precursor of half a dozen isms, descending through Hartley, Hume, Condillac, D'Holbach, and others. The candid attempt of Kant led to the vagaries of Fichte and Schelling, the absolutism of Hegel, and to Von Hartmann's final outrage on reason. And so the differentiation and degradation has gone on. Advance in philosophy—for such there has been—has come mostly from a rejection of part or all of others' sublations. It is a peculiarly elusive study. The frequency with which pantheism has appeared above the philosophic horizon invites an examination of its bases. This can best be done by a criticism of its two principal forms, allowing the others to fall into line at such points as they may. It appears to us that these systems—as is, indeed, the case with sundry others—are particularly vulnerable in their epistemology. It is difficult to see how a system can safely progress without settling at least some of the major questions of cognition at the outset. To begin with Logic, Being, or whatnot, regardless of how the principle is to be known, or how knowledge of its logical differentiations is possible under the terms of the unfolding of that principle, appears like a bad case of *hysteron-proteron*, as the rhetoricians say. Whether knowledge is possible, and if so, how; and *how* in relation to the special function it is to serve in a complicated system, are vital threshold interrogatories. Doubtless the philosopher must have an eye to the metaphysical elements entering into cognition; but psychology is not all metaphysics. Some elements of it are extremely unmetaphysical. Kant, for example, saw the vital necessity of settling this great question, and set

himself at its solution with commendable industry. That Hume may have stirred up his endeavors, and that error may have been drawn from his teachings, are not to the point.

We now proceed to say that the Spinozan position, which represents one great school of pantheists, assumed a substance lying at the foundation of all things, entirely metaphysical in its character, and which had to account for a physical interpretation of the universe. This substance is supposed to be so absolute a unity—so infinite and so without attribute—that we can speak of it only in negations. But to define a thing or principle before unknown in negations only, as, This is not a horse, an iguana, nor a house-fly, would never lead to knowledge at all, but is a perfect foundation for agnosticism. Suppose a new principle discovered, and I should be told that it is not this, that, or the other. At the moment my knowledge of all principles admitting of positive attribution is exhausted I should arrive at a complete negation, and be no wiser than when I first began. If no positive affirmation can be made of this or that it can never be a principle to any one except the discoverer, and he can make no possible use of it except by subreption, which was Spinoza's error in comparing substance with finite things. Hegel felt the compulsion of giving "poor being" some attribute, lest it serve no purpose in developing a system from it. But this negatively defined substance being granted, we proceed thence, and are invited to watch its unfolding under certain propulsions (whence arising?), and in the end to view a differentiated universe. This is an admirable outlook if it will only keep faith with us.

But we are led to inquire how a substance which will not permit us to assign a positive quality to it can come to have those appearances which men call attributes, and which they give it the world over in the form of the simple copulative judgment? To a Spinozan grammarian it would seem that the universal form of affirmation would be in a negatively conjugated copula! These appearances, so infinite in kind and degree, are, we are told, modes of those attributes belonging to the postulated unity. But why does an absolute unity have attributes? and these attributes have modes? But most especially, even if it should have them, how can they ever become cognizable to a finite mind, itself merely one of these manifestations in mode.

Two items are essential to this or any other system in order to a valid epistemology. They are, room for differentiation and room for contingency. The system under consideration affords neither, except by *petitio principii*.

1. It is not so much that the whole category of human actions, thoughts, institutions, presents a jumble wherein negative and positive, good and bad, right and wrong, are inextricably confounded; but that no differentiation into these elements is possible from the (supposed) logical simple with which the system is launched into existence. To call them modes is trivial evasion, as we shall see. It is utterly impossible to see how a simple can ever lead to complexity except on one of two bases: either differentiation resides potentially in it, which would be a vitiation of the notion of a metaphysical simple, or it is dragged in later as the development into distinct entities goes on. This latter trick has been an invincible Ajax in the metaphysical field from the beginning, and seems to have lost none of its ancient prowess. Substance—a something without positive designation and absolutely complete in itself—can in no other way, except by a most miserable begging of the question, take on either attribute or mode, unless we conceive a mind qualified to know things without an act of attribution, and thence by some hocus-pocus dodging over into the attributive field. Of course this is possible. So is the death-scene of Wouter Van Twiller, by Irving. But supposing this a possibility, and that men were able *to know* where differentiation does not take place, still knowledge would be a vacant stare at a substance of which, in every essential, man is but a part. This is a philosophic cross-eyedness, where one eye looks straight at the other and cannot tell which is itself. This is not the highest conceivable type of knowledge.

2. As the whole is determined from itself, the individual must be dominated entirely by the whole, and thus becomes a mere appendage, without self-movement of any kind, whether as inherent possession or induced by external contingencies. Clearly, therefore, all that the individual could know would be that which the whole thinks through it, and under the general motions of the whole. This is but saying that the individual is compelled to know as he does, and, so far as he is concerned, the distinctions between truth and error cannot be known.

For if one is compelled to know as he does he cannot decide whether he is thinking correctly or not. In this sphere Mill's suggestion about two and two making five, and Hegel's about all cows being black, would meet a splendid fruition, but nowhere else. Under such a compulsion every thing apprehended as knowledge loses all distinctness, and for any possible purpose sinks into zero. We repeat with emphasis that "how we know" is a basal inquiry, and must be satisfactorily met and cared for before many safe steps can be taken. A doctrine of cognition must be prepared not only to meet all present exigencies, but all possible ones.

We advert now to the other type of pantheism, and select its subtlest form for criticism. Much protestation has been indulged in, and some quite recently, that Hegelianism is not pantheistic. Let us see.

The system sets out to construct the universe in harmony with the laws of thought. We find the laws explicated in Logic, and discover that certain categories underlie all thought. As Being is the barest of these, it is supposed to be most fundamental, and we are to suppose that the universe can be developed therefrom by following a strictly logical method in doing so. As Being, at rest, can accomplish nothing, we are invited to suppose that, in order to realize itself in actuality, it passes through three stages, namely, position (rest), over to its objectification, and thence returning to itself. This process is carried on to its utmost limits in unfolding the dogma, and is called dialectical opposition. We might summarily end the argument here by saying that no sort of inspection of the category called Being can discern any reason why it should go through this process. That the resultant of two opposing forces may be rest is a fact gained by the barest empirical methods, and needs and admits of no hyper-rarefied explanation. Besides, each phase of this movement may itself be a similar resultant, and we thus fall upon an infinite regress. Or, the same result may be reached by saying that Hegel holds that Being, identical with itself, is rest. Doubtless. He may mean non-active, but that does not help the case. So Nothing, identical with itself, is rest. Therefore Being and Nothing are the same. This phrase is more times misunderstood than otherwise. It may be illustrated as follows:

Being—Being; result, Rest.
Nothing—Nothing; result, Rest. Therefore
Rest—Rest. Or, as he puts it,
Being—Nothing.

The usual reply to this is that Nothing means *nothing*, and so the argument falls to the ground. We believe the true objection lies in the fact that the whole process is a vicious reasoning in a circle, or making something from nothing, as follows: The above argument really takes on this form:

A—A.
A—A, and, therefore,
A—A.

That is, we began with one predication by identity, and we close with the very same proposition. We have not advanced a step.

But suppose the process goes on. We feel compelled to ask whether this most bare conception, "Being," is not itself a result of "compromise?" If so, we have nothing left but to seek a more primary still, and so on in infinite regress. This appears from a case of dispute where no reconciliation is possible. We suppose, for instance, that Homer is a poet of the world, telling a divine tale of life. The Hegelian tells us that its interpretation gives us a unity, because every difference in conduct and institution is finally reconciled. But our critics forget to tell us that the peace that finally ensued came by the utter destruction of one of the parties to the conflict. Here sight is not so clear. Dialectical opposition may be a useful theory wherewith to prove certain preconceived notions, but it may have no potency of new contributions to knowledge.

We would fain inquire where the mind obtains this notion of Being. A study of the logical judgment discovers four forms thereof, referring to quantity, quality, relation, and modality. These four words themselves denote categories, and under them we find Being. But it is nothing but a category. It operates within its own sphere. It has no existence as a thing, and none whatever for thought except as thought derives it from experiential bases, through the inductive method up to an abstraction. Being, then, is inductively determined, and rests upon an empirical basis! This destroys the validity of the

word to represent an idealistic basis. Indeed, the use of this word has largely grown up around a self-raised doubt as to the validity of our knowledge of the external world. However, it must be clear that it is impossible to base a system upon a postulate that shall be so fundamental as to depend on nothing but itself, *and to be known as so doing.* In a world of experience any postulate used as a primum must arise by abstraction from previous experience. As such it may be immensely useful in correcting aberrations from a normal procedure, but it is a servant, not a god; a category, not a creator; a statement of a fact, not the origin of it. It is easy to run up the inductive ladder to its apex, and on descending declare that every thing met on the way is deduced from the apex idea; but this is assertion of a fact, at best, and in no way accounts for it. We knew the fact on our way up. Assuredly, an inductively discovered item is not a new creation, born of the metaphysical head. And Being is such. What the system differentiates from itself by the clash of opposites is, therefore, if true, a mere statement of a fact, and contributes no whit to knowledge, or to any theory of it. To suppose that it does is to make the frequent mistake of supposing that classification adds to knowledge of the class or genus. We know no more about the class horse when we have placed ten than when we have but two items under it.

Further, a category is one thing and our conception of it is another, and neither category nor conception can be wrenched over into a material thing. But this is exactly what Hegel does with the former. From Being, by way of opposition, we are supposed to see not only the world of thought arise, but that of things as well. The progress is continuous, the propulsion inexorable. The "process," as he calls it, *must* go on, or the universe come to an end. Just how this materializing of categories and ideas is to take place has been the broken bridge of every thorough-going ideal system. Hegel talks of "the materiature of ideas," whatever that may mean. The unsophisticated consciousness of the race will never, we fear, be willing to admit that an idea is identically the same as a mountain. Idealism does not, indeed, usually make that claim. Hegel tells us that "the pure idea is compelled to remove the limitation of subjectivity, and thus come in another sphere and another science." But why compelled? Whence so?

By this "process," admitting that it advances unobstructedly from the extreme metaphysical point Being down to all minutiæ of nature and life, the system becomes an all-engulfing whole, in which all movement is a necessitated one. "Process," we affirm, does not admit of contingency. It means an irresistible unfolding. What a system of this kind can do with cognition has before been said. No thinking can take place except, in each instance, the possibility of its being something other than it is. That it is what it is, is no testimony to its being under necessity, as that throws us back again upon an automatic explanation. The inductive method of science, looking to a future full of contingencies—to a mind that meeting them must therefore proceed with caution, cannot acquiesce in such a doctrine. Besides, if creation is but a general unfolding in accordance with a definite movement there is no reason why we should not prognosticate the future with unerring certainty. The laws of logic will be no truer a millennium from now than they are to-day, and must contain implicitly the whole expanding future as they "realize" themselves in attributes and in discrete entities.

From whatever way we view the system, therefore, it affords no outlet for our desire to know why and how we know. It is either still-born or unable to proceed with the development we are told must come from it if its basis is granted.

But this argumentation proceeds upon the supposition that there is a personality separate from the *totum* which can discern differences and originate distinctions. The essential laws of logic undoubtedly express the laws of the mind's working; but this in nowise shuts us up to the conviction that a change in the situation of two people would necessitate a co-ordinate change in their thoughts. The contingent element, which plays so important a part in a true estimate of personality, is a category and not a condition in the Hegelian view. The utter erroneousness of this assumption is plain. Knowledge must include at least two elements, and they cannot be safely merged in one; and any satisfactory doctrine of cognition must have an eye to both. It is this discreteness—which is the most apparent fact in every man's observation—that gives philosophy so much concern. It is the individual that is the true real. But pantheism every-where reverses this order, and consigns

the individual to the limbo of "mode," or "vacant phases of thought," or "valueless abstractions." An Hegelian friend declares that the individual is merely subjective, and that it finds personality in its own objectification into that which, as its "other," gives it any reality. That is, I am myself when I have lost all that makes me an individual, a discrete entity. We hear much also of "self-activity" as the impelling cause toward this objectification. But this leads us back to the previous question of "How does any such notion arise?" The difficulty of adjusting the particular and the general may be admitted; but one thing must remain—the individual must be himself, and not be possessed of a personality which he himself makes by an unvolitional use of categories and laws of thought. Subject and object cannot be identical, though bearing a definite relation under the laws of thought. It may satisfy the yearning for unity to compress the parts into a whole, or assume a whole and then differentiate it. But, so far as men can see, no self-evolving order can erect a method compatible with the first principles of cognition. At best it is the individual mind that is doing all the work, and under its propulsions and limitations it is extremely doubtful whether it can arrive at a world, or divine consciousness operating in the infinite diversity of life and its institutions by any given scheme, or that it would know the fact if it should find it. We are speaking of metaphysics. If we are not to undermine all knowledge, we may trust the spontaneous consciousness of men in its confidence that diversity exists, and that it may be and is known in concrete examples which are themselves illustrations of the diversity in question. The great trouble with the school in question is that it has never been able to see how an internal order of thought may run parallel to an external order of truth without identifying the two. We have seen that this furnished no use in the vocabulary for the word "I," or the word "know."

Charles M. Mead.

Art. IV.—PRE-ADAMITES.*

As Old Testament worthies arose from their graves and appeared unto many to add their testimony to the efficacy of Christ's atonement as shown in his resurrection, may we now expect pre-Adamites to come forth armed with battle-axes of stone and bronze to demolish the Christian edifice so carefully reared? Pre-Adamitism established, can Scripture stand? God "made of one blood all nations of men for to dwell on the face of the earth," is the doctrine of the Book. Dr. Winchell also traces all earth's peoples back, through almost countless ages, to a supposed couple in Lemuria, a sunken continent now inhabited by the fishes of the Indian Ocean.

Further, "By one man sin entered into the world, and death by sin." Very true, yet who does not know that the Hebrew *Adam* means man first and Adam afterward? There may, then, have been man long before the man became Adam.

As early as 1655 an orthodox Dutch ecclesiastic startled the learned world by the claim that Paul recognizes pre-Adamites. With him the "one man" of Rom. v, 12, was Adam, for in verse 14 sin is called Adam's transgression. The phrase "until the law," according to this author, implies a time before the law—that is, before Adam, and as sin was then in the world men must have existed to commit sin. The sin before Adam was "material," "actual." The "sin after Adam" and through him "imputed," "formal," "legal," "adventitious," and "after the similitude of Adam's transgression." Death entered the world before Adam because of the imputation of Adam's sin, and this was necessary that all men might partake of the salvation provided in Christ. Adam was the first man only as Christ was the second, for he was the figure of Christ (Rom. v, 14). All men are of one blood in the sense of one substance, one matter, one earth. We may now add that all are of one blood structurally, chemically, and, as Dr. Winchell teaches, genetically (p. 459). The monk Peyrerius, who wrote the book, also

* *Pre-Adamites;* or, A Demonstration of the Existence of Men Before Adam; together with a Study of their Condition, Antiquity, and Racial Affinities, and Progressive Dispersion Over the Earth. By Alexander Winchell, LL.D., Professor of Geology in Michigan University. Chicago: S. C. Griggs & Co.

held that the biblical account of Adam's family, especially of Cain, indicates pre-Adamites. He argued to the same conclusion from the monuments of Egypt and Chaldea, from astronomy, the magic of the Gentiles, and from the racial features of remote savage tribes. He stretched our usual chronology, and denied that the flood destroyed more than the Jews. Such were the conclusions of a devout student of the Scriptures unaided by modern scientific research.

May we not also ask, If the atonement retroactively put salvation within the reach of all from Adam to Christ why may it not have embraced ages before Adam? Dr. Whedon teaches that the doctrine of plural origin, if proved, would not fence the cleansing fountain against any human mortal, and very many devoutly learned divines have taught that probably the atonement for sin made on Calvary may be to other probationary spheres the gate-way to pardon and paradise. Surely, then, the gracious provisions of the atonement might apply to those on earth who could not trace their pedigree to Adam, the representative sinner. The doctrine of pre-Adamites creates no salvation aristocracy. It explains where Cain may have found his wife, and easily solves other like difficulties. Pre-Adamitism is no enemy to revelation. It antagonizes no fundamental doctrine of the Book, and aids rather than disturbs exegesis. The question, Was man before Adam? must, then, be remanded to the bar of science. Geology, ethnology, and history must decide.

Dr. Winchell levies very lightly on geology. His Lemuria, which, as he holds, rocked the race and rocked itself under the waves, may be geologic territory; but the high table-lands discovered by sea-soundings are the only evidence he produces of the lost continent, though the well-known fact that over two hundred islands have disappeared from the Pacific since navigators first charted that ocean is indicative of a former Pacific continent, and the many evidences of an ancient Atlantis corroborate his supposition. These former continents aid our imagination in constructing highways for the dispersion of the race, whether Adamites or pre-Adamites. And these recently lost Pacific islands deny the necessity of pre-Adamites to explain the dispersion.

Great efforts have been made to crowd man back ten thou-

sand, twenty thousand, five hundred thousand years, through the cave-dwellers and lake-dwellers of Europe and the drifts of the Somme. Dr. Winchell summarizes the facts and adds:

> I have attempted to enumerate all the grounds on which belief in man's preglacial existence in Europe is based. These grounds have all proved fallacious, and we are left to rest on the *general tenor* of the evidence connected with the occurrence of human remains. This proclaims every-where the advent of man in Europe to have been subsequent to the general glaciation.

Remembering that glaciers have not yet disappeared from Europe, we have no concern lest recruits from geologic man in Europe will swell the armies of the pre-Adamites.

Dr. Winchell introduces one geologic witness to pre-Adamitism. He is a pliocenian of California. Professor J. D. Whitney indorses the witness in these strong words:

> So far as human and geological testimony can go, there is no question but that the skull was found under Table Mountain, and is of pliocenian age.

The only presumption that Dr. Winchell allows against the evidence is that the skull "was not inferior to existing races." Here, then, is at most one pre-Adamite. Shall we base a broad theory on one fact? From all the explored geologic fields of Europe and America, and the few of Asia and Africa, only one geologic pre-Adamite is produced by our pre-Adamite friend. Shall we shake hands with him, sit at his feet, and listen to his story, or shall we ask a few questions? How did he come there? Did his mourning friends dig a grave deep down for him? Did some earthquake, so common in California, bury him far beneath the surface? How ancient is the pliocene formation in the vicinity of his long home? Till these and like questions are answered satisfactorily we may well reserve judgment.

Meantime we quietly remember that some years ago a human relic was found in the Nile-bed many feet beneath the surface. Lo, at once man had trodden the Nile shores fifty thousand years! But a more careful examination showed the relic to be a piece of Roman pottery! A few years ago a human pelvic bone was found in the Mississippi River near Natchez, and was pronounced a deposit of undoubted preglacial age. Where then was Moses? But Sir Charles Lyell learned that Indian graves had existed on the top of the bluff, and doubtless

this geologic bone had simply tumbled out of a grave perhaps one hundred years ago. Not long ago science, so-called, stoutly maintained plural human origin, and those who held fast to the old land-marks were only ignorant old fogies. Now Dr. Winchell, who is no conservative, writes (p. 297):

> The plural origin of mankind is a doctrine now almost entirely superseded. All schools admit the probable descent of all races from a common stock.

Since science has so frequently changed its base, modified its theories, and revised its facts, to-day defending some propositions inimical to Scripture, to-morrow recognizing the old land-marks, we may well afford to lay our supposed pliocene on the shelf and give him time for meditation.

One of the strongest helps to Dr. Winchell's conclusions is his assumption that progress is earth's law. Probably all admit that geology shows progress. But geology knows little of man. Geologists have tried to read into the rocks a stone age, a bronze age, and an iron age. Yet no one can mark the boundary-lines between these supposed empires. They overlap and invade each other. They dwell together, and it is often impossible to settle the claims of priority. Though the different ages be clearly marked they prove no antiquity, for it is only yesterday when American Indians were shooting stone arrow-heads at each other.

We must turn then to history with the question, Is man progressive? Not, Does revelation elevate him? but, Is he himself progressive? Is progress natural to him? Archbishop Whately boldly asserts that never yet did a nation rise from a savage condition without aid from beyond itself. May we not further claim that no nation having once ceased to progress ever yet initiated improvement? Foreign contact alone can start progress. When once begun it may continue indefinitely. Sir John Lubbock controverts the argument of the Archbishop, and cites the Mandans of America, whose slight civilization is of unknown origin. But because unknown is it therefore necessarily indigenous? The question, Can man civilize himself? involves the whole theory of development as applied to man. Evolutionists generally assume the affirmative. Their theory demands it, and they pause not to inquire of the facts, which may prove inconvenient.

A balance of probabilities must limit our argument. Which then appears the more probable—that God made man a low savage, either from the ape or directly from the dust, without arts, without writing, without speech, or that the Creator at first endowed man with a civilized capacity, with speech, with some arts, and probably with writing? If the wordless savage being is accepted, then speech is an accident to man. If man without speech is a possibility, surely somewhere amid the many tribes so degraded he would be found. But speechless tribes are not. Man speaks. It is quite generally held that language is essential to thought. Men cannot think without words. Laura Bridgman apparently had no ideas until some conception of language brought them to her. Deaf-mutes know facts and remember them; but real thought they have only with language. Can savage man, without thought, invent a language, the most difficult intellectual feat conceivable? Comparative philology is asked for its testimony. Sir John Lubbock gives the words for "pa" and "ma" in one hundred and forty-seven languages. The likeness in more than half of them is distinct and striking. It points, however, to a common origin, not to development. On the question of man's primitive condition it is as silent as the arrow-heads dug from American Indian mounds.

Sir John Lubbock argues that if men once knew a word for God they would not be likely to forget it. He forgets that the unreasonable is just the thing that sinful man is likely to do. Sir John may never have known that Moffat, the learned African missionary, mentions a tribe that had no name for God. The young knew no such word. The middle-aged and the aged knew no word for the Being above. Yet a few very old remembered that when they were young the word Morimo was somewhat common as designating a Being unseen, who ruled earth. Men have lost this most important word. God cast out of men's thoughts loses his place in their language. Archbishop Whately states that almost every barbarous people have some word or art that points to a higher former civilization from which they have fallen, and indicates that regress, not progress, is their law.

Learning offers but one history of the creation of man that affords a shadow of a claim to reliability. That man's first

act was to name the beasts which, by the Creator's leading, passed before him. That he coined words for the occasion is not stated. But he had power of speech, and gave names to his only living companions. When Eve was formed he gave her also an appropriate name. There are many hints which time forbids us to recall, that with speech written characters were a part of God's wedding-present to our first parents. They had immediate skill to dress and keep what all believe to be the most beautiful garden ever planted in earth. Ere they left the garden they were divinely taught the very necessary art of sewing. Their first children were not roaming savages, but grain and stock raisers; while iron tools, musical instruments, and cities followed in quick succession. Noah was no low savage, gnawing raw flesh from the bones of strangled sheep. He alighted from a huge ship, whose construction had demanded great skill in the working of wood and metal. From such a progenitor no wonder that a high civilization appeared almost immediately in Babylon and Egypt. These people, highly favored by climate, soil, and situation, continued the impulse to progress with which God had started them. Others remained stationary. Still others, less favored by the country and entangled in wars, sank far below the initial grade. These level or down-grade travelers have never been known to rise unless some outward contact has given them the primal impulse. Egypt stimulated Greece, Greece roused Rome, and Rome led the wild hordes of the North to the door of learning. Africa—aside from Egypt—retrograded, but for thousands of years has remained stationary. Arabia, Persia, India, China, and Japan, with a higher civilization—whence derived we may never know—remained for thousands of years as unvarying as the stars in their courses. It requires the far-away Occidentals to lift these peoples out of the deep-worn ruts of the ages.

Professor Whitney calls the civilizations of Mexico, Central America, and Peru indigenous, but offers no evidence, so far as I can find, to support his claim. Tradition, however, brings testimony. About three thousand years ago, it relates:

> Votan,* the oldest of American legislators, established himself in the region watered by the Tobasco. . . . Votan [the tradition continues] came from some foreign land, and found the whole

* *Encyclopædia Britannica*, vol. i, p. 618, Stoddart's edition.

country from Darien to California occupied by a barbarous people, who used the skins of wild beasts for clothing, caverns and huts made of branches for shelter, and wild fruits and roots, with raw flesh, for food. Votan announced to these people a knowledge of the supreme Deity, who was first worshiped as the God of all truth. At a later period the religious ideas were considerably debased. In Votan's time there appears to have been but one language, probably the Maya, prevalent over a large area. Votan and his companions arrived in large ships, wore long, flowing garments, married the daughters of the country, and established a settled form of government. According to one document the year 955 B. C. is assigned to these events. Votan attempted to prove that the natives were descendants of the Imos, of the race of Chan, or the serpent. He made four voyages to his original country. On one of these voyages he visited the dwelling of the thirteen serpents, as also the ruins of an old building erected by men for the purpose of reaching heaven. The people who lived in this vicinity told him that it was the place where God had given to each family its particular language. Allusion is also made by him to certain mysteries, like those of Egypt and Greece, of which traces were still discoverable among the civilized races of America.

This tradition was venerable when the Spaniards settled in Central America. Its reference to the tower of Babel and to Greek and Egyptian mysteries strongly supports its claim to reliability. It plainly teaches that Central American civilization was borrowed, not indigenous. It shows, also, that a people may worship even the true God and yet so far forget him that his name is retained only in an ancient tradition.

Equally instructive is Peruvian tradition. The *Encyclopædia Britannica* cannot be charged with a fondness for ancient biblical interpretations, yet it furnishes this tradition of Votan. It asks further:

> In the case of Peru, did these ruling intellects spring from the body of the people, and after striking out new lights in morals and legislation for themselves devise a compact and artificial system for establishing their power over the minds of the rest, by the help of superstition and force? or were they strangers from another country and imbued with the principles of a higher civilization? If we may believe the Peruvian annals the latter was the case. About the year one thousand of our era, or perhaps a century later, Manco Ccapac, with his wife and sister Mama Ocello, appeared as strangers on the banks of the lake Titicaca. They were persons of majestic appearance, and announced themselves as "children of the sun," sent by their beneficent parent to reclaim the tribes living there from the miseries of a savage life. Their

injunctions, addressed to a people who probably worshiped the god of day, were listened to by a few who settled around them and founded Cuzco. By degrees other tribes were induced to renounce their wandering habits. The form of a civilized society gradually arose and was extended by persuasion or conquest—the Incas having always planted their arts and religion wherever they established their authority. Huayna Ccapac, the twelfth in line, occupied the throne when the Spaniards visited Peru in 1527, and the empire was then still in a state of progress.

Such is the account which the Peruvians give of the origin of their civilization, which we, says the *Britannica*, "should be inclined to reject as a fable, were there not peculiar circumstances which give it credibility." These peculiar circumstances, in condensed form, are:

1. The institutions of Peru do not present the American type. The mild and paternal government, with "Love one another" as one of its positive precepts, and the preference of useful arts to war, all breathe a spirit foreign to the American tribes.

2. The artificial systematic form of government was not probably developed by natural political causes.

3. The extreme stolidity, apathy, and feebleness of character of the million surviving Peruvians testify that the chances were nearly as great against a legislator like Manco Ccapac rising among them as against the Jews, eighteen hundred years ago, producing a being like Jesus Christ. If Peru's civilization was exotic, whence was it derived? The *Encyclopædia* answers, "Probably from China." The writer proceeds to cite thirteen striking resemblances between the civilizations of Peru and China:

Society in both is artificial. Government in both is paternal, directive as well as restrictive, and each employs a great number of officials. There is in each an annual agricultural fair, patronized by the ruler; yet in both agriculture is rude. Internal taxes are paid in kind and stored in magazines. Public roads were unknown in America except in Peru, and these appear to be copied after the Chinese model. In both countries the human corpse is placed upon the ground and a conical mound raised over it. The Peruvians practice the barbarously cruel rite of immolating the Inca's domestics at his death. The Tartars introduced a similar practice into China, though foreign to the mild genius of both nations. Chinese buildings are all

on one plan, and show that their builders could move huge stones. The Peruvian structures exhibit the same characteristics. The Peruvians formed pottery, and alone of all Americans fused and alloyed metals, arts in which the Chinese excel. The Chinese greatly enjoy the drama; the Peruvians alone in America possessed it. Of all the world, only in China, Thibet, and Peru were found suspension bridges, built of ropes or chains. Rafts with masts and sails, sometimes supporting huts, and the use of the *quipu*, or knotted cord, to facilitate calculation, further show the kinship of these countries.

These American civilizations have been thus extensively discussed because cited so frequently by evolutionists as proofs of human progress. Clearly they are derived, not indigenous, and present a strong argument against the doctrine of evolution as applied to man. They are significant additions to the ever-increasing evidences that man does not civilize himself, that progress is not the law of his being. History is every-where crowded with similar facts, yet it furnishes no instance of self-civilization. Facts, not guesses, must determine our faith. Can we fail to conclude that the only rational anthropology teaches that God made man a civilized being; that some nations preserved and improved that primal civilization and others degraded it; that when progress once ceases among a people only external influences can again stimulate them to improvement. If so, Dr. Winchell's assumed law of progress is no law, and therefore presents no evidence of pre-Adamitism.

Dr. Winchell asserts that, while man has in places lost his arts and learning, an instance of structural degeneracy has never been known; therefore the savage African could not have descended from the civilized Adam, and savage people before Adam must have been the progenitors of the race. The argument is worthy of our thought. Changes in physical structure are much more difficult than changes in customs and culture. The author very clearly proves a wide divergence between Europeans and Australians. The average weight of the European brain is thirteen hundred and forty grammes; that of the Negro is eleven hundred and seventy-eight; of the Hottentot, nine hundred and seventy-four; while the Australian lives with only nine hundred and seven. The difference between the extremes is four hundred and thirty-three grammes; nearly one half the

weight of the less. A European brain must weigh at least nine hundred and eighty-seven grammes to keep away from idiocy, but an Australian with such a brain-weight is a man of marked power.

Another mark of distinction is prognathism, or the projection of the lower jaw. The angle measuring this projection is formed at the upper incisor teeth by two lines, one extending to the point where the upper vertebra unites with the cranium, and the other line to the "subnasal point," at the base of the opening of the anterior nares. The greater the prognathism the smaller the angle. The white race averages about ninety-seven degrees, the yellow races seventy-two, and the black sixty-four. The lower races are also thin through the head from ear to ear, in proportion to the length from the forehead back. The measurements are: for the whites, or Noachites, seventy-nine, the Mongoloids eighty-five, Negroes seventy-two, and the Australians seventy-one. According to this the Mongoloids are most brachycephalous, while the English and Irish are mesencephalic, and the Australians the most dolicho-cephalous, or lowest. These and other differences cannot be denied. Admitting common origin, did they arise through regress or progress? There is no known instance of regress, therefore the changes probably occurred by progress. But when we demand one single instance of structural change by progress authors are as silent as the Cardiff giant. Dr. Winchell does give a few measurements of so-called prehistoric man. Already the reader has noticed his concession that the pliocene Californian had as comfortably capacious a brain as the average European. The prognathism of a specimen from the Cavern l'Homme Mort is nearly eighty degrees, which is full average for his civilized descendants. He enumerates the breadth of the brain of the Troglodytes and others of the polished stone period, which indicate a far higher grade than the Negroes or Hottentots, a grade almost equal to those whom he styles Noachites. Again we call, and call in vain, for evidences of structural progress. There is no known instance of the Papuan cutting off his projecting chin or of the Ethiopian changing his skin. If such changes have occurred, either progressive or regressive, the facts do not appear. We must then conclude that the author's claim of human progress is not well founded. There is no

proof that man was made a savage. If made a civilized being, our faith in Adam and Eve as the progenitors of the race need not be shaken.

Dr. Winchell's strongest argument is ethnological. Racial distinctions are as clearly marked on the Egyptian monuments as among living men to-day. These monuments are said to have been carved 1,500 years before Christ. Very little dependence, however, can be placed on early chronology. Neither the Egyptians nor the Hebrews—the most ancient peoples—were careful chronologers. Figures, dates, and dynasties are given, but it is impossible to build up a reliable system. Fourteen thousand years is the margin between different calculations. Few reliable dates can be fixed.

If we allow, however, that the races were distinctly marked one thousand years or five hundred years after the flood, are we forced to admit pre-Adamites or even to concede the existence of races that did not suffer from the sin-rebuking deluge? Again and again Dr. Winchell insists that if thirty-five hundred years have wrought no changes in the characteristics of the races, more than one thousand years must have been required to create the divergences. These racial lines have run parallel for thirty-five hundred or four thousand years, but where are his proofs that they ever diverged? Parallel lines never meet. A much more probable interpretation of the phenomena is that five hundred years are abundantly sufficient for wars, privations, and climate to complete their work of change. The changes made, and man having become adapted to his new surroundings, further change could not be expected. The sun is a slow painter if he could not darkly tinge a race in half a millennium. But if nature does not make these changes, then argument from them is worthless. If a millennium of stolid inactivity would not contract a brain, where is the evidence that four millenniums could accomplish the stultifying work? Thus what appears the strongest argument for pre-Adamites proves a mere assumption—an inference leaning against a fact, but without one basal fact.

Because Menes drove his claim-stakes on the Nile banks within five hundred or even fifty years of the deluge is no proof that the new settler was not of Noah's family, or that the chronology which brings him so near is erroneous. We

know little of the number or enterprise of Noah's grandchildren. The mention of a few names does not deny others. A plenty of game, probably tame; a rich, virgin soil; freedom from war, and an intense desire to become the progenitors of a great people, multiplied population rapidly. Dr. Winchell cites, as an example of the probable increase of ancient peoples, the nine mutineers of the British ship *Bounty*, who took nine Tahitian wives, settled in Pitcairn Island, and in seventy years had increased to only two hundred and nineteen. He neglects to notice that these were a crossing of races, which he has argued is not conducive to growth, and that they engaged in destructive feuds. The rapid increase of Israel in Egypt, from seventy to nearly three millions in four hundred and thirty years, if not in two hundred and thirty, is more analogous.

On such slender, easily sundered threads, our author hangs his pre-Adamites.

To summarize: The theory of pre-Adamites conflicts with no biblical doctrine, and explains some otherwise difficult Scripture texts. It is not so connected with Scripture as to become a theological question, and must be decided by geology, ethnology, and history. Geology presents but one pre-Adamite man, and we have seen the unwisdom of admitting his testimony without a *caveat*. Natural human progress, one of the pillars of this temple, becomes, when pulled by Samsonian facts, retrogression, destroying completely the much-proclaimed doctrine of baboon parentage for man, and even of man's development from a savage state. Allowing Noah to have been civilized, there is no demand for the long ages required by pre-Adamitism between the ark and the Egyptian monuments. If Adam was made a civilized being no arguments adduced by our author will deny him the progenitor's crown. Then the facts of history, secular and scriptural, join in beautiful harmony with the faith of the Christian ages that Adam was the first man; and we are compelled to return the verdict in the trial of pre-Adamites, "Not proven."

Henry Coleman

Art. V. — PRONOUNS.

Pronouns are defined in our grammars as words used instead of nouns. Green's English Grammar has the following definition: "A pronoun is a word which takes the place of a noun; as, 'The farmer plows *his* field; *he* reaps *his* wheat, and gathers *it* into *his* barn.'" It is apparent in this sentence that the pronouns are substitutes for nouns, the repetition of which it is desirable to avoid. The pronouns can be replaced by the nouns for which they stand, and then the sentence will read: "The farmer plows *the farmer's* field; *the farmer* reaps *the farmer's* wheat, and gathers *the wheat* into *the farmer's* barn."

Personal pronouns, which appear in this sentence, approach most nearly to the nouns in their character, and it is generally possible to replace them; but when we wander away through the various grades of reflexive, relative, interrogative, demonstrative, indefinite, and compound pronouns, any replacing is out of the question, and we discover the inadequacy of the definition of a pronoun given above.

Professor Earle says: "The wide difference between nouns and pronouns is equally certain, whatever may become of any etymological theory, inasmuch as it is a difference which depends not upon origin, but upon function. . . . Should it ever become capable of proof that all pronouns had sprung from presentive roots, this would not invalidate the statement that in passing from nouns to pronouns we traverse a wide gulf, and one which can hardly be overrated as the great central valley dividing the two main formations of which language is composed."—*Philology of the English Tongue.*

Pronouns are symbolic words, and refer directly or indirectly to something else in which the substance inheres. As we leave the personal pronouns, the reference becomes more and more remote and obscure, and the danger of confusion increases.

In discussing the origin of language Max Müller observes: "Whether the verb or the noun was the first to be invented is of little importance." Of equally small consequence, at this late day, is a discussion of the origin of pronouns. There is no probability, scarcely a possibility, that the stream of human language can be traced back to its primal source. It is not the plan of

this paper to discuss any of the philological questions relating to the origin or characteristics of pronouns, but to furnish some practical illustrations of the difficulties that attend their correct use. For the purposes of this discussion it will not matter whether pronouns were derived primarily from nouns or had an independent origin. Their treacherous nature remains the same in either case. There is no class of words in the language which so readily trip educated people. Many writers who are in other respects accurate fall into confusion and error in the use of pronouns. George Washington Moon, in his work on *The Dean's English*, says: "The relation between nouns and pronouns is a great stumbling-block to most writers." . . . "The management of pronouns is the test of a scholar's mastery over the language."

A little observation of current literature for no great length of time has sufficed to gather a vast array of errors in the use of pronouns, only a part of which will be needed for our present purpose.

Personal Pronouns.

Let us first look at personal pronouns which have least of the symbolic character. They are often used so indiscriminately as to create great obscurity of meaning. The First Epistle of John, third chapter and twenty-fourth verse, will serve as an illustration: "And he that keepeth his commandments dwelleth in *him*, and *he* in *him*." In speaking of a certain noted man, one of our most popular editors remarks: "The editor of —— spent an hour with him some time since to *his* great pleasure and instruction." It is not apparent whether the celebrated man or the editor received "the pleasure and instruction."

Direct grammatical errors are of more consequence. A governor of the State of New York, before he was a candidate for the office, is quoted as having said in a speech: "Maladministration in the city of New York does not add a dollar of taxation to either you or I."

Rev. R. Heber Newton is quoted as saying in a sermon: "But when they proceed to undermine the sacred foundation-faiths of religion—the faiths *which* he who tries to do without *them* finds sooner or later to be absolutely necessary to noble living," etc. The pronoun *them* should come after *finds*, and not before it. *Without* governs *which*, and not *them*.

A divine, in speaking at the funeral of Henry Ward Beecher, is reported to have said: "There was no man in all this wide continent who was so dear to my heart as *him* who lies dead before me." The pronoun *him* in this sentence is the subject of the verb *was* understood, and consequently the nominative form is required. "There was no man in all this wide continent who was so dear to my heart as (was) (he) who lies dead before me."

Howard Pyle, in *Harper's Monthly*, makes use of this sentence: "It consists of pouring oil upon the head of the sick *person*, and of laying hands upon *them*, and praying over *them*."

The same author, in the same magazine, uses the following language: "And now we come to the greatest of all the buccaneers—*he* who stands pre-eminent amongst them." *He* must be construed as in apposition with *the greatest* (buccaneer), and must have the objective case.

Dr. William Butler, in his work entitled *From Boston to Bareilly*, is responsible for the following: "Ritualism . . . is equally misleading, and leaves little results of spiritual life to show for *their* labor." *Ritualism* is the antecedent of *their*.

In a circular sent out to the ministry, and signed by two eminent clergymen of New York city and by some politicians of standing, occurs the following phrase: "And let *every man* feel that this is a personal obligation resting on *them*." The rule of grammar is explicit that the pronoun must agree with its antecedent in person and number.

There is a dispute among authorities respecting the use of the possessive form, as the following will illustrate. The *New York Tribune*, which is generally very careful in observing grammatical rules, makes the following announcement: "Representative and Ex-governor Curtin, of Pennsylvania, says all talk about *him* (his) being a Democratic candidate for governor this year is pure speculation." Also, Alford's Greek Testament contains this phraseology: "Between *Luke* (Luke's) being left at Philippi, in chap. xvi, and *his* being taken up at the same place in chap. xx," etc. Here the possessive form is used in one instance by Alford, and not in the other. The opinion is ventured that the possessive is preferable in all such cases.

When the disjunctive *or* is used to separate two antecedents there is a tendency to forget that the singular form of the pro-

noun is required. A learned college professor writes: "Even the wild German youth held their breath in rapture when bard or scald flung from *their* (his) impassioned lips songs of fierce battles."

Matt. xviii, 8, is a further illustration: "Therefore if thy hand or thy foot offend thee, cut *them* off," etc.; corrected in the Revised Version.

The new version of the Bible, while correcting many grammatical errors, has not wholly escaped from confusion in the use of pronouns that prevailed in the old.

Gen. xxxii, 16, reads in the Authorized Version: "Every drove by *themselves*," changed in the Revised Version to *itself*. In both old and new versions Gen. xli, 8, reads: "And Pharaoh told them his dream; but there was none that could interpret *them* (it) unto Pharaoh." *Dream* is the antecedent of *them*.

"For they cast down every man *his rod*, and *they* became *serpents*" (Exod. vii, 12).

"These are the statutes and the judgments, which *ye* shall observe to do in the land which the Lord, the God of *thy* fathers, hath given *thee* to possess it, all the days that *ye* live upon the earth" (Deut. xii, 1). Here the singular and plural pronouns *ye*, *thy*, and *thee* are used indiscriminately with reference to a common plural antecedent.

In both versions 2 Chron. x, 16, reads: "Every man to *your tents*, O Israel."

Also Amos vi, 3–7: "Ye that . . . stretch *themselves*" (yourselves), verse 4; "and devise for *themselves*" (yourselves), verse 5; "and anoint *themselves*" (yourselves), verse 6.

The pronoun must agree with its antecedent in person as well as number.

In the old version we have (Mic. i, 11): "Pass *ye* away, *thou* inhabitant of Saphir," corrected in the Revised Version.

Matt. xii, 2: "Behold, thy disciples do that which (it) is not lawful to do," etc. The *it* is inserted in the new version.

"If ye from your hearts forgive not *every one* his brother *their* trespasses" (Matt. xviii, 35). This is corrected to "*his* trespasses" in the Revised Version.

Both versions have in Gal. vi, 1: "*Ye* which are spiritual, restore such a one, . . . considering *thyself*, lest *thou* also be tempted."

In the Authorized Version James v, 15, reads: "If he have committed sins, they shall be forgiven him." The Revised Version has it: "If he have committed *sins*, *it* shall be forgiven him." The old translators evidently understood *sins* to be the antecedent of *they*. Just what the revisers considered the antecedent of *it* is a matter of conjecture.

Much disorder exists in the use of personal pronouns from the fact that our language contains no epicene pronoun in the singular number which may be used when the gender of the antecedent is not known, or when a double antecedent is present which involves both the masculine and feminine genders. The rule of grammar is that the masculine pronoun of the third person singular shall do duty for the other genders under such circumstances; but there is general dissatisfaction with this rule. The need of a pronoun that can dodge the question of gender has long been felt, and the fixedness of the state of pronouns is revealed in the fact that this "long-felt" want has not sufficed to bring about any change for the improvement of the language.

One of the most prominent bishops of one of the churches of our land, a man of national reputation, said in a sermon: "When we were in school there was some boy or girl who was our ideal of what a character should be. We watched *their* words, *their* acts, and tried to shape our lives after *theirs*."

Uncle Esek says in *The Century*: "*Every one* expects to be remembered after *they* are dead." An editor of a leading journal writes; "When a Negro boy or girl sees a visitor it inspires *them* to do *their* best."

"If a brother or sister be naked, and destitute of daily food, and one of you say unto *them*," etc. (James ii, 15 16, in both versions).

"If an ox gore a man or a woman that *they* die" Exod. xxi, 28, in both versions).

A candidate for governor of the State of New York wrote during the canvass: "I do not want *any one* to act otherwise than from *their* own choice." He might easily have said "from *his* own choice," for the voters are all men.

In *Uncle Tom's Cabin* we find: "As *each one* took *their* gift;" and again, "No means was left untried to press *every one* up to the top of *their* capabilities."

Mr. Blaine, in his *Twenty Years of Congress*, refers to a bill pending in the Louisiana Legislature which contained this provision: "Every adult freedman or woman shall furnish *themselves* with a comfortable home," etc.

A military man of high standing wrote: "Feeling it the duty of *every one* who has been educated at the government expense to offer *their* services for the support of that government;" and again, "Who was often a man or woman incapable of teaching much even if *they* imparted all *they* knew."

Dr. William Butler, in his work *From Boston to Bareilly*, says: "*Every person* in the service of either society, no matter how humble the sphere of duty, is required to attend *their* conference;" also the following: "*Any one* having an overweening confidence in certain theories of *their* own."

Colonel Thomas W. Higginson writes: "When your sister or your neighbor praises your work *they* may be suspected of partiality."

The use of the third person masculine singular seems so awkward in many instances, and so often misleading, that the drift of usage is toward the third person plural, and this form may come to be accepted as the long-needed epicene. When referring to man or woman people will never adopt the wretched double form *he* or *she*, *him* or *her*, but seem very much inclined to say *they* or *them*.

The English language has need likewise of an indefinite pronoun which the speaker can use when he does not wish to specify any person in particular. English writers more uniformly use the word *one* for this service, although its frequent employment results in a very monotonous and often ridiculous sentence, as the two following illustrations will show. Mrs. Frances Hodgson Burnett is credited in the papers with the following sentence: "There is nothing more painful to contemplate than a picture of *oneself* (*?*) in a book or newspaper. If *one* is a beauty *one's* reputation is instantly destroyed, and if one cannot afford to have any percentage taken off *one's* own looks the consequences are that *one's* secret hopes are blasted and *one's* most timid and modest confidence in *oneself* (*?*) forever a ruin." Also the following from an article by Howard Pyle in *Harper's Young People:* "For *one* can sleep well, even in the straw, if *one* only has a good supper within *one*."

American writers are more inclined to diversity of practice, and employ *one*, *he*, *we*, *they*, *us*, *them*, *you*, *a body*, or *a person* by turns.

A scholarly college professor writes in one of our magazines: "If *one* seeks famous names in this field *he* may find them;" and again, "*One* can hardly realize until *he* has found out by personal experience," etc.

General Grant's *Memoirs* contains the following: "At the distance of a few hundred yards *a man* might fire at *you* all day without *your* finding it out."

The Hermit of New York, a brilliant writer, says: "When any such performer gives a concert on *one's* own account, *they* do well to clear five hundred dollars."

M. de Blowitz, the great newspaper correspondent, in an article in *Harper's Monthly*, writes: "Nothing more will ever be known, and if I have written thus much it is that the public may know by what efforts, sacrifices, and difficulties, and at the cost of what anxiety, *one* sometimes succeeds in satisfying *their* thirst for knowing and forestalling events."

The Rev. William Wilberforce Newton, in an article in *Harper's Monthly*, writes as follows: "Suddenly some morning, it may be, *one* wakes up and finds that *his* mind will be fixed, will be intent upon some distant friend or relative; *we* think of the person in the house; *we* see his face in *our* mind continually."

Illustrations of this sort might be presented without limit, but enough have been used to show the need of some adjustment of our personal pronouns to meet the needs of the language. The above sentences are not quoted in order to criticise the use of these various words to meet the emergencies of speech, for we (one) must of necessity do something. All that can be insisted on is such care as will avoid awkward and ill-sounding sentences. Some of the above quotations, but not all, trespass the rule that pronouns must agree with their antecedents in *number*, and are obnoxious to criticism on this ground.

Relative Pronouns.

The relative is perhaps the most difficult of all pronouns to bring into subjection. The antecedent is often remote, with phrases intervening, and the relationship is not so readily per-

ceived. It is according to good usage that *who* should refer to persons and *which* to animals and things. An exception is growing up in the use of *whose*, the possessive form, to represent animals and things. Beyond this the rule is maintained, although it is very frequently violated.

A popular book of travel contains this instance: "But a well-directed shot discharged by the supercargo proved fatal to the proud and defiant creature (a beast), *who* fell near her dead companion.

Dr. De Hass, in his *Buried Cities Recovered*, writes: "England, *who* at first ridiculed the idea of a ship-canal," etc.

A foreign letter in a religious paper begins a sentence as follows: "The missionary society *who* has borne with us," etc.

A learned theological professor writes: "The universities of Oxford and Cambridge, *who* already had control over the publication."

Mr. Theodore Roosevelt writes in *The Century*: "He made straight for the two horses, *who* had for the moment separated."

An editorial in a religious paper reads: "Let the churches *who* are yet to take," etc.; and again, "When all these have been gone through with, if the Annual Conference *who* may have," etc.

Ridpath's *History of the World* has the following: "When Sparta, *who* had been disaffected," etc. "Spain, *who* was the first to discover, was not the first to plant."

Foster's *Cyclopedia of Illustrations* has the following: "Northern mythology tells of the Migdard serpent *whom* Odin feared."

"All nations *whom* thou hast made" (Psa. lxxxvi, 9, Revised Version). "They *which* minister about sacred things" (1 Cor. ix, 13, Revised Version).

In some cases where a double form is required a part of it is omitted. "What is this (that) thou hast done?" (Gen. iii, 13.) The Authorized Version inserted the necessary *that*, but the Revised Version has omitted it. "That (which) thou doest, do quickly" (John xiii, 27, both versions).

In other cases there is a redundancy of relatives. "But what I have, *that* give I thee" (Acts iii, 6, Revised Version). If what be resolved into its elements it reads: "But *that which* I have (that) give I thee," and it becomes apparent that the

second *that* is not needed. The Authorized Version was correct, but the revisers have blundered.

The most common errors in the use of the relative result from the confounding of *who* and *whom*—the nominative with the objective case. We may first give some illustrations of the use of the objective when the nominative is required.

The *Berean Leaflet* reads: "Come and see Jesus, *whom* Moses and the prophets said would come." This is a typical instance. The confusion results from the fact that a phrase intervenes between the pronoun and its antecedent. Leaving out the intervening phrase we have left, "Come and see Jesus, *whom* . . . would come," and the error is at once apparent. A multitude of like mistakes have been noted.

An editorial reads: "The Pharisee, *whom* Christ declares went down to his house not justified." That is, "Whom . . . went down."

The five following instances are from editorials in various journals:

"Vote for the candidate *whom* you believe . . . will make the best President." "*Whom* . . . will make."

"A woman in Green Bay, *whom* he says has bewitched her."

"Was surprised to meet Mrs. Logan, *whom* he supposed was at West Point."

"And *whom* God intends should be joined together."

"Somebody — we have forgotten *whom* — uttered a wise warning."

An eloquent woman on the temperance platform declared: "We present to them Christ, *whom* we believe alone can help the drinking man to keep his pledge."

The head of a large literary institution, in a circular sent out to secure students, says: "Send me as soon as possible the names of those *whom* you know propose to enter."

Mark Twain is credited with the following: "You have not been mistaken in my sentiments toward your daughter, *whom* I may tell you candidly, seems to me to be the most perfect of her sex."

In one of Pansy's books we find the following: "There was a little rustle in the flour-room, and Sadie, *whom* nobody knew was down-stairs, emerged therefrom."

Foster's *Cyclopedia of Illustrations* is responsible for the

following: "In a moment her spirit departed, while the sickly, *whom* she thought needed religion more than she did, survived."

Edward Bellamy, in *The Century*, uses this sentence: "Passing an hour with some one *whom* he knew would be glad to see him."

Another article in *The Century* contains the following phraseology: "From which they hoped to reach the ground and elude the sentinels, *whom* they conjectured would be crouched in the shelter of some door-way."

In an article in *Reminiscences of Abraham Lincoln*, by Hon. Schuyler Colfax, are found these words: "The President suddenly turned upon his cynical Pennsylvania friend, *whom* he knew had so often assailed him." In the same volume Hon. John B. Ally writes: "One *whom* he was willing to say was not fit to be appointed."

A professor in a teachers' institute in addressing the teachers used these words: "In another class she put all those *whom* she said ought to be promoted." "*Whom* . . . ought."

A noted divine writes: "A gentleman *whom* I afterward learned was an eminent lawyer." "*Whom* . . . was."

A letter in a public journal has this phrase: "*Whom* I loved to believe was every thing pure and good." Also, "The great Ruler, *whom* the Christians say is love." "*Whom* . . . is."

Lange's Commentary contains the following: "*Whom* he asserts was the last of five consecutive elaborators." "*Whom* . . . was."

A contributed article in a religious paper uses these words: "He will go out even to those *whom* he is aware do not like him." And again, "To baptize a child *whom* the parents thought would soon be dead." And still again, "I know a man who has worked in the same shop with me *whom* I actually believe is a Christian."

The funny column of a religious paper has the following: "*Whom* he requested would that day take his place." "*Whom* . . . would take."

The same mistake is liable to occur when the interrogative form is used. *The Berean Beginner's Book* has this question: "*Whom* did he think it was?"

In the lesson helps of a religious journal an eminent divine asks: "*Whom* did they think Jesus was?"

"*Whom* do men say that I am?" "But *whom* say ye that I am?" (Matt. xvi, 13–15; Mark viii, 27–29; Luke ix, 18–20.) These passages are all corrected in the Revised Version.

In many other instances *who* is incorrectly used for *whom*.

A contributed article, by a brilliant writer and speaker, published in a religious paper, contains this challenge: "But I would like to know *who* that mourning toilet covered."

The *Berean Leaflet* asks: "*Who* will God hide from the flood of sin?"

Frances Ridley Havergal, in one of her works, says: "I need not tell you *who* and what I mean."

In a published letter of General Halleck is found this sentence: "Should his request be granted, *who* would you like as his successor?"

Mrs. Alden, in *Chautauqua Girls at Home*, writes: "*Who* was she willing to ask?"

In books published for the instruction of children we find the two following questions: "As they were passing through the front door *who* should they see but Willie?" "*Who* would you like to send one to?"

General Wallace, in *Ben-Hur*, makes one of his characters ask: "You know *who* it is from, I see, Esther?"

An editorial in a college journal exclaims: "Alas! *who* have the faculty spotted now?"

The author of *Recollections of a Private*, in *The Century*, in one of his articles says: "During my first week in Washington *who* should I meet but Jim Tinkham?"

Joel Chandler Harris, in *The Century*, writes: "Mrs. Stucky rubbed the side of her face thoughtfully, and seemed to be making a tremendous effort to imagine *who* Bud had seen."

Frank R. Stockton, in one of his brilliant stories, has the following phrase: "And were wondering *who* it could possibly be from."

The correct use of *who* and *whom* becomes perhaps most difficult when a verb in the infinitive intervenes between the pronoun and its antecedent or is involved in the sentence.

A judge of the Supreme Court of the State of New York, in addressing a college alumni association during commencement week, said of the necrological list: "I see on this list

the name of one who was an intimate friend of Dr. ——, *who* I remember to have often seen at our alumni gathering."

A public journal contains this statement: "This brought Boutelle to the front in a spirited and telling speech in behalf of Blaine, *who* he claimed to be the choice of the masses of the Republican party."

Another journal, on its editorial page, contains the following phrase: "And *who* he knows to be living." The rule of grammar is that the noun or pronoun which is the subject of the infinitive must take the objective case. The grammatical order is: "And he knows *who* (whom) to be living."

A leading newspaper tells a story of General Grant's experiences at West Point, in which occurs this sentence: "Davis asked Scammon *whom* he considered the brightest man of the class." This sentence may be understood to read: "Davis asked Scammon whom he considered (to be) the brightest man of the class;" in which case it is correct. Or it may be understood to read: "Davis asked Scammon, *whom* (who) he considered (was) the brightest man of the class." There is some evidence that the writer had in mind the latter or inaccurate construction, for near the end of the story a professor at West Point is made to ask: "*Whom* did I say *was* the smartest boy in the class?" This is clearly incorrect.

A lady, who speaks excellently at missionary meetings, said in a public address: "She has decided *who* she is going to have take part in the exercises." In this sentence, according to the rule of grammar, *take* is in the infinitive after *have* without *to*, which is the usual sign of the infinitive. Transposing the sentence, and supplying the *to*, the relation at once becomes apparent: "She has decided *who* (whom)—(to) take part in the exercises—she is going to have."

Under the same rule falls the following, from the editorial page of a great paper: "Learned to love the man *who*, when a boy, he heard preach a most wondrous sermon." The infinitive is used after the verb *hear* without the sign *to*, and the relation is perceived by changing the order of the words: "He heard *who* (whom)—(to) preach a most wondrous sermon."

Let the reader decide on the correctness of the two following sentences: "Who ought it to be?" and this from the old

Rhetorical Reader: "If you prove to be indeed he who you say you are, I have glorious news for you."

There are errors in the use of the relatives of a miscellaneous character which may close the consideration of them.

An editorial sentence reads: "It is about as fine a piece of composition for a statement of the kind *that* (as) we have seen."

Another editorial paragraph contains the following statement: "The postal agent is in somewhat of a quandary as to *whom to deliver it.*" We may replace *as to* by *respecting*, and then the sentence reads, "Respecting whom to deliver it" (to), and it is apparent that another *to* is needed to govern *whom.* To be grammatical it should read: "The postal agent is in a quandary as to (to) whom to deliver it." The form of sentence is one to be carefully avoided.

Of the same character is the following, from telegraphic news in the daily papers: "There is much speculation in Washington as to (to) whom the Davis letter was addressed."

A scholarly divine, in a newspaper article, uses this form of expression: "Could give them any clew as to (to) whom the said initials belonged." In all these cases there is nothing to govern the relative *whom*, and *as to* are the misleading words.

Matt. vii, 9, reads: "Whom if his son ask bread," etc. The verb *ask* often governs two objective cases; but this is an instance when it clearly cannot do so without the aid of a preposition. Transposition will reveal this need: "If his son ask bread (of) whom," etc. The Revised Version changes the form of the sentence.

Jer. i, 7: "Thou shalt go to all *that* (to whom) I shall send thee." This is also corrected in the Revised Version.

The following is from the column of a newspaper: "They knew the soldier is after some one, and they send the word on by their under-ground for the benefit of *whom* it may concern." *Whom* is overloaded in this sentence, and needs the objective personal pronoun *him* before it to share the burden.

Compound Relatives.

It is only necessary to add a few remarks respecting compound relatives—the most awkward and unmanageable words

in the English language. It will be observed that *whoever* and *whosoever* are confounded with *whomever* and *whomsoever* very much as *who* and *whom* are confounded.

Newspaper clippings furnish the two following phrases: "Borrowed money whenever he could and from *whomever* would lend it." "Chatted with *whomsoever* wished to speak with him at the hotel."

Dr. De Hass, in *Buried Cities Recovered*, writes: "The maledictions invoked by Ashmunazer upon *whomsoever* should disturb his tomb."

In each of these cases *whomever* or *whomsoever* is the subject of a verb, and should have the nominative form *whoever* or *whosoever;* the preceding verb or preposition governing some word (him) understood. Gould Brown affirms that the "case of the compound relative always depends upon what follows it, and not upon what precedes" (*Grammar of English Grammars*). Another instance from the "Editor's Easy-Chair" in *Harper's Monthly* will illustrate Mr. Brown's remark: "But the poet in whom the children delight, Tennyson or Browning, or *whomsoever* he may be, is equally strange to the taste of the parent." In this sentence *whomsoever* takes its case from *he*, and consequently should be in the nominative.

A published letter of George William Curtis affords an illustration of the opposite error, namely, using *whoever* where *whomever* or *whomsoever* is required: "The Independents are anti-Protection, and *whoever* we do elect must favor revenue reform." The grammatical order of construction is: "We do elect *whoever* (whomever), (he) must favor revenue reform."

Compound relatives have nearly always an awkward appearance and sound in a sentence, and can generally be avoided by the use of other words. They could be permanently retired from active service without serious detriment to the language.

Henry Graham

Art. VI. — MENTAL AND MORAL CHARACTERISTICS OF MARTIN LUTHER.

Great and good men belong to all time. They never die. In the realms of human thought and in the struggles and developments of human society they are ever present. Their influence never ceases. Their teachings are never obsolete. The ancients are only such to the uneducated and unphilosophic. All thinkers are contemporary. They hold companionship with each other. They move in the same sphere and breathe the same intellectual and moral air. Socrates and Emerson, Plato, Solomon, Paul, Roger Bacon, Duns Scotus, and Bowne think in the same arena. St. John, Isaiah, Moses, Irenæus, Venerable Bede, Jerome, Huss, Wiclif, Savonarola, John Knox, John Wesley, and Martin Luther belong to the same line of religious teachers and reformers, and do battle in the same cause. There is neither the quality of time nor space nor geography nor sex belonging to souls.

All men are related to all time; and if by any means they should be lost sight of the world would lose. It is, therefore, duty to frequently think of them. We better understand the present by contemplating the relations of the past to the present. We understand any great work better when we have right conceptions of the worker who did it. Indeed, the most important element in any great work, aside from the divine one, is the man who does it.

The lessons to be learned from the work are best learned by contemplating the agent. He is more important than any outside state of society, condition, or opportunity. There have been many such which were every way favorable to the performance of great work; but there was no *man* with vision keen and broad enough, judgment cool enough, will strong enough, heart brave enough, and faith mighty enough, to see and improve them. The study of character is the most interesting and profitable of all study. It is an object-lesson which impresses us because it touches us upon vital points of kindred qualities; showing us by comparison our own measure and lack, and stimulating efforts along the lines in which there may be deficiency.

The physical and mental, if not the moral, qualities of men are somewhat in sympathy. Milton's physical beauty is classical, like "Paradise Lost." Carlyle's craggy face and beetling brows are indicative of the keen angularities and unique savageness of his brilliant sarcasms. Hegel's great body is massive, like his philosophy, and both are devoid of the finer textures—one of nerve, the other of thought.

Luther's mind was something like his body. The latter is described as being "well set, not tall, handsome, with a clear, brave countenance and fresh complexion; eyes remarkable for their keenness, dark and deep-set, shining like a star. The fullness of face given him in his later pictures was the result of disease, and not of robustness." Intellectually, therefore, he was strong, compact, healthful, vigorous, well-rounded, proportionate, and intense.

His was a mind that was not transcendent in any one quality, but was great in all. It was a mountain-chain full of many great swelling, towering hills, green to the summit, like the lower range of the Swiss Alps, but devoid of jutting cliffs or peaked summits. It had no Mont Blancs, Matterhorns, Jungfraus, no Lincoln, Long, or Pike's Peaks, attracting attention because of their great height and massiveness.

A genius, unless he is a universal genius, is usually a kind of mental deformity, whose practical value may be reckoned at zero. The fact that a man is great in a specialty is evidence, as a rule, that he is not great in any thing else. He cannot be. The human mind can only do so much and attain to so much; and if the doing and attaining are all along one line other lines must be neglected.

Luther was not great as a specialist. Erasmus was greatly his superior in learning; Melanchthon in accurate scholarship and fineness of feeling; Carlstadt excelled him in the clearness with which he apprehended evangelical truth; Calvin surpassed him in accuracy of mental vision and logical consistency. Many others in certain qualities transcended him, but they all lacked the breadth, the practicalness, the symmetry and balance of qualities which made Luther the master of them all. Froude says of him, "His mind was literally world-wide, and his eyes were ever observant of what was around him." He was in deepest sympathy with all nature and all things.

No great mind has existed which did not thus sympathize. One can hardly credit what Canon Farrar says of St. Paul in this respect. Certainly from Jesus of Nazareth, the Saviour of men, down to the latest poet, prophet, preacher that moves and molds mankind, there is this sympathy — the absorption of God's thought and feeling as pulsating in his works, and of man's thought and feeling as pulsating in human brains and hearts and expressed in human longings. It is this susceptibility which makes the man the prophet of his time.

Critical scholarship and profound learning in a measure disqualify for such work, by preoccupying the mind and absorbing the thought, so that the ear fails to catch the music of those voices which speak to us from the mountain and the rose—the stormy passions, unborn thoughts, and unutterable yearnings of our kind as they toil and think and suffer—voices these which it is all important that we should hear, because they are the teachers of the real and the best wisdom.

Luther heard these voices. His mind was of the philosophic, poetic cast. It was the mind of the seer, and yet of the intensely human seer—broad, deep, intense, practical—disciplined by classical, theological, and philosophical study, yet kept fresh, living, and glowing by constant contact with the living world. At home in dialectical studies, and at the same time absorbed in watching bursting buds and opening flowers; equally absorbed in Anselm and Duns Scotus, the incubation of an egg and the hatching of the chick, and at the same time moralizing about it all; the grave and learned doctor in debate at Heidelberg and Wittenberg, yet gay as a school-boy in vacation while romping with his children in the nursery at home. He was the pioneer of the new philosophy as well as of the new theology, and dug the foundations from under Aristotelianism and the Schoolmen long before Bacon was born. Without knowing it, perhaps, he applied the inductive philosophy to the detection and undermining of papal fables and abuses, and at the same time overwhelmed his enemies by his superior use of the dialectics of the schools.

It was this universality, this soundness and practicalness of his nature, this sympathy with his kind, which made him that echo of public opinion and feeling which led to his conservatism, and thus to saving the work of the Reformation—a con-

servatism as necessary to its preservation as radicalism was to its production.

Luther had a great heart as well as a great mind. Bayard Taylor says, "He was the only Protestant reformer whose heart was as large as his brain." Calvin was cold and dazzling, like the ice-covered summit of Mont Blanc, visible from his own Geneva. So of others. But Luther was as warm and fresh and tender as the grape-clusters ripening in the sunny valley of the Rhine. His heart and heroism gave him his popularity, and drew men to him personally. The German knights were ready to draw their swords in his defense because they loved him, and they loved him because his great heart took them all in. He was, in its highest and truest sense, "a man and a brother." This made him one of the people, and put him into intensest sympathy with them, while his natural and acquired greatness placed him above them.

There was also in his nature a lively humor, a keen sense of the ludicrous. If this is sometimes coarse we must remember that Luther's age was not this age, and that he had been trained with monks, where woman's softening influence does not enter to polish and refine. Luther was brave. There are two kinds of courage, physical and moral. The first is purely animal, and fails when the blood oozes out. The lion and the bear have it in higher measure than man. The second comes from profound convictions concerning right and duty. It faces courts and councils because it feels it must do it or be guilty before God. It took Luther to Worms. It is the true heroism.

There was a vein of mysticism running through his religious character—a mysticism which grew out of the earnestness of his nature and the profoundness of his convictions. All profoundly religious natures have more or less of it. John the Baptist, Elijah the prophet, Gautama Buddha, Loyola, John Knox, John Wesley, and Martin Luther all had it: fastings, vigils, penances, prayers, visions. A thunder-bolt falling at Luther's feet induces him to become a monk; the weary road of penance upon which he traveled, hoping to find peace, and the flinging of the inkstand at the devil in Wartburg Castle are alike the evidences of its existence. It was, however, a mysticism that gradually passed away as the light and warmth of

the Christ-love shone more and more into his heart, and as he apprehended more fully in his own experience the great truth he declared, "The just shall live by faith."

His religious character, besides its honesty, conscientiousness, earnestness, and strong faith, is marked by a daily consciousness of the divine presence. "The Lord reigns," said he; "I see him there as if I could touch him." It was this consciousness that made him mighty; without it all his great qualities would not have availed him. This crowned his character, and in the light of to-day has a signification and meaning men did not see in it then.

Luther's enemies charged him with inconsistency. He was inconsistent; all great and growing things are. He could not have been a reformer if he had not been inconsistent. Luther the monk and Luther the reformer are opposed to each other. Luther the priest, with the vow of celibacy upon him, and Luther the husband of Catharina von Bora, and the father of six children, of course are inconsistent. Luther climbing up Pilate's stairs and Luther nailing the ninety-five theses to the door of the church at Wittenberg and burning the Pope's *bull* are very inconsistent. Luther at the confessional and Luther coming alone with all the earnestness of his great soul to God are inconsistent. Luther doing penance and Luther rejoicing in the full assurance of faith are inconsistent. Whether inconsistency is praiseworthy or blameworthy depends upon its kind. Luther's inconsistency was that of the growth of the tree "which bends with the yellow fruit of autumn, careless of the inconsistency with its first buddings in the cold rains of spring."

Consistency is the badge of the finished thing. It tells that the forces have reached their ultimate, and growth is ended. It belongs to conservatism. It is the measuring-line which limits all progress—the bands which, if applied to all things, would stop the growth of the world. The place of consistency is in the harmony of faith and works, the correspondence of the quality of the tree with the kind of fruit it bears. It is the bramble-tree bearing brambles and the fig-tree figs. It is not in the correspondence of beliefs and ideas and theories. And yet the world has sought to place it there, and by so doing has kept in existence dead and effete faiths and civilizations.

It is for this reason that the reformer is a benefactor. He buries the issues, and leaves the world to breathe a more healthful air; he drives away the ghosts and hobgoblins and introduces in their stead the angels of the benignant countenance and of the helping hand; he goes before and clears the way for humanity through the forests which have grown up because of human timidity which feared to penetrate them, and leads them out into rich lands which will hereafter teem with the loveliness of a refined and elevated civilization.

The difference between a great man and a small one is, the great man cannot be cribbed and confined within the bounds of precedent; other men's clothes do not fit him; he is too stalwart to be covered by them. If he attempts to wear them he rends them asunder and is forced to cast them aside. The small man will wear his father's coat, though it hangs bagging upon his diminutive limbs. He thinks things have no right to be unless they have already been. He is a pedant, and often a bigot. He thinks events have no right to be born unless they accord with the prescribed formulas of some obstetrical authority as old as Galen. These are the men who smother human aspirations, and debauch, while seeking to protect, the world.

Martin Luther could not be confined within the limits of the Vatican decrees. He was too great morally to submit to the falsehoods and fictions of Rome. Hence he became a Reformer, and led the Christian world out of a worse than Egyptian bondage into a more than Canaan inheritance.

That he was human goes without saying it. He had *his* faults, his weaknesses, his various imperfections. He was only a man, but through God's favor a man of wondrous gifts and graces, and a blessing of wondrous power to the world.

There he stands, God's man! After more than three hundred years his great character, undimmed by the flight of the centuries, like that of Abel, "still speaketh." May the Church of to-day, and through each succeeding generation, catch new inspiration from the contemplation of Martin Luther, and the wonderful works he wrought under God!

W. N. McElroy

ART. VII.—REGENERATION AS A FORCE IN REFORM MOVEMENTS.*

THE great question before the people to-day is the problem of just and equitable distribution of wealth. They who are devoting their thought, time, and means in this direction are the reformers in the age in which we live. Their theories and plans, which challenge public attention, constitute the reform movement along this line. The principles thus forced upon the attention of the people are necessarily new, original, untried; and this definition excludes from the reach of this paper all social principles which have been ground through the mill of general discussion, whose merits have been decided—such as intemperance, gambling, and similar practices which affect the welfare of the people, and which have been condemned on the ground of morals and of public policy. The special principles under the general demand for reform which these men are pressing concern land-tenure, the monetary system, monopolies, class legislation, hours of labor, etc.

It is difficult to see fully the sweep and power of these social reformers. Within a quarter of a century they have erected such organizations as the Farmers' Alliance, the Knights of Labor, the Nationalists, the Single Taxers, the Christian Socialists, and other societies; they have set in operation printing-presses in almost every county in the land, and have gained large access to the secular press, including the great dailies and the leading periodicals; they employ a multitude of platform speakers; they have started experimental colonies; they have defeated powerful politicians, and elected from their own ranks members of both houses of the national Congress; and they have made their work the theme of conversation in many homes.

* We do not agree with every statement in this article. The criticism of the Church for its alleged inattention to social and industrial questions is not wholly justified, for such questions are new, and it is a problem to know what more to do than discuss them. The *Methodist Review* during the present year has carefully considered the principles of sociology, especially as they seem to be taught in the New Testament, and in that particular the author is on our ground. The article is suggestive, and is published with the hope that it will assist the Church to a more definite solution of the industrial question.—EDITOR.

Already in the field, and based upon impregnable foundations, stands the Christian Church.* Organized Christianity claims possession of the oracles of God. It proclaims that all questions which involve sin, right and wrong, fundamental principles of truth and justice in human conduct, must be decided by the revealed will of God, and that of that revelation it alone is the authorized exponent. The Church, by its articles of religion, standards of theology, and books of discipline, decides what shall be preached from her pulpits and admitted into the columns of the religious press; and she withdraws her sanction from, and thus tacitly condemns, the preacher or the editor who steps aside from the paths beaten by the footsteps of the fathers. Thus she molds the thought and conduct of her adherents, confining them within the walls built in a past age and a ruder civilization, and hence becomes either a mighty agency for reform or a tremendous obstacle in the way of progress.

Most strange as it may seem to the thoughtful observer, the reform spirit has gained the earnest attention of every social organization except the Church. The political parties adapt themselves in a large measure to its demands, and industry and commerce are modified by its influence. The Church, when she does not condemn it, simply ignores it.†

We believe that all social questions must finally be settled by appeal to the law of God, "Thou shalt love thy neighbor as thyself;" and under the commission of Jesus, "Ye are the light of the world." "Regeneration," being "born from above," is essential to a proper conception of and obedience to the principles of the kingdom of heaven in the world. Thus far all exponents of the doctrines of Christianity are in harmony. But the contention of this paper is with regard to the meaning and application of the term "regeneration."

Jesus proclaimed a system of laws for the government of his followers which were absolutely antagonistic to the social customs of his day. He told Nicodemus that in order to understand and indorse them he must be born from above.

* In criticising the attitude of the Church on this question I am not disloyal to her best interests, as my motive is a desire to increase her power and efficiency.

† The brevity of this paper excludes the possibility of a discussion of the religious literature on this subject. I assert that, so far as it has fallen under my notice, it is either condemnatory of the movement or attempts to explain away the necessity for any sharp and radical measures.

Paul (Phil. iv, 8, 9) recognized the existence of social problems, and commanded that they be investigated, and that Christian men imitate his example so far as he followed Jesus. "Regeneration"—making new—then, involves (1) faith in the Founder of the Christian religion; (2) thought, investigation, knowledge embracing all the facts in questions concerning the welfare of humanity; and (3) obedience to the precepts of and imitation of the example of those who organized the Christian Church. The first of these three elements of "regeneration"—faith in Jesus—is universally insisted upon, while the remaining principles are either ignored or openly rejected. The meaning of the term and the experience in modern times is defined by synonymous words and phrases, "conversion," "being saved," "accepting Christ," etc. It has reference almost exclusively to personal, inward experience—the remission of penalty—a changed attitude toward God.

The defective teaching regarding the renewal of the inward man results in incomplete, illogical, and dwarfed Christian experience and character. In fact, it permits, if it does not encourage, a man to believe that he is "saved" in the midst of his surroundings, and under his present relation to society as it exists, and that he is not concerned with grave questions of public interest. That it requires him to renounce all that he recognizes as sinful is admitted, but that it makes him learned, wise, and thoroughly furnished unto all good works must be denied. And because of this fact, it happens that many a good man is an unsafe guide in religious matters. This is not because of the lack of goodness; it is the result of ignorance and consequent unfitness. Regeneration, or faith in Jesus alone, does not fit a man to act intelligently and righteously upon questions of grave public importance. Paul understood this perfectly, and hence he warns believers of the necessity of something in addition to faith; he commands them to *think*, to be students, investigators of all questions of individual and social interest, all things that are true and grave, which involve justice and righteousness, advancement and reform. He knew that faith, regeneration, acceptance of Jesus, alone and by itself, would never change, purify, save the world.

No man believes, or even imagines, that modern regeneration does, or is expected to, lift a man out of and above the social

realm as we find it to-day, and bring him into subjection to the social teachings of Jesus and the apostles, from the fact that our present religious system nowhere enters a protest against present economic conditions, nor insists upon a return to the precepts of the Bible along these lines. The truths of the Bible were given to save men from eternal death, and at the same time to establish new principles of social conduct; but since the beginning of emergence from the Dark Ages believers in the Christian religion have been concerned almost exclusively with the spiritual teachings of the word as distinguished from the practical, under the mistaken impression that the sociology of the law and the prophets, and of the New Testament, were for a past age, and not binding upon the conscience and life of to-day. And this abandonment of the practical department of the Gospel has led to the condition of things which gives support to the following extract:

> It is now plain that religion is elevating or debasing, inspiring or intoxicating, favorable to real progress or retarding to it, according as it unites itself with other elements—with knowledge or ignorance, truth or falsehood, self-control or self-abandonment, civilization or barbarism, peaceful habits or warlike propensities, coarse tastes and brutal customs or refined feelings and softened manners. No form of religion, however primitive and crude in its original beginning, has ever failed to be interpreted and used for wholesome purposes when it has fallen into cultivated hands; and no form of religion, however pure and lofty its source, has ever failed to be corrupted and made tributary to lust, rapine, and ambition when it has fallen into the hands of ignorance, sensuality, and self-seeking.*

That regeneration does not reform society, and that it does not even attempt to solve the grave questions which are now up for settlement, may be shown by a simple line of illustration.

There is no crime more universally condemned and execrated by the civilized world to-day than that of chattel slavery. The armies and navies of the great powers are at the command of philanthropy to wipe out its least manifestations. Yet it is perfectly well understood, and is freely admitted by all, that thousands of intelligent, sincere, regenerated, and devout men and women, who had repented of their sins and had believed on Jesus, and were among the best supporters of the Church, believed in, upheld, and profited by the institution as one an-

* Johnson's *Cyclopedia*, article "Religion."

thorized and justified by the word of God. Even to this day there are exceptional cases of regenerate men who cling to the belief that slavery was a divine institution. Regeneration did not hasten, it retarded, its abolition. The "saved" people in slave territory, almost to a man, sustained it, and the "believers" in the free States kept hands off. In truth, if the solution of this problem had been left to the religious organizations, the crack of the slave-driver's whip would be heard in the land to this day.

In direct connection with this fact there is another of equal significance. The imagination can paint nothing more inhuman, barbarous, cruel, and wicked than war; yet multitudes of regenerate men became enthusiastic agents for the perpetuation of slavery in one of the most terrible conflicts of all history. In one section Christian men asked God's blessing—divine interference—to give direction and efficiency to the minie-balls, grape, and cannister of their battalions, while in the opposing territory other Christians asked God to help their troops to destroy all before them. And even to this day—the fact would be grotesquely humorous if it were not so significant of the decadence of the true Christian spirit—the launching of war-vessels in Great Britain is attended by religious services.

Again, with regard to the possession of riches: nothing is more absolutely clear to the unprejudiced observer than that "regeneration" has practically no effect upon the intellect, the conscience, and the conduct of the individual in the right use of money. There is nothing more positive or easy of comprehension in all the word of God than its teachings with regard to wealth; but "regeneration" makes no change in the vast majority of instances in this matter. The transition from the outside to the inside of the Church has little effect upon convictions or practice. The "unregenerated" rich man when he becomes "regenerated" is simply a "regenerated" rich man. Outside of the regular and enforced contributions to denominational interests, the "regenerated" rich man is no more liberal in relieving want and reforming social institutions than his unregenerate neighbor. The "rich Christian," practically, manifests no more interest in the poor than the "rich sinner." The "converted man" is just as eager to secure and retain possession of money, tight notes, mortgages, bank-stock securities, and

other forms of wealth as the "sinner;" and it is a matter of course, so familiar as to excite no comment, that sometimes a "regenerate" man will lend money at usurious rates of interest to his brother whom he meets at the communion-table, foreclose the mortgage, and evict his family from his home, as quickly as any other mortal. These things are not subject to any new principle of conviction and conduct received in "regeneration," but are governed by the "business methods" of the community.

With regard to the industrial situation the same thing is true. The religious employer does not pay any better wages to his employees, give more attention to their comfort and welfare, or respect their rights in greater degree than does the infidel. The woman who would feel that she had committed almost the unpardonable sin by "neglecting the means of grace" does not offer the poor sewing-girl better pay for equal work than does the butterfly of fashion who is scarcely aware of the existence of a church. Few laboring-men or self-supporting women prefers as an employer the man who "holds family worship night and morning, rather than an atheist." In all the agitation of thought, and in the very midst of the poverty, wretchedness, and suffering of the city population, it is a rare thing for either minister or layman to raise a voice in the discussion of existing admitted evils, or to advocate a sharp and far-reaching reform.

If we can rise high enough to take a broad and comprehensive view of the industrial situation as it exists to-day, we shall see "wicked men" and "regenerated" men, in about equal numbers, engaged in a scramble for wealth. They monopolize the land, they own the money, they operate railroads, they engage in speculation, they profit by corporate power, trusts, and monopoly of every kind, they absorb the results of the toil of the wealth-producers and riot in luxury, while labor "strikes" and starves! They profit by the sufferings of the women and children, the widows and the orphans, and, looking down upon the busy scene, with all its cruelty, lust, inhumanity, and general devilishness, it is impossible to distinguish, by any thing unique or exceptional in their methods, the Christian from the pagan.

The fact of the matter is, the men who are unregenerated believe in things as they find them. They are republicans or

democrats, laborers or capitalists, working-men or speculators, artisans or bankers, clerks or merchant princes, plutocrats or serfs; and when they do become "regenerated" they do not change their views on living questions to any appreciable extent. It never enters their minds that the transition from a sinful to a religious life carries with it any obligation to investigate social questions and work for any reform along the lines now attracting the attention of every one except the preachers and the religious laymen.

All classes of men now "sit under the droppings of the sanctuary." It has been estimated by a leading religious periodical that three fourths of our population "are more or less regular attendants upon the services of the Lord's house;" yet the teachings from the pulpit have no appreciable influence upon the social movements of the day. I state it as a fact that if every individual in the United States should be "regenerated" in an hour this wholesale conversion of the community—under present methods—would not result in a single reform in the industrial or social world. Corporations would still extort all that the traffic would bear, monopoly would rob the masses of their earnings, land-grabbers would still grab real-estate, money-owners would demand all the interest business could afford to pay, society would still be composed of a moneyed aristocracy and a poverty-stricken class of laborers, the competition for work would tend to hold wages down to the minimum, the fashionable avenues would be lined with palaces, and the tenement districts would swarm with puny, hungry, ragged children. The only change that would follow would be that the present unjust methods in the distribution of wealth would be given the sanction of baptism and the authority of the Church.

The fallacy in the position maintained by those who hold that "regeneration" is a cure for all the ills of society is in the assumption that the renewal of the heart carries with it a corresponding change in the intellect, judgment, and conscience. It does result in the consciousness of the forgiveness of sins and a determination to lead a better life; but the conception of what constitutes the better life is gained by hearing sermons and by observation of society as it is. Practices which are condemned by the pulpit and the law of the land are renounced; it is supposed that such condemnation covers all

that is evil, and that which is free from explicit prohibition remains unquestioned. Hence the life of the converted man is molded by his surroundings, and consequently "regeneration" works no improvement or reform in such practices and methods as escape the censure of the twofold authority of the Church and the State. It follows, then, that the Church remaining silent concerning the great questions at issue, "regeneration" does not and cannot solve social problems or reform society.

"Regeneration," to have any practical effect upon reform movements, must be preceded or accompanied by instruction in the sociological teachings of the Bible and the requirement of imitation of the best models. Paul not only demands that Christians shall think about these things, but he, in the literal meaning of the word, assures us that we may reckon upon them—that is, that they cannot be brushed aside or ignored, but will win their way to accomplishment. He declares, also, that the people cannot know these things unless a herald (minister) proclaims them. It is the duty of the preachers to discuss the questions of personal guilt, repentance, faith, justification, etc., but also at the same time all questions of human conduct in the social realm. In order to accomplish this the "man of God" must place himself in touch with the poorest class, study all social questions from that point of view, investigate without prejudice or fear the teachings of Jesus and the apostles. Such a method, if followed out, would insure a clear conception of and exposition of the precepts of the law and the prophets, Jesus and the apostles, the kingdom of heaven, the principles of the fatherhood of God and the brotherhood of man, make "regeneration" a living force and zealous fighter in the arena of the present, and bring about that which the Son of man came to accomplish—the salvation of "the world."

It may be admitted that there is possibility of uncertainty and controversy concerning some of the teachings of the New Testament along sociological lines. This fact is anticipated and a remedy furnished. Jesus says, "Whosoever doth *will to* come after me, let him disown himself, and take up his cross, and follow me." Paul says, "The things that ye also *did learn*, and receive, and hear, and saw in me, these do." Here, then, is laid down a method which cannot fail or be misunderstood—imitation of the conduct of Jesus and the apostles. Such a

course on the part of regenerated men would make Christianity a mighty force for righteousness in all departments of human activity.

The assumption, then, that "regeneration," under the current meaning of the term, is the only method, or even a method, of solving social problems and reforming society is a destructive fallacy. Such "regeneration," in the absence of a definite presentation of the sociological doctrines of Jesus, never has and never will accomplish these things. It is this unreasonable and illogical belief which keeps in silence the teachers of religion and holds the onward movement of humanity in check. The man who can force this fact upon the attention of the Christian organization will perform a vast and enduring service to the movement inaugurated by Jesus, and to "the world" which he came to reform.

Why the study of the sociological teachings of Jesus have been so long and universally neglected is an interesting study, but I shall not give it further attention. The omission must be supplied. Why it is permitted to lie like rubbish in the background in the presence of such demand as confronts Christianity to-day is, I think, because the great adversary constantly brings up other and less important questions to occupy the minds of religious thinkers. If the same earnest discussion and investigation were applied to the Bible doctrines concerning land-tenure or usury that are given by the Presbyterian Church to the opinions of an errant professor, or the Baptist Churches to the question of immersion, or the United Presbyterian Church to the matter of psalmody and the use of instruments in divine worship, or the "woman question" in our own denomination, Christianity would soon forge to the front as a social factor. And if the mission be not soon undertaken by the followers of Jesus, some other organization will do the work and gain the credit of the achievement.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

"PAULINISM," OR THE RELIGIOUS SYSTEM of the apostle Paul, is distinguished by the Tübingen school of critics from original Christianity by particulars that indicate specific differences between his conceptions of Christ and his teachings and those of the apostles generally. In their view he seems to have been an independent teacher, who sought rather to harmonize the reported religion of Jesus with his ideal dogmatics than to subordinate his individualistic system, with its semi-Pharisaism, to the current ideas of the Master. The purport of the theory is that, to a very large extent, Paul was substantially the founder of what they call "ecclesiastical Christianity," or that form of religion that has descended from the apostolic age to the nineteenth century. Paulinism is, therefore, not so much an honest and divinely inspired elaboration of Christianity as it is a perversion of original doctrine and a substitution of Paul's intense individualism in its exposition. Planck maintained this extreme conclusion, and Pfleiderer, with some modifications, accepts it. Schwegler held that prior to Paul's manipulation Christianity was essentially Jewish in spirit and structure, being limited in purpose and legalistic in phrase and form, and that it was practically Ebionitic in principle and influence. If this representation be correct, then Paul must be credited with perceiving its limitations, its asceticism, and its legal iron-cladism, and with planning for its enlargement and general improvement. It is conceded that he entertained very broad views of pending questions in the Church, and laid the foundation for a theology of universalistic properties, being more liberal than Peter, more ethical than James, more comprehensive than John. Upon him, more than upon all the other apostles, the superstructure of Christianity rests; and if his conception of the true religion were larger than the religion itself he deserves praise rather than criticism for promulgating it. If he exceeded the Master in teaching, then we must bow to Paul and not to Christ. Schwegler's theory exalts Paul at the expense of the divine Founder of Christianity. Köstlin varies enough from these critics to say that, whatever was the relation of Paulinism and Jewish Christianity, it is certain that Paulinism differs in substance from Gentile Christianity, which was a contemporaneous development of the original religion. As proofs of difference it is said that Paul dethroned the law, while the Gentiles observed it; that Paul represented righteousness to be the product of faith, while the Gentiles held it to be the result of works; and that Paulinism is antinomianism, while Gentile Christianity is ethical legalism. Thus Paul is a twofold heretic—a subverter of original or Jewish Christianity and the antagonist of contemporaneous or Gentile Christianity. It belongs not to the Church of the present age to

defend Paul against Schwegler, Planck, Köstlin, Pfleiderer, and the disciples of Baur, living or dead; it is sufficient if the attack upon his work be pointed out and the grounds of opposition to his system be exposed. It is an unimpeachable historic fact that Paulinism has triumphed, not against Jewish Christianity, but as its divinely intended elaboration; not against Gentile Christianity, but in sympathy with its best and truest elements. Paulinism is in perfect harmony with the divine religion, whether in Judaic form or of Gentile spirit, or whatever its chosen characteristic and function; and it is a hypercritical and mischievous spirit that seeks to stamp it with original tendencies and to upbraid it for an alleged departure from the inductions of the Master.

In observing that Methodism did not introduce a new theology into England, Professor Pfleiderer does not intend to depreciate its virtues or ignore its usefulness; but manifestly he misapprehends the philosophic and religious conditions of England at the close of the eighteenth century, and the particular methods, doctrines, and achievements of Methodism in its early, and more especially its later and more largely developed, history. Few critical German scholars fully appreciate a religion whose predominant quality is spiritual rather than ethical, and whose system of operation is scriptural rather than physical and mechanical. They seem incompetent to distinguish the real power of moral beauty and supernatural influence of such religions as are represented by Pietism, Mysticism, and Methodism; and notwithstanding the great differences between the similar forms of pietistic religions they estimate them at about the same value and as possessing the same inherent vital characteristics and forces. The judgment of many scholars—Christlieb as well as Strauss, Luthardt as well as Pfleiderer—has been unfavorable to Methodism because to them it has seemed to rest on no philosophical or critical principle, and was designed more to promote emotional than intellectual life. From such a religion, useful in exciting moral desires and restraining evil inclinations, can come no great thought, no fundamental truth, no abstract philosophy, no system of theology. It may be evangelical, scriptural, social; it may be all-powerful in its influence over the masses and propagate the best ethical standards; it may turn a nation from evil, call the attention of mankind to biblical law, and reveal to human vision the divine throne; but it may not be philosophical in content or strictly theological in form and spirit. Thus is Methodism weighed and found wanting in the essentials of a true theology. The answer to this mistaken conception is that Methodism restored religion to the English nation, not by social and philanthropic methods, nor solely by appeals to the emotional element in man, but by preaching in opposition to the prevailing deadness in all the churches a theology essentially different from that they had received, and which was new to the masses. It is true John Wesley announced chiefly the doctrines of the Established Church, but so revised, or elaborated and applied, as to appear to be presenting a new revelation from heaven.

Why was he persecuted by the National Church if he was only declaring what it taught and what it believed? The differences between Methodism and the Anglican Establishment, now as then, are more ecclesiastical than doctrinal; but before organic union between them can be considered possible there must be a re-adjustment of the doctrinal systems of the churches to a common and harmonious belief. In some important respects original Methodism differed from the national religion, and introduced new ideas, truths, motives, and a new ecclesiasticism to the thought of the English people. It is equally a mistaken notion that Methodism is based on ethics, or religious feeling, and is without a philosophy or theology. The merit of Wesley's preaching was its theology. He searched the Scriptures for the truth, and proclaimed it when found. This it was that awakened the multitudes and rescued the nation from moral decline. The German critic, with eye upon the effects of Methodism, confounds them with its forces, and attributes the moral revolution to moral and emotional agencies instead of the truth underneath the gigantic reform. Acute in the power of discrimination, the critic has failed to analyze Methodism, to discover the source of its influence, to separate its idealism or philosophic character from its practical working, and its theologic basis from its visible and far-reaching results. It were well if it were studied in its comprehensive characteristics.

THE AGNOSTIC PHILOSOPHER, finding it over-difficult to disprove the existence of God, impairs faith in the theistic hypothesis by striking at a particular attribute, or questioning its supremacy among the constitutional characteristics of the divine Being. J. S. Mill, after groping along the pathway of inquiry, pronounced in favor of an existing Ruler of the universe, but denied that he is *omnipotent* because in his judgment the universe is imperfectly governed, and by its imperfection invalidates the theory of its creation by a perfect Creator. The pessimistic interpretation of the government of the world is not new, nor is the inference drawn by Mr. Mill startling and discouraging, but it gains in dignity as it assumes the form of a philosophical assertion. It must be admitted that the charge of imperfection in the universe, and of limitation in its general government, is plausible, apparently resting upon facts as patent as those that address the senses or appeal to the reason; but the inference from such facts is not necessarily against any form of theism or any truth in history or theology. The physiologist declares against the perfection of the human eye; the naturalist against the perfection of the crystal; and Comte pointed out imperfection in the solar system. It may not be an extreme view that the universe, as a whole, bears the marks of imperfect creation and imperfect government; but we are not warranted in concluding that the Creator is imperfect or that the Ruler is incompetent or indifferent in the exercise of his rulership. Other inferences, or other lessons, are quite as justifiable as those of the pessimist, and stimulate reverence and faith even more than those of the most devout agnosticism.

It may be discovered in the progress of human intelligence that our view of imperfection is narrow, limited, and incorrect, because founded on superficial data, and that when all the facts shall be in hand the universe will exhibit itself as a perfect picture, representing all the divine attributes in their beauty and co ordinate working. With science yet in its swaddling-clothes, it is too soon dogmatically to declare against the perfection of government in the material universe. It may also become evident to man in the future centuries that what appears to be an imperfection is but a stage of evolution, or a part of the process by which an ideal government will finally be approximated, if not established. Admitting imperfection, it does not follow that it is a permanent condition, or that under laws now existing it will not generally disappear. That theory of evolution that does not provide for the elimination of imperfection has little in its favor, for the end of the government of God is perfection. In execution of the progressive design of nature it may happen that new physical laws will be imposed upon matter, working harmoniously with those that now control it, and carrying it forward with greater speed to its appointed destiny. Evidently, the present is not the time to decide against the omnipotence of the divine Ruler on the grounds of imperfection in an evolving universe; nor, with Paul declaring that the things which appear do reveal the eternal power of the Godhead, should a suspicion of divine limitations disturb one's faith or shake a single pillar in the temple of truth. Mr. Mill held that the denial of omnipotence would relieve the Deity of responsibility for imperfection in cosmic government; but the Scriptures do not intimate his limitations or his anxiety to escape responsibility for an alleged failure in creation, or that imperfection in his universe makes against his personal perfection. Above all gods is the true God, whose name is Jehovah, who sitteth on a throne, high and lifted up, before whom angels bow, and to whom all flesh shall come. He is omnipotent, immutable, the eternal King, ruling in majesty and glory, and knoweth all things even from the beginning to the end.

IN THE MIDST OF THE CONTAGION OF DOCTRINAL CHANGES in the Churches it is observable that the Methodist Episcopal Church is steadfast in its faith and seemingly immovable in all the essential teachings of religion. To what is its unity of faith and stability in doctrine due? It is not owing to any constitutional provision of the Church that forbids the exercise of the right of private judgment concerning the truths of revelation, or to any indisposition to investigate them from near viewpoints, or to a rigid conservative tendency that is opposed to progress in theology and new forms of statement of biblical truth. In part it is the result of a deep-seated conviction that the Wesleyan interpretation of the Bible in its spiritual character is correct, and therefore unimprovable, except, perhaps, in minor features. In part it is also due to a wide-spread understanding that our doctrinal system, both in its generic qualities and in its differences from other systems of theology, is rational and adapted

to the religious needs of man. A still more effective instrument of unity is the First Restrictive Rule, to wit: "The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine." This is the law of Methodism respecting "standards of doctrine." It seems to prescribe unity; it forbids change; it prohibits the General Conference from legislating a doctrine in or out of existence; it holds the Church to the same system of doctrines from generation to generation. With this apparently unalterable restriction in legislation affecting doctrine it is easy to account for stability in these times. If the General Conference may not change a doctrine an Annual Conference may not alter or revoke any standard; and if neither the General nor the Annual Conference may initiate or promote revision or change, the individual member of the Church may suggest no modification or radical departure from the faith. By our law all are bound to one standard, and none can revoke, alter, or destroy our doctrines. Complete as a restriction, and contributing to unity in doctrine, it should not be inferred that the Church has handicapped itself by this legal provision and rendered improvement absolutely impossible. Such an interpretation would provoke revolution. The rule does not prohibit an examination of the basis on which our system rests, nor does it pronounce against the possibilities of honest thought and of deep and original searching in the things of God. It aims to regulate or direct faith, but not to proscribe or intimidate it. Dr. Luthardt, of Leipsic, informed us that the Methodists of Germany take no interest in the work of biblical investigation, presumably because the Church forbids it, or that it is without progressive purposes. Neither inference is just or true. Methodism is progressive without being latitudinarian; is concrete without seeking abstractions; has conformed to law in its history, and to-day respects the limitations it has defined for its activities. It means enlargement of its faith without destruction of the system; it means new doctrine when discovered without prejudice to those "rules of doctrine" already established. The First Restrictive Rule is not irrevocable. The General Conference is the creature or instrument of the Church, and subordinate in its powers and privileges to the authority of the Church. At any time the Church may widen the powers of the General Conference, restrict them, or even abolish the legislative body. The Church prohibits the General Conference from altering our doctrines, but it would be suicidal for the Church to prohibit itself from altering or revoking its own constitution. Hence we hold that the First Restrictive Rule, apparently inflexible and rigidly conservative, is amenable to change or destruction by the Church; and that progress in doctrine and in the forms of theology is guaranteed in our Methodism by the very rule that seems to forbid it.

CURRENT DISCUSSIONS.

HERESY AND ERROR.

HERESY and error are not synonymous terms. Truth has often borne the name of heresy. The wisest and best of men have not seldom been branded as heretics. In itself heresy is an innocent term, and a heretic may be simply a man who has chosen to maintain "theological or philosophical opinions opposed to those authoritatively established or generally accepted." Heresy, in its Greek form *αἵρεσις*, signifies a choice, and, as Crabbe puts it, stands for "an opinion adopted by individual choice." The opinion may be the sterling gold of truth, or it may be base metal coined in the mint of destructive falsehood. Thus, when Paul stood before Felix defending the truth of Christ he avowed his adhesion to the doctrine or "way" of thinking which, as he said, the Jews "called heresy." As Adam Clarke, Richard Watson, and other learned writers correctly hold, there was nothing opprobrious in this term when the Jews first used it to designate the infant Christian Church. It simply discriminated it from the sects of the Pharisees, Sadducees, and Essenes. Later on the doctrines of the Church made it odious to both Jews and Gentiles, because of their undisguised and unalterable hostility to the religious tenets and ethical practices of both. For this reason, and not simply because it was a new sect, it was "every-where spoken against."

When the propagation of the Gospel was obstructed, as it was at a very early period by speculative minds who sought to blend rabbinical and philosophical opinions with its doctrines, St. Paul and St. Peter denounced their teaching as heresies to be strenuously opposed. The former, writing to the Galatians, classed heresies with dissensions and other "works of the flesh." He also warned the Corinthians against "heresies" as being plausible and perilous tests of their loyalty to pure truth. He bade Titus reject heretical teachers after faithfully admonishing them to abandon their errors. Peter, in still stronger terms, also warned believers against "false teachers," who should bring in "damnable (destructive) heresies," which he prophetically declared many would accept, and thereby be led into "pernicious ways." But it was not the act of choosing a new opinion but the falsehood, the ethical tendency, and the divisive effects of the opinions chosen and taught that these apostles condemned. In calling a teacher of false doctrine a "heretic" they affixed no degrading brand upon his reputation, albeit they regarded him as a fitting subject for admonition and possible excommunication, knowing as they did that his false teaching made him a worker of evil among men and a corrupter of his own character. They recognized the fact that a man's opinions are exponents of his character; therefore St. John said, "We are of God; he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth and the spirit of error." In this strong declaration the apostle spoke as an acute observer

who discerned that, as a rule, the root of a man's sympathy with antichristian errors is in the antagonism of his heart to spiritual truth. But the authoritative tone of his writing had its source in his consciousness that he was moved by the Holy Ghost to condemn as erroneous every theory that was not in harmony with the Gospel. And it was this lack of harmony which gave an evil character to the "heresies" of his time, because it made them ethically and spiritually destructive. Viewed simply as adhesion to a novel opinion or doctrine, heresy might be innocent, but if it were clearly antagonistic to the Gospel it was a destructive error.

During the time of the apostles the terms heresy and heretic retained their original indeterminate meanings. Heretics were then simply rejected by the Church because of the antichristian character and divisive tendency of their opinions. But after their decease a succession of men arose in all parts of the Roman empire whose plausible and specious teaching corrupted the faith and alloyed the morality of many. The disciples of these false teachers were formed into manifold sects, each claiming to be wiser and more truly Christian than those who adhered strictly to the Gospel. Then, as Peter had predicted, the fine gold of righteous character became dim in multitudes who were beguiled from the pure truth through which they had been regenerated. These intrusive theories were mostly irreconcilable with the fundamental principles of the Gospel. As Eusebius remarks, they were fitted "to lead those believers whom they happened to seduce to the depths of destruction," and also "to turn those that were ignorant of the faith from the path that led to the saving truth of God." They were malignant heresies, which, if not opposed, were sure to become spiritual and moral forces destructive to the faith of Christ. Moved by this conviction the Church rightly condemned them, and excommunicated their teachers from her fellowship. This, when done in the right spirit, was not persecution. It was simply defending "the faith once delivered to the saints." Had not Paul said to Titus, "A man that is a heretic after the first and second admonition reject?"

In those ancient days the manners of society were rude and boisterous. The passions of men were easily excited. Their resentments found quick, violent, and fearfully cruel expression. Hence, even to good men it was a very difficult task to subject their tempers and feelings to the reign of that meekness and gentleness which the Gospel enjoins. Consequently the pages of ecclesiastical historians contain records of violent aggressions by the leaders of heterodox parties on Churches which held fast to their orthodoxy, and of equally violent and tumultuous efforts on the part of the latter to suppress erroneous teaching and to protect their Churches from the intrusions of their heretical assailants. Mosheim cites a sad but telling illustration of the fierce spirit engendered by these polemical strifes from the writings of Augustine, Bishop of Hippo. Moved by the disturbances caused by the riotous proceedings of the sect of the Donatists in Africa, this distinguished man taught for the first time in Christian

circles the "horrid principle that heretics are to be punished with temporal punishment and death." The spirit of this unchristian principle had been previously less offensively expressed by the recently converted Emperor Constantine, who, as Gibbon says, "easily believed that the heretics who presumed to oppose his commands were guilty of the most absurd and criminal obstinacy." Evidently both the emperor and the bishop possessed that self-willed disposition which leads one to regard another man's expression of an opposite opinion as a personal affront justifying angry resentment. In the case of the bishop his belief in the pre-ordination of non-elect human souls to eternal damnation may have so blinded his mind as to make the physical punishment and execution of heretics appear to be consistent with the religion of Christ. Happily, the Churches of his age were generally too deeply imbued with the free and humane spirit of the Gospel to accept his principle. It was not until the year 385 that it bore its first fruit in the execution of one Priscillian and some of his adherents at Treves. This, says Dr. Watch, cited in a note by Mosheim, is the first instance of a criminal prosecution for heresy. Other martyrdoms followed in many places, but generally the churches condemned the cruel principle of Augustine, albeit it had found a fatal lodgment in Christian thought and was destined to produce its baneful fruit in later years.

But it did not culminate in general systematic persecutions of heretics until the close of the twelfth century, when the Roman Catholic Church had become "the mistress of Christendom." Then, says Professor Lea, in his learned *History of the Inquisition*, "when the empire of her priests over the souls and consciences of man was complete, when mediæval doctors legally proved and universally taught that the pope was supreme over all the earth," then the priesthood—corrupted to its very core by the vicious use of its vast emoluments and power over men's souls—became so utterly unlike the Christ whose servants they pretended to be that truly Christian men began to lose their "blind reverence for the utterances of the Church," and to listen to the few brave souls who amidst the darkness of the age had kept fast hold of all the essentials of Christianity. These clear-headed, grand-hearted men saw the falsity of the sacerdotal system upon which the power of pope and priest was based. Moved by their convictions, by their love for Christ, and by pity for the souls of men, these heroic spirits began a vigorous assault on the vices of the Church of Rome. They found multitudes of willing believers. The common people heard them gladly. But the priests, from the pope to the meanest novice, infuriated by the voices of those good men, raised the cry of heresy, which they proceeded to make the synonym of the blackest wickedness, and began those terrible persecutions that had their culmination during the thirteenth century in the unparalleled ferocities of the papal Inquisition.

These heretics were not teachers of such speculative subtleties as those with which the Gnostics, Ebionites, Marcionites, Novatians, etc., had vexed the Churches during the gradual evolution of Christian doctrine. They

were devout men whose regenerated consciences and spiritualized affections moved them to cry aloud against the pride, the avarice, the unclean lives of priests and prelates. Their blows were directed against the abuses in doctrine and practice which priestcraft had invented to enslave the souls of men. They shrank with holy horror from an immoral priesthood, which one of their number, Peter of Pilichdorf, defended with the audacious assertion that "the worst of men who is a priest is worthier than the most holy layman. Was not Judas Iscariot, on account of his apostleship, worthier than Nathaniel, though most holy?" No wonder that, when the characters of priests were so bad as to justify such a blasphemous defense, the popular heart quickly and favorably responded to the preaching of those zealous reformers! No wonder that the nations of Europe rallied to their support, nor that the hierarchy of Rome, being steeped in its own vileness, instead of reforming itself, set in motion all the powerful enginery of its system to silence its assailants by every instrumentality of cruelty and destruction within reach of its potent arm!

Long years of persecution succeeded. The reforming sectaries, though in some cases lapsing into censurable theories and practices, persisted in their denunciations of the errors and vices of the fallen Church. Unnumbered men, women, and children were hunted to prison and to death, and though persistent heresy after centuries of suffering and contention resulted in the triumph of Protestantism, yet the word had been so long associated with infamy by the Roman priesthood that the nations had learned "to regard it with peculiar detestation." Professor Lea cites Bishop Lucas as claiming that "heresy justifies, by comparison, the infidelity of the Jews; its pollution cleanses the filthy madness of Mohammed; its vileness renders pure even Sodom and Gomorrah. Whatever is worst in other sin becomes holy in comparison with the turpitude of heresy!" He also quotes Thomas Aquinas, who is still held in the highest esteem as a philosopher and theologian by Romanists, as teaching that "the sin of heresy separates man from God more than all other sins, and is therefore the worst of sins, and is to be punished more severely. Of all kinds of infidelity that of heresy is the worst." Still another priest affirmed that "if a belief was catholic in a thousand points and false in one the whole was heretical. . . . The heretic who tried to convert others was regarded as a demon striving to win souls to share his own damnation!"

By such representations as these the priests of Rome through many centuries trained the people to an abhorrence of the term heresy so intense that even the modern mind can scarcely rid itself of the impression that heresy always and necessarily signifies opinions which are essentially false. Yet, as previously observed, and as the facts just stated abundantly prove, the word is in itself indeterminate and harmless. It was not the persecuted sectaries, but the Roman priesthood, who held false opinions. Those Cathari, Waldensians, Hussites, Albigenses, etc., whom the Church denounced as heretics held the fundamental truths of the Gospel more faithfully and far less mixed with error than she did. Hence, if heresy be taken as departure from Scripture truth she was far more guilty of it than they.

Indeed, she was then, as she is to-day, in this sense of the term an heretical Church. She holds now, as then, much fundamental truth; but she does so in unrighteousness, and blended with so many palpable and even blasphemous errors as seriously to neutralize its force. The sects she stigmatized as heretics were only such because they denied what was false in her teaching. They believed and taught otherwise than the so-called Holy Church believed. This was the head and front of the offense which she opprobriously termed heresy.

In recent discussions concerning rationalism and the relations of its abettors to Churches holding doctrines generally accepted as orthodox, it is noticeable that the terms heretic and heresy have been very sparsely used reproachfully by the opponents of rationalistic teaching. These seem to have been guided by Archbishop Whately's observation, that "a heretic properly signifies a person who maintains some *false doctrine condemned by the Church of which he is a member.*" Hence they have not designated the rationalist a heretic merely because he has chosen to identify himself with men who have embraced unorthodox opinions, but because his newly adopted opinions are errors destructive of all Christian beliefs, and that by teaching them while still retaining his relations to an orthodox Church he violates his obligation to maintain the essential doctrines of the Gospel as held by the body which invested him with his official status. The liberality of the Protestant spirit is emphasized in the fact that the terms heresy and heretic have not been cast at even these violators of their obligations as opprobrious epithets. It is men who are in secret or evasive sympathy with rationalism that have occasionally sought, by subtle insinuations or by outspoken assertions, to claim that censure of rationalistic teaching is equivalent to stigmatizing its teachers as heretics. They have thus assumed the pose of heretics in an opprobrious sense, as if seeking to impress irreflective observers with the idea that deserved censure is equivalent to persecution. Thus far, however, the transparent groundlessness of this shallow plea has been so obvious that the Christian public has not been deceived by it. Every Christian conscience perceives that a man on entering the Christian ministry, or in accepting a professor's chair in a church college, or the tripod of a denominational journal, virtually pledges himself to preach, teach, or write the doctrinal opinions of the bodies who elect him to his official post. Hence he is regarded as solemnly bound to fulfill that pledge. He is at full liberty to change his opinions, but not to teach his new and avowedly heterodox opinions in a position given him for a different purpose. By changing his views on essential points he becomes a different man from what he was when intrusted with his office. Had he been what his new rationalistic opinions make him, it would not have been placed in his hands. Having thus, by his own act, unfitted himself for his position, his sense of honor and of obligation to his Church and to God imperatively demand his voluntary retirement from his post. He may try to persuade himself that his new ideas are advances in thought which he is bound to propagate. But for one to talk of a new obligation while in the act of

trampling upon one having prior claims is to expose one's sincerity to justifiable suspicion. One's plain duty is not to abuse a trust by deliberately misusing it, but to show the reality of one's conversion to views fundamentally hostile to one's former concepts of theological truth by surrendering one's office. Men who are truly loyal to their convictions do not shrink from paying such a price for their loyalty as justice to others may demand.

Perhaps the most mischievous supporters of rationalistic theories are those who, lacking the courage of their convictions, diffuse their spirit by specious apologies for their more daring abettors by characterizing their opponents as narrow illiberalists, by professing a certain qualified reverence for Holy Scripture, and by stating those theories in equivocal language, to which they give a meaning different from that which it will be understood to express by its readers. These sympathizers with the great skeptical errors of the times disarm those just prejudices against rationalistic criticism begotten by its more outspoken defenders. Of these Franz Delitzsch, that veteran Old Testament scholar, among his last words said: "There is a crisis in the domain of the Bible, especially in that of the Old Testament, which repels me on account of the joy of its advocates in destruction, on account of their boundless negations and their unspiritual profanity." Now, this bold rationalism which repels is less dangerous than that specious presentation of it which conceals its skeptical deformities beneath a professedly Christian mask. Its plausible insinuations thereby gain admittance for its false pretensions into minds which revolt from its conclusions as stated by the defiant critics whose irreligious daring alarmed the keenly critical mind of the learned German. Hence the Church needs to guard her institutions and literary organs against men who, while warily denying the charge of being rationalists, scarcely conceal their sympathy with their spirit and aims. Even the Arab, who wills to exclude the intrusive camel from his tent, forcibly prevents the entrance of the creature's hoof.

In determining their treatment of rationalism and of its teachers Protestant Churches need to take serious note of the gravity of the issues involved. It is not a question of this or that creed, but of the basis of all creeds rightly claiming to be Christian. Rationalism denies the supernatural. It rejects all theories of biblical inspiration, denies the divine character of Christ, and is therefore destructive of all Christian faith. Its universal acceptance would blot the Christian Church out of existence and condemn mankind to a vain search for relief from its manifold miseries in the frigid atmosphere of a sunless, hopeless deism. With such a foe no spiritual mind can feel the least sympathy. No Christian Church can innocently show it favor or view its aggressions with indifference. It will treat its advocates kindly, and will not be bitter against them. But none except enemies of the miracle-working, living Christ can wish them Godspeed. And the stronger one's faith is in the Gospel the deeper will be one's conviction of duty to do what one innocently may to stop their progress and neutralize their influence, and reject them as

teachers whose errors cause "the way of truth to be evil spoken of." In requiring Titus to admonish such teachers and to reject them, if obstinate, as unfit persons to be retained in the Church, Paul did not approve the principle of persecution for opinion's sake. He simply, reasonably, and wisely taught that the Church owed it to herself and to her Lord to protect herself against men whose work tended to destroy her life. His instruction to Titus is especially pertinent to the demands of the present age. The modern Church, while tolerant and non-persecuting, cannot safely suffer teachers of rationalistic errors to fill her pulpits, edit her literary journals, or instruct her college classes. The law of self-preservation obliges her to protect from assault within her own precinct the truth through which she receives life from her ever-living Lord and Redeemer. And it surely cannot be justly regarded as persecution for a church to refuse a stubborn errorist official opportunity and sanction to corrupt the faith of her members. The law of hospitality does not condemn a householder for refusing to open his doors to a man whose avowed purpose it is to set his house on fire. Neither does the law of toleration condemn the Church which refuses to give a determined teacher of destructive errors official opportunities for its dissemination. Toleration is not fellowship, which cannot subsist without community of ideas and an affection common to its parties.

Our own Church, though characteristically catholic, is carefully guarded against the encroachments of rationalistic teaching. Her "Articles of Religion" are her doctrinal tests. They affirm the inspiration, authority, and sufficiency of the Holy Scriptures, together with a clear intellectual statement of those vital points of Christian belief which have been "the possession and life of the Christian Church at every pure period of her history, and the secret nutriment of her true life in her impurest periods." She requires a pledge from all who enter her ministry to preach and maintain these Articles. Every person admitted to her fellowship must solemnly profess his belief in them. And so free are these Articles from merely speculative interpretations of essential truths, so obviously in harmony with the simple teaching of the Gospel, and so productive of vigorous spiritual life, that she has hitherto been wonderfully exempted from divisive doctrinal controversies. Even the current flood of rationalistic criticism has found no alarming point of entrance into either our ministry or membership. Here and there individuals may have yielded more or less to its pressure; but as a whole she conspicuously stands an unyielding breakwater against those unhallowed waves.

In her antagonism to modern rationalism our Church has worthily followed the example of her founder, who drew a broad, clearly defined line between Scripture truths and the rationalistic errors of his own times. Wesley was a liberal thinker. "We break with no man," said he, "on account of his opinions. We think and let think." But there was no latitudinarianism in his liberality, no sympathy with the folly which pretends to minimize the vital relation which opinion sustains to character. Those who plead his broad charity for men holding opinions differing from his

own as an illustration of the liberality said to be due to the propagators of modern rationalistic criticism will do well to note Wesley's own definition of the term "opinion." "Whatever is compatible with love to Christ and a work of grace," said he, "I term an opinion." Hence he took into his fellowship men whose views of the essential doctrines of the Gospel, though partly obscured by intellectual misapprehensions, were yet sufficiently sound to lead them into possession of active and fruitful spiritual life. He called such misapprehensions opinions entitled to charitable consideration. Hence he wrote of himself and his societies: "We believe, indeed, that all Scripture is given by inspiration of God, and herein we are distinguished from Jews, Turks, and infidels. . . . We believe Christ to be the eternal and supreme God, and herein we are distinguished from Socinians and Arians, but as to all opinions which do not strike at the very root of Christianity we think and let think." Do not these words prove conclusively that Wesley ranked denial of biblical inspiration and of the divine character and work of Christ with opinions which "strike at the very root of Christianity?" To him a rationalist was no more a Christian than "a Turk or infidel."

And as Wesley thought so thinks, as we believe, the great body of his followers to-day. To them, and especially to such of them as think most broadly and love Christ most intensely, modern rationalism is so essentially hostile to Christianity that, despite the critical skill and historical learning of some of its supporters, it is a foe not to be trifled with, but to be firmly resisted and aggressively fought. They will not be deluded into sympathy with it by its false pretenses, nor will they apologize for it on the plea of the conceded liberty of its advocates to disport themselves in the field of free critical thought. But they will fight it unflinchingly with that very word of God which it so contemptuously flouts. In this contest they will not yield to that popular spirit of doctrinal unbelief which rationalistic criticism tends to diffuse, and which, on the plea of liberal thinking, proclaims the unimportance of doctrinal truth, asserts that error is harmless if sincerely held, and that the main element in saving faith is not the doctrines which Jesus so persistently taught, but the bare facts of his life. To all such false, superficial instruction, begotten by the spirit of rationalism, our Church will respond, not by petty polemical discussions, but by setting forth with all the emphasis of renewed conviction both the facts in the life of Christ and his doctrines, without which the facts would be an inexplicable enigma. The former are the supernatural vouchers for the truth of the latter. The one cannot be comprehended without the other. By insisting on both, and by more faithfully than ever before incorporating that message of the Father to a lost world which Christ came from heaven to deliver, the Christian Church will erelong deprive the pestilential errors of rationalism of their power to hurt mankind. The breath of Christ's mouth, the fire of the Holy Ghost, will surely consume them. As sure as "all power both in heaven and earth" belongs to Christ, so surely will the great destructive heresy of our times be itself destroyed.

THE PROGRESS OF CRITICISM.

In view of the activities of investigators in all departments of knowledge, especially in the realm of sacred literature, the present is a time of intense solicitude with the Church of our Lord Jesus Christ. Not a few conservatives are honestly alarmed over the reckless assaults upon the foundations of the citadel of truth, fearing that they may be shaken, if not overthrown. The critics, as Professor Baudissin says, are not reverent, and the way in which they work is not wholesome; and, as Delitzsch has said, the spirit of the whole class is bad and even shocking. On the other hand, the critic claims that he is working according to the best historical and scientific methods, and if he is overturning or modifying historical opinion concerning literary and other questions he is not impairing the biblical system, but relieving it of unnatural and indefensible incrustations. He, therefore, is not agitated by the consequences of his investigation, and wonders that the believer trembles for the safety of history and religion.

Notwithstanding the explanations of the latter, the Church as a whole cannot view the aggressions of negative or rationalistic criticism with any other than a feeling of hesitancy as to the final effect on the historical religion of the Bible. Its alarm is justified by the history of skepticism, by what in all ages of the Christian era it has sought to do, and by the catastrophes it has finally produced in Society, in the Church, and in the Individual Life. Its alarm is also justified by the fact that what was infidelity twenty-five years ago is now elementary truth in higher criticism, and that, going on at the present rate, the Church will soon be advocating what it has always repudiated, and welcoming so-called error with all enthusiasm into its life. It is a question if Semler, Strauss, Colenso, Baur, Voltaire, Thomas Paine, Bolingbroke, and Hume have not conquered, for many of their theories have re-appeared as the fundamental ideas of the critics. The problems they discussed and the conclusions they reached are in substance the problems and conclusions of Wellhausen, Kuenen, Pfleiderer, Socin, Cheyne, and a considerable number of scholars in England and America. Infidelity has frequently denied the Mosaic authorship of the Pentateuch, the infallibility of the Scriptures, the predictive element in prophecy, the Christian conception of Messiahship as founded on the Old Testament, the authorship of Peter's epistles and of several of Paul's epistles, the Johannine structure of the fourth gospel, and the general import and value of Christianity as taught by its Founder. When, therefore, the higher criticism champions the problems of infidelity and in result establishes the charges of the enemies of religion, is it surprising that the Church should be aroused, or that she should resist these attempts upon her faith?

Whether justly or unjustly alarmed; whether resisting every attempt to prove some things or granting a moderate degree of progress; whether antagonism, confusion, and dissatisfaction, or illumination, discovery, and

change are occurring, certain it is that the era of criticism has dawned, and it is useless to evade or ignore it. The honest, broad-minded scholar, conservative or progressive, has no desire to evade truth, but rather is eager to employ the best methods and to ascertain the surest results. He does not seek change for its own sake, but he is not afraid of it, and so is hospitable toward investigation. The legitimacy of criticism, with its fears and conjectures, must be conceded, or there is an end to scholarship, to progressive thought, to a broader Christianity. To the question, *Shall there be criticism?* we unhesitatingly give an affirmative answer. It is necessary to free inquiry, to discovery of new facts, to results that shall confirm old beliefs, or modify or extinguish them. Truth, religion, history, the Bible, the Church can afford criticism; it is error that deprecates it and is destroyed by it. Dr. Pusey, of Oxford, predicted the present ferment, as any scholar of his day might have predicted it, for its antecedents are directly traceable to that particular period which, though semi-epochal, had its roots in the earlier rationalism of England and Germany. In the German rationalism of one hundred years ago may be found the seeds of modern historical criticism, which, though not so poisonous or deadly, is bearing bitter fruit and threatens destruction to the constitution of the Christian Church.

Recognizing the present as the period of criticism, and that long-established conclusions must submit to investigation, we are prepared for any proposed work on the part of the critics, and are not surprised at any venture made by them against the highest truths, even the supernatural and the eternal. It will, therefore, be profitable to observe the trend of criticism, to understand what it demands, and to consider the grounds of its conclusions.

Hitherto the doctrine of the divine inspiration of the Scriptures was held to be of pre-eminent significance; but criticism has not only impaired its value but also given occasion for rejecting it altogether. When it is said that the biblical books were compiled or prepared in the same manner as other books, and that therefore they may be examined by the historical methods applied to other books, it follows that they are human books, possessing no more than human authority and determinative of the highest problems only in a human way. From the solid teaching of the Lutheran theologians in the Baltic Provinces, that the Bible is of inspired authority, to the extreme rationalism of Wellhausen, that the Old Testament writers were above the average, but were no more inspired than Shakespeare, Luther, and Augustine, there is some distance, some tendency to degradation of the doctrine of inspiration, some proof of a decline of reverence for divine truth. It may be that the Baltic theologians are too rigid in their views, but it is certain that Wellhausen is too loose and wanting in reverence. The conflict is not whether the theory of verbal inspiration, or any theory, be correct or not, but whether there is any inspiration worthy of the name. Conservatives are not required to defend particular theories of inspiration, for these are not, after all, in question; but they are required to defend the fact of some kind of inspiration that differentiates the Bible

from other literature. Wellhausen, holding that all great men are inspired of God, Confucius as well as Plato, Seneca as well as Paul, Socrates as well as John, Horace as well as David, and Justinian as well as Solomon, finds it difficult to exalt the Scriptures above the highest level of human products, except as their writers partook of a higher but not more authoritative inspiration. In any case, however, Wellhausen does not mean by inspiration what the Church has defined it, and does not, therefore, attribute divine authority to the Scriptures.

It is sometimes affirmed that Wellhausen does not represent progressive scholarship, but is an extremist, and is losing ground; but, in answer, we say that while as a leader he is waning, his extreme view of inspiration is affecting a large circle of critical scholars, and marks the tendency of criticism. Professor Kaftan, of Berlin, rejects inspiration and accepts no dogmatic definition of the doctrine. Comparing the books of the Christian Fathers, such as Clement, Ignatius, and Polycarp, with those of the Bible, he intimates a preference for the latter, but makes the striking observation that it is a great point that some books are in and others are out of the canon. He also holds that some books *out* are more valuable than some that are *in* it, as the Wisdom of Solomon is superior to the Canticles and the book of Esther, and the Clementine epistles are more excellent than that of Jude. In this view there is no elevation of biblical literature above a human level.

Without intending to be in sympathy with either Wellhausen or Kaftan, some English scholars have given expression to views that are suspicious and perhaps dangerous. Professor Ryle, of Cambridge, maintaining that the Scriptures as we have them are those which were quoted by Christ and his apostles, has no definite conception of inspiration, and is unable to declare that the Bible is inspired, though he admits that God had something to do with it. This is a nebulous view of the Bible, unsatisfactory, undecisive. It shows the drift of the critical mind in England and partakes of the German spirit. Perhaps it is due in part to the vague and superficial view of the doctrine that obtains in the National Church, for Professor Freeman, of Oxford, assures us that the Church in its formularies uses the word "inspiration" but twice, and in each case with no reference to the sacred books. He also declares that it is not a technical word in English theology, but is held to mean that the common influence of the Spirit is granted to all good men. Hence, the Bible is not more than ordinarily inspired. "Moses, according to this standard," says the Professor, "did not write from any higher inspiration than did Herodotus." It is this low view of the doctrine that has enabled criticism to advance with astonishing rapidity. It found the ground prepared for it in the indefinite views of the English Church and in the rationalistic proclivity of the German mind. Professor Freeman is not on the wrong side, but merely states the looseness of the English definition.

Varying from the preceding is Dr. Herrmann, the rector of the university at Marburg, who, acknowledging that the biblical writers had the Spirit of God, declares it to be impossible to define the measure of the

Spirit's influence, or what he guaranteed in that influence. He, however, determines the influence of the Spirit in a particular scripture, or proves its inspiration by its beneficial effect upon the mind or heart of the reader. Whatever verse, paragraph, or book makes one better, to him it is inspired, but it is not inspired to him whom it does not refine or elevate.

He affirms that there is no inspiration in the two books of the Chronicles, because they render no effectual service to mankind; yet this *ipse dixit* is overthrown by the single fact that in their genealogical tables the books confirm Genesis. The objection to the Professor's theory is that the inspiration of the Scriptures is made to depend on individual judgment, and the moral results of communion with their teachings. The individual becomes the standard or measure of inspiration — the old rationalism again, though repudiated by the Professor.

Professor Strack, of Berlin, is the most definite of the German critics, and approaches nearer the historic standard than the majority of university teachers. He declares that the biblical books are the product of inspiration, citing in proof that Jeremiah was compelled to write, and that Isaiah was divinely prepared, not only for work but for uttering and recording divine teaching. He joins Dillmann in his opposition to Wellhausen, believing that the triumph of extreme criticism means the downfall of the Bible.

In its critical aspects the doctrine of inspiration has assumed the rationalistic, the indefinite, and the historical or conservative form, with the first in advance, the second exerting influence from its agnosticism, the third vigorous in self-defense, but compelled to furnish new proofs of its integrity and solidity. *In criticism, therefore, we note progress from the historical to the rationalistic theory of inspiration, and that the Bible by this process is indeed becoming a new book.*

In its treatment of the doctrine of the infallibility of the Scriptures criticism exhibits a peculiar if not discouraging tendency. Professor Frederick Delitzsch holds that the historical books were not inspired and are not without error, but the prophetical books were inspired and are divinely authoritative, though they were somewhat changed in transmission. The dividing-line between inspiration and infallibility is clearly drawn, certain books being pronounced fallible and uninspired, and others infallible and inspired. It is not discourteous to remind our readers that certain American critics have recently espoused this distinction, proclaiming in definite terms that in history and science the Bible is fallible and uninspired, but in matters of faith and ethics it is inspired and therefore infallible. Hence, criticism has given us an inspired and an uninspired, a fallible and infallible, Bible as a substitute for the old view of a completely inspired and entirely infallible book.

In the discussion of the single point of infallibility, separated from all relation to the doctrine of inspiration, most conservative scholars concede difficulties, and not a few surrender to the general demand of criticism. Weiss acknowledges contradictions among the synoptists, and declares that the notion of infallibility must be abandoned. Herrmann finds both

truth and error in the Bible, and does not hesitate to say so. Luthardt concedes error, but says it cannot be distinguished from the truth, and is not injurious to the believer in Christ. Freeman firmly holds that the Old Testament is true as history and true as serving a divine purpose, but he also holds that "infallibility" is too strong a word to apply to it. As he believes that the narrative of Thucydides is correct as a whole and yet incorrect in some details; as he believes that Xerxes invaded Greece according to Herodotus, but not that he had so many people with him as the historian records; so he believes that the Hebrew writers wrote truly but not infallibly, and are therefore to be credited with honesty and general fidelity to facts. Professor Schrader holds a similar if not identical view, maintaining that Assyrian inscriptions and Bible history generally agree, the one confirming the other. He goes beyond some archæologists in affirming that while the inscriptions sometimes, but not often, modify the Bible there is not *one instance of a contradiction* between them. This is remarkable, and points to a certain degree of trustworthiness that borders on infallibility.

It is admitted that the faith of critical scholarship in infallibility is disturbed, and that modification of the doctrine seems inevitable. The effect of modification in this particular, however, will not stop with itself; it will involve our faith in the Bible as a record of revelation. If we regard the historical and scientific portions fallible, incorrect, contradictory, or, in other phrase, unhistorical and unscientific, what will prevent the modification of our faith in the higher or spiritual contents of the book? It may be possible to separate the fallible from the infallible, and to discriminate between the inspired and uninspired; but the Master said (John iii, 12), "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

On the supposition that the Bible is a record of revealed truth it is a question if the record should not be as errorless as the truth. To say that the former may be incorrect and defective in essential elements, while the latter may be infallibly communicated, is almost like saying that a pipe full of holes may transmit water. Has divine truth come to man through a perfect or an imperfect channel? Orthodoxy has claimed a perfect record, both as a fact and as a necessity of faith; criticism insists upon an imperfect record, claiming that it does not interfere with faith; but we know that faith trembles. *The second step of progress in criticism is away from an infallible toward a fallible Bible, the result being a new book.*

Less important, but as a distinctive work of criticism, we mention some of the changes it proposes concerning the authorship of certain biblical books, observing that in the judgment of the critic these changes do not invalidate the Christian system, but really strengthen it by placing it on a truer historical basis. It is therefore confidently affirmed that Moses was not the author of the Pentateuchal books; that David wrote very few of the psalms; that Solomon did not write the books attributed to him; that the second part of Isaiah was written by an unknown prophet in Babylon; that the book of Daniel was not written by the prophet of

that name; that the book of Zechariah was composed by three prophets; that the fourth gospel was not written by John; that Paul did not write more than four epistles, and his authorship of these is again seriously doubted by Loman and others; that Peter did not write the epistles attributed to him; nor John the Apocalypse, though the argument for his authorship is irrefutable. To the mind of the conservative scholar it makes something that, while the accredited historical authorship of the biblical books is impeached, in scarcely a single instance is the name of the substituted writer given. All the substituted authors are unknown to history, to the Jewish people, to the Christian world. The Church is asked to forsake known authors for a list of unknown authors. If this is the most criticism is able to do in its literary investigations it must not complain if the Church pronounces it negative and destructive. *The third step of progress in criticism is from the known to the unknown authorship of the biblical books, truly making of the Bible a new book.*

Because of its prominence in the Old Testament it was inevitable that prophecy should feel the touch of criticism. It is no longer held that the predictive element is the principal element in prophecy or that it is valuable in the history of religion. The Church has relied especially upon so-called Messianic prophecies in proof of the inspiration of the Scriptures and of the Messiahship of Christ; but criticism ventures to allege not merely the unimportance of these prophecies, but that they have been misinterpreted, and had no original reference to Jesus Christ. Professor Workman, of Canada, is bold in declaring that there is not in the Old Testament a single allusion to Jesus as the forthcoming historic Messiah. This is further than most critics go. Professor Harnack, of Berlin, maintains that while the predictive element is not conspicuous, the Messiah was predicted and fulfilled the prediction. Kleinert admits the subordinate relation of the predictive factor, as do most scholars, conservative and negative, many of them attaching their own explanations to particular predictions. More forward than most German critics, Professor Strack insists that prediction is a large element in Old Testament literature, and played a mighty influence in the religious development of the Jewish nation. This is genuine orthodoxy, but it holds its ground, if at all, against the majority. The current view of the critics is that the ethical element predominates in prophetical literature, the predictive being subordinate to it and explained by it. They maintain that the prophets were moral teachers, especially the school of Amos, and that their prophecies were moral teachings rather than predictions. The conservative mind readily discovers both the ethical and the predictive in prophecy, assigning to each a specific purpose—the ethical to rivet the idea of righteousness on the nation, the predictive to establish for all time the inspired authority of God's word and the proof that Jesus was the Christ. It is not difficult to admit the existence of both elements in the Old Testament, and without subordinating the one to the other; but the negative critic either denies prediction or reduces it to a low rank, depriving it of its historic force and interpretation.

The fourth step of progress in criticism is from the predictive to the ethical in prophecy, converting the Bible into a new book.

With the work of criticism on the New Testament we shall offer but a single statement. It will be enough to consider its proposed interpretation of the quotations in the New Testament from the Old Testament. The old view that these quotations—eight hundred and forty-six—established the authorship of books quoted, or to a degree vindicated the Old Testament literature, is abandoned for a view that throws no light upon authorship, but rather multiplies the difficulties in the investigation of the literary questions of the Bible. Harnack and Dillmann agree that Jesus, in quoting a book, always spoke according to prevailing beliefs, knowing, however, that such beliefs were erroneous. When he quoted Deuteronomy or Exodus, attributing the same to Moses, he accommodated himself to the Jewish belief that Moses was the author, and left the people in ignorance as to the true authorship. It is certain that Jesus was as ignorant of questions of authorship as his contemporaries, or he deceived the people. Weiss says he was ignorant; Kleinert says he may have been ignorant, because he did not profess omniscience in all things. Is it to this that we have been brought? Must we decide that Jesus was an ignoramus or a deceiver? The celebrated "accommodation theory" compels us to regard Jesus as a literary deceiver; the theory of Weiss compels us to view him as ignorant and yet a great teacher. From either view New Testament quotations are without literary value, and Jesus loses caste in the world of scholarship. *This is the fifth step of progress in criticism, involving the overthrow of the New Testament and the dethronement of Jesus Christ, making of the Bible a new book.*

In its most general aspect criticism proposes the reconstruction of the Bible. If Ezra, as redactor, could revise the Pentateuchal books, why may not Wellhausen, Kuenen, Smith, and others edit all the books? If the Council of Carthage in A. D. 394 decided the canonicity of New Testament books, why may not the Tübingen school and others re-decide the same question? If two plus two equals four, the fact is the same yesterday and forever. To say that every age may decide for itself the canonicity of the books is to make the Bible always an open question. But revelation should not be an open question any more than the multiplication table. Rationalism would reconstruct authorship; it would reconstruct the canon, omitting several books, as Esther, Canticles, Lamentations, Daniel, the fourth gospel, Jude, and II Peter, from its list; it would reconstruct the historical books, making them correspond to modern discoveries; it would reconstruct the theology of the Bible, casting out its Old Testament monotheism and its New Testament doctrines of incarnation and resurrection; it would give mankind a new Bible, without inspiration, without infallibility, without Messianic prediction, without literary integrity, without miraculous history, without reliable divine revelations. *This is the sixth and final step of progress in negative criticism—the overthrow of the Bible as the Church received and transmitted it.*

Is the Church ready for the surrender? Shall it exchange its old-time beliefs, supposed to rest upon history, for the advanced hypothesis of criticism, which also appeals to history, and declares that it overthrows the old faith by the very weapon it has usually employed in its defense? The issue is not between conservatism and radicalism, nor yet between religion and skepticism, but between truth and error, fact and falsehood. In this paper thus far we have aimed only to outline the propositions of so-called negativism without interposing special objections, in order to apprehend the situation and be prepared either to accept or resist and modify it. Whether the progressive steps of criticism shall finally be taken by the Church will depend, not upon the violence of the aggression against the old system, nor upon the supercilious attitude of negative critics, nor upon their haughty assumption of scholarship, but upon the new and absolute testimony of history and the discovery of new evidence in the Scriptures themselves against the old forms of dogmatism in biblical study. The Church, usually unyielding to skeptical suggestion, must yield to facts whatever the consequences to religion and revelation, but it should not yield to arrogance or furious insinuation on the part of the critics. It is true that already a change in methods of investigation has taken place as the result of criticism, the Church adopting the new methods quite as willingly as those who proposed them; but it is too soon to claim on the one side or admit on the other that great changes in belief have also resulted from criticism. Suspicion now exists against the fundamental ideas of inspiration, infallibility, authorship, and prophecy that a few years ago would have found no quarter in the Church; but it is premature to claim that the historical conception of these teachings has been overthrown. We admit bombardment, siege, violence, and determination against these doctrines; we also admit the wall of the temple shows some scars and here and there some weakness, but we cannot admit that the wall is broken down and the temple taken. Quite to the contrary, it begins to appear as though the wall would stand and that the besiegers must raise the siege. On the whole, the superficial results seem favorable to the negative critics, but the permanent results are not particularly destructive of the historical system of religion.

As to the Mosaic authorship of the Pentateuch he is presumptive who says it is destroyed. The old view may be modified, but the new view will not extinguish Moses. Professor Fréeman says that the trouble in rejecting Moses as author is that Christ and his apostles quote him. Professor Green maintains the literary unity of Genesis i and ii, and of the book of Genesis, vindicating the single authorship of that book against the theory of composite structure. Principal Cave says Moses was the Jehovist, the principal writer of the Pentateuch, and it is not difficult also to believe that he was the Elohist. Such scholars as Hengstenberg, Keil, and Hävernich disposed of objections to the Mosaic authorship, while Rawlinson, Green, Strong, and Harman advanced arguments for it that have not been refuted. It is affirmed that the two titles of Deity in Genesis signify two authors; but as Psalm xc has four titles may we

conclude that it had four authors? Wellhausen says Genesis i was written after the exile, but Elohim was not in use then. Dillmann says Elohistic documents are older than the Jehovist documents, but Socin says the latter are the older. According to Graf and Kayser Leviticus xvii–xxii was composed by Ezekiel, but Nöldeke, Hoffman, and Dillmann say Ezekiel depended on Leviticus. Socin says that Moses wrote none of the Pentateuch, and that no portion of the Pentateuch, not even the decalogue or song of Miriam, is old. Even Wellhausen admits the great age of some parts of the Pentateuch, and Kautzsch, of Halle, says that Moses was a lawgiver and prophet, whose laws and institutions were handed down by oral traditions and embodied in the Pentateuch, and thus the Pentateuchal codes are, in an important sense, Mosaic. Professor Ryle maintains the composite character of the Pentateuch, but concedes that it contains a Mosaic nucleus or element. Schultz, of Göttingen, holds that many things, as rites, customs, etc., in the Pentateuch are older than Moses, and that much of its larger material, as Exodus xxi–xxiv, came from his time, if not from him. Strack claims that Moses wrote the greater part of the original Pentateuch, but it has been revised.

As to Deuteronomy the opinions are equally various, and yet decisive against Cheyne's theory that Hilkiah wrote it, and against the still larger theory that it was the product of Josiah's time. The Deuteronomist is friendly to Egypt; Isaiah and Jeremiah are not. Is not this a proof that Deuteronomy was not written in their day? Dillmann, Knobel, Kautzsch, Schultz, Wellhausen, Socin, and Kaftan are pronounced against Hilkiah's alleged authorship, and some of them favor an earlier date than Josiah's reign. Delitzsch and Zahn advocate its Mosaic authorship. In view of the contradictory conclusions of the critics, in view of the arguments on both sides touching each book, we can agree with Professor Augustus Strong that "we shall soon see the speedy collapse of the destructive criticism against the Pentateuch."

In respect to the New Testament books the retreat of the critics is both evident and significant. Baur said *Matthew* was written A. D. 130; Hilgenfeld, 70; Weiss, 70; Harman, 60–67. *Mark*, according to Baur, was written A. D. 150; Schenkel, 58; Weiss, 69; Dods, 68. Baur's date for *Luke* is A.D. 150; Holtzman's, 80; Weiss's, 70–80; Tholuck's, 58–60; Ebrard's, 68; Olshausen's, 66; Meyer's, 70; Ewald's, 75; Harman's, 63. *John*, says Baur, was written A. D. 160; Hilgenfeld, 130; Renan, 125; Weiss, 95; Harman, 80. Weiss, Luthardt, and Köstlin are able defenders of the Johannine authorship of the fourth gospel. The *Acts*, says Baur, was written A. D. 150; Zeller, 120; Hilgenfeld, 100; Ewald, 80; Dods, 64. As to the other books the same decline from the view-point of the Tübingen school is manifest, and the victory is complete. According to Baur not one fourth of the New Testament was written in the first century; but Renan concedes that more than *three fourths* were written in that period, while conservatives maintain that all were the products of the apostolic period.

We have given enough to show that on the general subject of the

authorship of the biblical books negative criticism is not maintaining its ground, and the Church should not hurry to accept its conclusions. In like manner the reaction against criticism in its attack upon the prophetical books and the predictive element of prophecy is quite marked and indicative of a settlement in favor of the orthodox position. The bisection of *Isaiah* cannot be maintained on the common ground of two subjects—the captivity and the return—in the two parts of the book, for *Micah* discusses both subjects, and no one except Ewald ever alleged two authors of that book. Nor is the argument from two theologies in the two parts any more helpful, for Dr. Driver admits that the "fundamental principles of the Israelitish religion" are the same in both. Nor is a difference in the styles of the two parts an adequate support for dual authorship, for writers vary in style according to their subjects. The only argument of any weight against single authorship is that the second part seems to have been written from the exilic view-point. But in order to validate the argument it is necessary to deny inspiration to the original Isaiah, who under its influence could write of events one hundred and fifty years beyond him as well as of the Messiah seven hundred years in advance. The argument loses by this necessity and casts suspicion upon the inspirational character of the second part of the book. As against the theory of dual authorship it is evident that the literature of second Isaiah was impossible in the exile. Specimens of exilic and post-exilic literature we have in Esther, Ezra, Nehemiah, I and II Chronicles, Daniel, Ezekiel, and Malachi, no one of which rises to the majestic level of second Isaiah. The latter was the product of the Isaian period—the period of classical Hebrew learning. Besides, Ezra and Ben-Sira accept the entire book as the product of Isaiah.

The book of Daniel has had complete vindication in the arguments of Professor Margoliouth, of Oxford, the substance of which we gave in the March–April number of the *Review*.

The value of the arguments in favor of the historical authorship of these two books is that inasmuch as they are the chief prophetical books of the Old Testament, and contain special Messianic prophecies, the predictive element in them is sustained and the critics are put to flight. Hence the Church will be slow to reverse its verdict of the value of prophecy.

Beyond the questions of authorship and prophetical content is the supreme question of the supernatural factor in the book of Revelation. Is it gone, or is it going, or is it the ever-present force of revelation? Instead of disappearing it is re-appearing to the vision of the Church, not modified, but cleared of some manifest superstitions and vaguenesses, and holding its place more triumphantly than at any other time in the history of the Church.

The locomotive with its train of critics can hardly ascend the mountain at an express rate of speed. It will meet difficulties all the way to the summit, at times being compelled to pause on the verge of frightful precipices, then to enter tunnels of unknown length and dense darkness, its passage often blockaded by land-slides or great divinely sent granite

rock, its ascent slow, tedious, toilsome, with neither bread nor oil for its passengers; and if perchance the summit shall be reached the humiliation will be complete if, with the broader vision of the outstretching world acquired, it shall prove to be barren, rocky, unfruitful, with not a flower to beautify it nor a lake to refresh it, nor food from heaven to satisfy it. The Church should be serene. Instead of parting with doctrine, let it hold fast to the once delivered faith; instead of sinking into paralysis, let it mightily *work;* instead of surrendering the Bible, let it manfully FIGHT; instead of negotiating with criticism for terms of reconciliation and unity, let it WAIT WITH PATIENCE THE ISSUE.

THE CHRISTIAN COMMUNITY IN ALLIANCE WITH THE LIQUOR TRAFFIC.

IT is a grave charge to make against our so-called Christian civilization that it is in any aspect, even remotely or indirectly, in alliance with the greatest evil of modern times. We have been taught to believe that it rests upon principles that forbid its co-operation with any form of injustice, tyranny, and general wrong-doing. We know that it professes to accept the doctrine of human brotherhood, and seems ever ready to enact laws for the promotion of human welfare. To charge it with complicity with a traffic that undermines these principles and operates against the good of society is so serious a matter that proof of its truthfulness must be furnished by those who make it, or they will be regarded as committing a high misdemeanor against the civilization they assail.

It must not, however, be taken for granted that society is incapable of the crime alleged, for history shows it to have been guilty of equally flagrant scandals, and even anxious to participate in iniquity when its fruits were desirable. We regretfully confess that the feudal system flourished in civilized Europe under Christian auspices; that the institution of human slavery had its most eloquent defenders in the statesmen of England and America; and that war for purposes of conquest has had its authority in the fiat of Christian peoples. Shocking and inexcusable as is the participation of Christian governments in gigantic wrongs, we must not innocently or ignorantly imagine them incapable of, or indisposed to, such participation. It was Christian England that established the opium traffic in China, legalized idolatry in India, and unlawfully waved its flag over seized lands in Africa. It was Christian Europe that partitioned Poland and kept alive the "sick man" of the world. Slowly, but more from necessity than education in right principles, the nations hesitate longer than at any former period to join in enterprises or movements or traffics that, wrong in themselves, promise large compensation; but none is so well intrenched in virtue as to be able to resist every temptation. In the progress of civilization it will doubtless happen that peoples will become strong enough in the love of right to frown out of existence the first appearance of evil; but that day

has not come. As yet they need watching—even the great Protestant nations of the world—for they are not impeccable in spirit or design, and are not invulnerable to the shafts of the enemy of all righteousness. We have a striking example of the weakness of Christian civilization in respect to moral questions in the United States, in which, contrary to the moral judgment of the nation and its best interests in every particular, the liquor traffic not only flourishes, but permissively menaces the foundations of the Republic. Viewed without partisanship and in its relations to our institutions, one must conclude that the situation is not in any sense expressive of a very high order of virtue in the people. It is needless to discuss the evil of the traffic, pointing to its most manifest results, for these have been recapitulated even to weariness; but it is necessary to discuss the greater evil of the people's participation in it. We assume, perhaps unwarrantably, that our fellow-citizens are not blind to the nature and enormity of the liquor business; that they perfectly understand what it is, what it is doing, what are its results, and whether it affords any compensation for the injuries it inflicts on society. If one is blind to these things it is because one is willfully blind; for history, statistics, incidents of all kinds illustrative of its work, have been so published to the world at large that ignorance can hardly have an excuse or explanation. The people are informed, and they are purposely deceiving themselves if there is any deception in the matter. Knowing its character, and not denying its results, the continuance of the traffic is the more inexcusable; and especially since the only arguments employed in its behalf are those that condemn it, and its chief friends are those who should be its greatest enemies. It is in the light of this fact that we are led to the consideration of the question from a view-point that is startling and humiliating.

We affirm that the Christian community in this country, except where restrictive and prohibitory laws are in operation and honestly sustained by the majority of its citizens, is in shameful alliance with the liquor traffic, not only making its existence possible, but giving it legitimacy and respectability such as no other business struggles to obtain, or would obtain if it were necessary to struggle for the right to exist. This is a bold charge, but the facts confirm it. By it we do not mean that the drink-habit is universal, or that public sentiment is positively friendly to the traffic, or that existing laws protect and honor it; for the majority of American citizens do not indulge in intoxicating drinks; public sentiment is, on the whole, adverse to the business, and restrictive legislation is on the increase, showing that the American people prefer the extinction rather than the promotion of the evil. Under these circumstances its existence excites astonishment, and that the Christian community has operated so as to perpetuate it is almost incredible. Again, we do not mean by definite overt acts of sympathy and patronage, or by a refusal of society to pronounce in various ways and with some severity against the iniquity of the traffic, that the community is committed to its maintenance; it would despise itself if it consented to any bond of union with the iniquity. In spite, however, of the moral protestation, expressed or implied, of the

people against the evil it practically continues, with the aid, protection, and the connivance of the community; and it is to show the connivance, adroit in its methods, more than any other feature, that this paper is written.

The chief consideration is the fact that the arguments employed by the advocates of the liquor traffic are the arguments that constrain the Christian community to permit it to exist. We know not how to account for this anomaly in human affairs. It presents a phenomenon in psychology as well as religion, inasmuch as it reverses all rules of logic and all the principles of social progress. The average citizen may imagine that the argument advanced for the liquor business is the argument that should destroy it; but he will find on examination that this is not the case. He probably will be disturbed to learn that the foundation of the rum traffic, ruinous in its final results, receives the approval of the community that presumptively condemns it; but he might as well recognize an existing condition that is by no means pleasant to contemplate or easy to modify.

Perhaps the *financial argument* is the strongest of all arguments used in defense of the traffic. Men are in the business wholly from the money that is in it. They would abandon it in a day if it were not remunerative, for it costs something to be a liquor-dealer of any kind. It costs one his good name; it ostracizes him from the best society; it alienates him from Christian people; it stamps him as thoroughly wicked. He earns this disreputable position by his business. Unless he thought there was money in it he would not be persuaded to enter or continue in it. That the business is profitable admits of no doubt. The wealth of brewers and distillers attests its remunerative character; the comfortable home of the average saloon-keeper is proof of success in his pursuit; and even the poorest of those in the traffic seem not to lack any good thing. Were proof wanting, it could be furnished in the fact that this business in some States pays a license, or tax, that would destroy any other business in society; but it rises above tax or license, builds palaces, owns railroads, and subsidizes the press of all parties, because it has the wealth required for such purposes. We presume our readers will not deny the general statement that the liquor traffic is a source of wealth to the men engaged in it. It is the bond that holds the man to the business, for, the bond broken, the business ceases. Let it be understood that the traffic will conduce to the poverty instead of the wealth of its dealers, and breweries and distilleries would close to-morrow. But it is the best-paying "industry" in America. No one may at first admit that the financial argument, of so great weight on the wrong side, has any influence with a community other than to excite its indignation against the traffic. The fact that an iniquitous business flourishes because it enriches the dealer naturally arouses the opposition of men of Christian principle and honor, and it ought to organize a community against its existence. That it, however, does not have this effect is capable of proof. It will be instructive to trace the influence of the financial argument in a Christian community, resulting

in a paralysis of endeavor for the extermination of the business, in a bribed silence on the part of tax-payers when any movement is inaugurated against intemperance, and in an idle and fateful acquiescence of the people in the general business features of the traffic. The virtue of prohibitory, local option, and positively restrictive laws is manifest; but it was a new triumph of Satan, because it was a device when tax and high license legislation obtained a footing in the governments of the States. As we were favorable to tax legislation when it was introduced, because it *promised* restriction and ultimate prohibition, we now write our disappointment over its effects with grief and shame. Close examination has convinced us that the profits of such legislation are the profits of the traffic, and that municipalities are greedily availing themselves of these profits in erection of public buildings, in introduction of improvements such as electric lights, street railways, water-works, etc., and in the payment of the police, the interest on bonded indebtedness, and current expenses. If to this list may be added the support of infirmaries, of the public schools, and of the fire department, in whole or in part, it will be seen how far the liquor traffic aids in maintaining public interests, and what is the measure of its influence on the community in restraining it from further aggressions upon the traffic. In one town in a prohibitory State we learn that the business men are soberly considering the necessity of the repeal of the constitutional amendment in order to obtain money enough by tax from the saloons that would be established to maintain electric lights in their midst! The financial value of the traffic to communities, notwithstanding it is offset by the pauperism, increased expenses in criminal court proceedings, and general decline of virtue and honor in the drinking classes, will, we fear, be the argument of business men and tax-payers in prohibitory States for the overthrow of existing legislation against the traffic. Once assure a community that the saloon will pay its official expenses, besides building opera-houses and public buildings of all kinds, and that community must be thoroughly gospelized before it will resist the temptation. It is this argument that has already triumphed in States where tax legislation is now supreme; it has blinded the average citizen to the dreadful evil; it has quieted opposition to its presence and given it a new respectability; it has made the city official anxious to increase the tax that the city may have more revenue; and, while the temperance sentiment is rising, temperance legislation is slyly favoring the traffic or is on the decline. The financial argument maintains the traffic; it enriches the dealer, and therefore he continues in it; it supports the Christian community, and therefore it relapses into quietude. In this way the community is in alliance with the liquor traffic.

In an equally double-acting way is the *hygienic* argument employed by the dealer in vindication of his business and by the community in explanation of its reticence and transparent indifference. With the evident ruin of the body, as the result of the use of intoxicating drinks, in disproof of any claim in their behalf as conservators of physical life, it is remarkable that the health argument is maintained with so much vigor

and enthusiasm. In answer to the fact of undermined health as a consequence of intemperance, it is said that it is the result, not of the legitimate use, but of the abuse, or excessive use, of the common liquors; and that a moderate or temperate use of the same will promote strength, health, and long life. This is a theoretical answer, a fine-spun philosophical distinction, contradicted by the every-day facts of experience. Nevertheless, it is a delusive argument, powerfully affecting the judgment of men, the dealer, and the average citizen, respecting intoxicating drinks. Moreover, the theory that drunkenness is a disease, and, therefore, not to be condemned any more than typhoid fever, is gaining ground, and tones down the wrong of inebriety and the wrong of the traffic that contributed to its development. In this way, public sympathy being awakened for the drunkard, it is gradually extended to the drunkard-maker, and nobody is held guilty. The third claim of the traffic is that liquor is necessary in a majority of diseases, and therefore is good for the body, refuting the charge of those who hold that it is the enemy of health. It is true that scientific works on the evil effects of alcohol in the system fairly negative the supposition of its health-promoting tendency; and it is also true that the expressed judgment of many physiologists and physicians is contrary to the supposition. But this testimony, it is admitted, is not all it seems, nor is it decisive of the question. Being a physician's son, and having access to medical literature, we write the more boldly because we are familiar with the difference between the public and private judgment of men of this profession on this subject, and we are compelled to affirm that in practice they do not always observe their theories. Publicly, they will avow the temperance sentiment; privately, they will declare alcohol in some form indispensable in their practice. In his lectures on physiology last summer a professor in the University of Berlin exhibited charts of the organs of the human system tracing the damaging effect of alcohol on them respectively, and in a way pronouncing a wholesome temperance address. At the close he would take his beer in quantities, and often, it is said, would share with the students in his bacchanalian delights. We do not mean in any sense to impeach the medical profession, but so long as differences of judgment as to alcohol obtain among physicians, it being as easy to quote them on the one side as on the other, we have the right to question their testimony and wonder what it is worth. If their written testimony is against alcohol their practice should conform to it. Let them say once for all, either that alcohol is the enemy of the body, and refuse to administer it, or that it is indispensable to physical health, and defend its use. We are impatient with the contradictory testimonies of physicians, and call for unanimity of opinion if the facts will warrant it.

Here, then, is the hygienic argument: the proper and temperate use of liquors is not only harmless, but promotive of health; drunkenness is a disease, and not the result of the drink traffic; and alcohol in some form is necessary to the restoration of impaired health. Whatever the facts in the case, and however self-refuting the logic of his position, the liquor-

dealer employs his argument with some faith in its honesty and worth. Destroying his victims by the thousand, he poses as the advocate of drink as a means of health, and exonerates himself from the crime of the murder of men. As he rejects moral responsibility, he does not surprise us by resorting to an argument that is as false in its premises as it is destructive in its conclusion. The surprise that seizes us is that the Christian community, disposed to recognize the awful ruin of the traffic, emphasizes the hygienic argument in defense of its toleration, and justifies the business to a limited extent on the ground of its necessity or benefits. Hence, as a class, physicians and druggists are not active in temperance reform, nor are the multitudes, because they use liquor in some form, privately or otherwise, for health if diseased, and for increased strength if debilitated. The secret of the reserve of the average citizen is his approval of drink on this ground; and until he is made to believe that it is his enemy he will not aid in banishing it from the city. In this way the community is in alliance with the liquor traffic, the best citizens often being the strongest foes of temperance reform.

Defending himself in proportion as he is attacked, the liquor-dealer has another argument that appeals to the community with more than ordinary force. He claims that he is engaged in a legitimate business, and resists restriction and destruction on the ground that the assault on him endangers business generally. He insists that the merchant, the grocer, the clothier, the druggist, and the hotel-keeper has no more right to engage in the business of his choice than he has to do the same thing, and that the law makes no distinction between his business and that of others. No constitution or law of any State pronounces his business immoral, or that it is conducted contrary to business principles; hence, it is unjust in public opinion to declare his business illegitimate. He gains immensely if he proves that his business is not contrary to law, and especially if he proves that he has the right of every other man to engage in any business he prefers. It may seem easy to answer this claim; but the strange thing is that the community is usually disposed to grant it, and thus consent to the traffic. Especially are business men influenced by the claim, the majority of them saying that their neighbor has as much right to run a brewery as they have to open a dry-goods house or sell hardware. Without discussing the fact, it is well known that business men, as a class, are the least interested in temperance work of all classes in a community; more, it is not too much to affirm that while it is in their power, by combination, to destroy the traffic, they do less than any other class, and are the moral cowards in every community, making progress difficult and success well-nigh impossible. The explanation of their attitude is in part that the liquor traffic is as legitimate from a business view-point as their own, and they cannot oppose it. On ethical, social, and financial grounds they may regard it as every way injurious and detrimental to public interests; but on legal and business grounds they acknowledge its right to exist. In this way, also, the community is in alliance with the liquor traffic.

The *political argument*, however, is the strongest in deciding the continuance of the traffic, for it affects both dealer and citizen at all times, and especially in all the emergencies of political strife. Whatever the politics of the citizen, he is compelled to acknowledge that the saloon is a dominating power in State and national elections; that it supports the party that in return promises to support it; that it dictates nominations, controls the suffrage of its friends, secures the patronage of candidates, and obtains the legislation it seeks. It is useless to charge that the influence of the saloon is confined to one party. It has its hand upon all parties, and purchases acquiescence by the votes it can control. Politicians, candidates, statesmen, legislators, and officials in high rank as well as those with only local authority, are in bondage to the despotism of the rum traffic. And in elections the average citizen, seeing the necessities of his party, tacitly consents to an undisguised union with the rum power, that success may be achieved at the polls. We may grieve over the situation; we may denounce the political alliance which involves the community in practical relations with the traffic; but that is not enough. In all honesty let us acknowledge the fact of such an alliance, and then demand its repeal. *The party that unites with the rum power is the party that unites the community to that power; and as we condemn the union so should we condemn the party that affects it.*

After this survey we are forced to admit the awful fact of a diabolical alliance on the part of the Christian community with the rum traffic. Whatever the reason or explanation, the union is as open as the day. The explanation involves nearly all classes of society, because nearly all public interests are affected by it. The tax-payer halts in his opposition to the traffic because it assists in paying municipal expenses; physicians, druggists, the debilitated and infirm, and private drinkers are reticent because health is at stake in the issue. Business men generally are opaque and inert, because the liquor traffic is legitimate; politicians, lawyers, statesmen, and officials are sympathetic with the traffic because it may defeat or enthrone them; and the people under partisan control yield to the despotism of the hour in order to achieve political success.

If this is not the situation it is useless to indicate a remedy. If it is the situation the remedy is not at present in law, unless in law to arouse and punish the community, nor at any time in tax or license, but in repentance, even as Nineveh repented in sackcloth and ashes; in amendment, because the wickedness of the community is greater than that of the rum power; and in turning unto the Lord, who, though he has pronounced a woe upon the traffic, will hold no less guilty the community that by sympathy, subterfuge, or otherwise gives it support and favor.

PROGRESS OF CIVILIZATION.

FEDERATION as a principle of corporate association has lately received an increased emphasis in current discussions. The term is not new in the nomenclature of political economists, nor is the theory of co-operation which it represents unfamiliar among the governmental experiments of ancient or modern times. It traces its etymological origin to the Latin tongue. Among its early illustrations were the Ætolian and the Achæan confederacies, respectively a league of districts and of cities, which for a period perpetuated the Hellenic power. Prominent also among the later applications of this principle of federative union must be enumerated the "complex confederation" of the German empire, which existed before the French Revolution but which was abruptly terminated by the victories of Napoleon. It would be altogether foreign to our present purpose to discuss the peculiar phases of the theory of federation as a political principle, with a consideration of its minute differences from kindred theories of government. Enough is it to know that the principle has won the admiration of such a philosopher as M. de Tocqueville, and has led so profound a political student as Mill to declare its efficiency. But it might be logically inferred that the principle is capable of transfer to other departments of human association, and that such benefits might follow as have already resulted from its political application. The apparently increasing demand for federation in the departments of education and of ecclesiastical organization is such a recognition of the universal value of the principle. An analysis of this demand and of the popular confidence in the theory of federation will show, in the first place, a belief in its protective quality for the weak. Grote represented the Achæan league, to which allusion has been made, as "never attaining to any thing better than a feeble and puny life." Yet in that association of upward of seventy cities in one federal government, while still retaining control of their own local affairs, was embodied a means of protection and development for the weak which, under the favoring suns of some later civilization, might have resulted in important consequences. To conserve rather than to destroy the feeble is philosophically the design of a federative union. In the ideal association of which theorists dream the rights of the most inconsiderable must be equally regarded with those of the strongest, and fortification must be made against assault upon the weakest member of the common family. Because of the right of the weakest to be—because the weak may to-morrow become the strong—the union that watches over the interests of the feeblest of its component parts approaches most nearly the ideal organization. But the conservation of the interests of the strong is a further consideration which recommends the principle of federation and justifies its application in commercial, literary, and religious as well as in political affairs. The Hanseatic League, as an instance of federative association for commercial ends, is a trenchant

illustration of the principle. Including at one period eighty-five of the towns of northern Europe, it enhanced the power of such cities, already prominent, as Hamburg, Bremen, and Lübeck; strengthened the interests of such centers as Amsterdam, Antwerp, Cadiz, and Dordrecht; and made possible the establishment of foreign factories in such metropolitan cities as London, Bruges, and Bergen. Nor is the rule which this historic quotation exemplifies merely a human expedient for utilitarian ends. Indications are not wanting in support of the view that it is a divine order. So far as it has been obeyed it has already wrought recognizable benefits. The strong lose nothing in confederation with the feeble. If they must sacrifice individual rights in the interests of regulation, they gain not only the joy of corporate fellowship but also that inspiration to exertion which comes from the sense of championship assumed for the weak. An appeal to experience certainly justifies the wider adoption of the federative principle in various departments of human association where it is yet an untried experiment.

SWITZERLAND, in her six hundredth anniversary of the establishment of civil liberty, so recently observed, stands as an instructive object-lesson for contemporaneous nations. With parades, illuminations, the ringing of church-bells, the panoramic portrayal of Swiss history at Schwyz, and such other methods of demonstration as an intelligent patriotism might devise, has the formation of the "Everlasting League" in 1291 been celebrated; to which the processions and rejoicings of Swiss residents in the United States must be added as a spontaneous and patriotic memorial of the great event. The observance re-opens some of the most fascinating chapters of European history; nor can the student be insensible to the charms of such a national record, so multiform, so free from the commonplace, so crowded with climaxes. But without delaying upon the technical features of this history, however important all may be, it is the quality of the Swiss character that rather engages our present notice. A scrutiny of this character at once reveals many of the virtues upon which a nation bases its expectation of endurance and of greatness. The industry of the Swiss, for illustration, deserves particular consideration. It must not be forgotten that many of the important natural endowments which contribute to the success of other nations are wanting in the case of Switzerland. She has no sea-board, like Italy, Spain, or even Egypt. She has no broad, productive champaigns, like France or India; she has few extended and life-bearing rivers, like the Americas. With mountains that are world-renowned for height and precipitousness—with a climate that is variant, and with at least seven elevenths of its territorial area of necessity unproductive—the conditions for ordinary commercial success would seem altogether unpromising in Switzerland. If such topographical considerations make struggle necessary for a livelihood they are nevertheless disheartening to the largest and freest manual labor. Under such circumstances the world should admire and imitate the intelligent

industry of the Swiss. They have become, through centuries of application, more than coarse-faced herdsmen and shepherds. Their skill in wood-carving, their silk industries, and their expertness in the manufacture of time-pieces demonstrate to the world the superiority of the human mind over adverse natural environments, and prove the possibilities of national success every-where as the reward of right application. Certain it is that the mechanical and artistic achievements of Switzerland put to shame the lesser skill of the tropical and indolent nations of mankind.

Of the patriotism of the Swiss it would seem almost gratuitous to speak. The fidelity of the Helvetii and the Rhætians is their inheritance. Their attachment to their native scenes, even when removed by force of circumstances to other lands, has given them mention in psychological treatises as ideal illustrators of the virtue of patriotism. To the nostalgic malady they are particularly susceptible; and of such material are the world's best patriots made. Switzerland has never been wanting in heroes. Her list of canonized braves is long. The anniversary so lately kept has revived the memory of their sufferings and even martyrdom for national liberty. The names of Tell and Winkelried have been talismanic words in the celebration. Men have felt their undying influence, and have offered new incense of fealty upon the altars of Switzerland. With a peculiar subdivision into lesser states that differ in "political, social, industrial, physical, and linguistic" features, the coherence of the Swiss confederation, its essential unity of interests, and the changeless love of its people for civil liberty mark a race of patriots whose superior the world has never seen. We may only speak besides of the religious instinct that marks the Swiss character. With its majestic evidences of the divine workmanship Switzerland could not well be the home of an infidel people. Voltaire was but a transient resident there. The Swiss are not less religious than patriotic. We may not forget that this land has been the cradle of reforms wherein the wide world has been renewed and blessed. Zwingli and Vinet here had their birth and wrought their important work; and here, in all the future, will be found one of the strongholds of the faith. Reverence for the supernatural and confidence in the divine rulership over man is not the least important lesson to be learned in such a passing scrutiny of the Swiss character. In which virtues, as well as in the illustration of many other graces that adorn human life, the world may well study the example of this worthy nation whose dials now mark the six hundredth anniversary of its birth.

The germ of a fruitful educational growth is lodged in the innovative proposition for University Extension. The movement, which has long been gathering force, has of late crystallized into the proposal to give the essential benefits of university instruction to the rank and file of the community. One of the considerable hinderances to higher education which has heretofore existed in the enforced presence of the scholar in university halls is now nullified by the more liberal attitude of many

English and American colleges toward the non-resident student. As a result of this concession the steady popularization of the curricula of such institutions as Cambridge, Oxford, and Johns Hopkins must be recognized, with the promise of even larger consequences. It will not be contended that the plan is altogether free from objectionable features. Not a small disadvantage in the pursuit of studies apart from university halls is found in the absence of libraries for consultation, of laboratories for practical experimentation, and of the ample conchological, geological, and botanical cabinets of our larger institutions, with their concrete illustrations of the records of scientific text-books. An equal detriment occurs in the loss of that enthusiasm which comes through class association and competition. To the extent that the individual is removed from local organizations for university study his way is toilsome and unattractive. It is not easy to overestimate the value of co-operative study through all the grades of scholastic life. Certain is it that competitors for the benefits of our higher institutions cannot afford the sacrifice of that spontaneity of spirit and that spur to ambition which result from association with kindred workers. The stimulus of great teachers and gifted specialists in every department of investigation is another loss for the student of whom we write. Of inestimable benefit was impact with such great personalities as Neander, Agassiz, Arnold of Rugby, Wayland, and Mark Hopkins. To sit at their feet was life's great benediction. The tradition of their methods is enduring; the fragrance of their unending work fills all the world of scholarship. Exceptional though they may have been among the world's instructors, nevertheless on the part of many of our living specialists in professional chairs is the genius for tuition seen. To explain recurring difficulties, to foster the spirit of original inquiry, to rouse the dormant qualities of the mind to action is the privilege of wise instructors; and all of these results are unaccomplished, through the influence of any superior personality, in the case of the solitary student. It is pleasant, nevertheless, to notice the results that have followed the application of this educational theory. In connection with the work of the "London Society for the Extension of University Teaching" the surprising record shows that no less than forty thousand English men and women last winter received instruction at the local centers of tuition in England. The organization of a similar American society, in 1890, has been prolific of equally promising result, more than fifty thousand persons having already availed themselves of the opportunity to pursue some of the forty courses of instruction provided. The whole movement breathes of the progressive spirit which is the earnest of a more liberal instruction for the masses. There is clearly a practical value in their education. It was a restriction of the privileges of humanity, in the earlier centuries, to relegate liberal learning to the monasteries; it was an equal violation of the laws of equity later to maintain the claim that education was the privilege of the nobility. Men have a right to the best. Under the operation of the later laws of progress, the uplift of a liberal education is to influence all the departments of human life and work.

THE ARENA.

A MORE HOPEFUL VIEW OF THE LABOR PROBLEM.

Among the wage-workers of the country there is manifestly a spirit of great interest in the matter of their remuneration. Largely they are made to believe that they are robbed, despised, and their rights trampled upon; that the rich are against them, and that the aim of capitalists is to reduce them to a state of dependence. The ideas of the average laboring man respecting any one having come by considerable possessions seem to be that thereupon he becomes a changed man, a veritable monster, with a heart as the heart of a beast, having no longer any regard for his less fortunate brother. Of the many wrongs done to the laboring man the most cruel is that of endeavoring to make him believe that his tasks are steadily becoming harder, his friends fewer, and his lot in life less desirable. It is that of having his sky painted for him in the most dreadful pessimistic colors, with not so much as one star left to twinkle amid the groaning darkness. Laboring men are being confidently told that the poor (meaning themselves) are becoming poorer and the rich richer, that every man's hand is against them, and that to them, from every quarter, comes more oppression.

Now, I am persuaded that if ever the laboring man needed a *friend it* is at the present time, and that if ever a voice of warning was needed in his behalf it is now. The effort is being made to deceive and mislead laboring men as to the real facts in the case. This is being done from at least two sources. First, by an unreliable and dangerous element within the ranks of labor itself by men who cannot endure to see others prosper; who regard all employers as robbers, and some of whom, were it not for the law, might not scruple to be robbers themselves. Secondly, by a sleek, well-fed, gushing class of gentlemen who are glad to have something going on; and so, to keep up interest and help to make things lively, write books, publish papers, magazines, etc., to have the laborer see how dreadfully he is being treated and how greatly his interests are in jeopardy.

These are they who pose as the friends of the laboring man. We can scarcely think that they mean it seriously, but it is from these specially that the laboring man needs to be saved. What are the facts, then? They are these: Never in the history of the world from Adam till now was labor ever so well paid and so prosperous as at the present time. Never was labor in possession of so many and so comfortable homes; never so secure in the rights of Church, citizenship, and social life; never so respected, intelligent, and enterprising as now. Instead of the laborer being cast out, ostracized, and looked down upon, he is more and more being honored and welcomed. Place and position are having less to do with men; worth and character, more. It is not true that the Church is a rich man's corporation, and that ministers of the Gospel are the sycophants

of the wealthy. The facts are, never since the days of the Christ has the Church been so interested and so active in behalf of the great masses of mankind as at the present time. Never has the Church presented a tenderer and more loving gospel than she is presenting now, and never were her ministers more honorable and brave. Among the rich never before has there been such benevolence, such generosity, such willingness to help all and every-where. Among the wealthy are many who are contemptuous, hateful, and ignoble; but on the other hand there are many who are generous, Christlike, noble. Respecting men as such, this is the gospel of the age; neither rags nor riches commend or condemn them, but character only or the want of it.

In this country, when we speak of the laboring class, we practically have among them no poor. Very largely our laborers are good livers and well-to-do. There are poor—some because of vice, others because of misfortune or bad management, but few because of others' prosperity.

Never were the humanities of man more active than now, and, all in all, never were opportunities for rising better or more abundant. If men will do good and be diligent they can hardly fail to see good and to be rewarded.

J. C. ARBUCKLE.

Columbus, O.

A BUBBLE PRICKED.

IN the *Review* for July–August a venerable brother labors hard to make constitutional law out of a statutory enactment the terms of which plainly violate the constitution of the General Conference. The Fifth Restrictive Rule says that the General Conference shall not do away with the privileges of our ministers or preachers of trial by a committee, and of an appeal. The statutory enactment (¶ 198) says that an Annual Conference may locate a traveling preacher "without formal trial." We claim that the provisions of the statute conflict with the restrictions of the fundamental law. Our opponent says no. His position is that the statute "relates to Conference membership alone, which the restrictions of the rule do not embrace."

To this we object:

1. Because Conference membership is the only membership which a traveling preacher sustains to the Church. It is this membership which makes him a "minister or preacher," unless it can be shown that the rule refers to local preachers only. But local preachers sustain church relations in common with regular members, and their right of trial and appeal is protected by the last clause of the fifth restriction, which specifically mentions "members." Therefore the phrase "ministers or preachers" unquestionably includes traveling preachers, and Paragraph 198 is an infringement upon their constitutional rights. But,

2. Our opponent affirms that the restrictions of the rule apply only to triable offenses which imperil church membership, and not to secularity or insufficiency, which, under the statute, might forfeit church member-

ship. This is pure assumption. We hold that any offense is triable which is calculated to eject a traveling preacher from his Conference relations. As a preacher he must be afforded an opportunity, under properly constituted authorities, to defend himself against accusations calculated to reduce his standing and deprive him of a possible claim upon the produce of the Book Concern. The paragraph in question provides for no such defense. It is claimed that it contains provisions for an "investigation," but even an investigation is not made mandatory, and as a matter of fact is seldom had. The restriction is plain—"of trial by a committee"—and the infringement is plain—"without formal trial." These two things are not in harmony.

3. Our opponent claims that an Annual Conference has "supreme authority over Conference relations." We retort that it has its sole authority under the constitution. Even the General Conference has no right to bestow upon an Annual Conference a power which conflicts with the organic limitations. Moreover, has the brother never heard of the Judicial Conference, which has authority to sit in review upon the judicial proceedings of Annual Conferences, and to reverse the findings thereof? A queer supremacy that which is overshadowed by at least two higher tribunals—the Judicial Conference and the General Conference!

The "Arena" space is too limited for an overhauling of all the objectionable statements of Dr. Gee. There is a vein of sophistry running through his entire contribution, and to expose all his errors one needs to take him up sentence by sentence. His defense of the Seneca Howland tragedy is proof of his inability or utter indisposition to grasp the principles of constitutional law and hold them in sight while considering legislative enactments. And we affirm that any man who, in the face of the record, declares that Bishop Simpson and his reviewers touched upon the constitutionality of Paragraph 193 manifests more solicitude for the memory of a great man who would not thank him for advertising his inadvertence than he does for the facts and principles which bear upon the status, character, and welfare of his brother-preachers around him.

Detroit, Mich. JAMES H. POTTS.

NATURAL SELECTION AND CHRISTIANITY.

PROFESSOR CONN, in his able paper in the July–August *Methodist Review*, is evidently attempting to reconcile modern evolution with Christianity. How well he succeeds every reader of nature and the Bible must judge for himself. He considers it established beyond controversy that "the animal kingdom is universally subject to the law of natural selection," and asserts that "this same law governed man in his early history, and in almost the same way as it governed the brute kingdom." He further assumes that the law of natural selection, or "the survival of the fittest," is intended by the Creator as the best method to insure "the constant advance of the race in strength and perfection. The biologist,

therefore, cannot fail to ask whether a law which has proved so valuable for animals would not also be best for the development of man. Has man reached such a stage of perfection that he no longer needs the beneficial results of the law of natural selection? Is it possible that the law of love for others is the best law for man, while love for self has been the best for the rest of nature?"

I might quote more largely, but this is sufficient to show that I allow him to speak for himself. From the Bible stand-point I think Professor Conn's positions are clearly liable to the following serious difficulties:

1. It is implied that Adam and Eve, our first progenitors, were created with a low grade of moral, intellectual, and physical powers; and this is clearly contrary to the Mosaic account.

2. It is implied, logically, in the Professor's view, that the law of natural selection and the law of love or altruism taught in the Old Testament and by Christ are antagonisms; but if so they are the offspring of the same Creator. The law of "the survival of the fittest" does not seem to be necessary to angelic existence in order to insure growth and perfection, and it must be admitted that they are under the law of love. Does it necessarily follow that mankind, who are under the moral law, cannot improve in strength and perfection without violently destroying each other?

3. If the law of natural selection is a necessary condition for moral and intellectual beings in their earlier stages, and also in the maturer stages in which we find civilized and Christian manhood to-day, it follows that there is no moral quality in much of the selfish brutality and measures adopted to destroy and displace the weaker members of the tribes and inferior races; for this theory assumes that this is the Creator's law and method of procedure. What binding force, then, is there in the decalogue? Can there be any such thing as sin or moral guilt under such a necessary law through the earlier and middle stages of human development? Under this supposed law would not the atonement, or substitutional death of Christ, be a fiction? What avails self-sacrifice for the supposed good of others if natural selection is essential to strength and perfection of human nature, as seems to be here insisted on?

4. Another serious objection to the Professor's view is that it assumes that moral and intellectual beings must necessarily be developed under the same law that mere animals are developed under. It must be apparent to all reflecting persons that this is a gratuitous assumption. I think the verdict will be, "Not proven."

5. Is not this theory of natural selection a serious reflection on the wisdom, power, and goodness of the Almighty, who could not create moral and rational beings and lead them to physical and moral perfection without such a vast amount of suffering and sin as is implied therein?

6. Is not the Professor's theory clearly liable to the objection that Christ himself is only an evolution from a barbarous race of men, and is in no proper sense a supernatural being? I submit that I am so consti-

tuted mentally that I cannot escape that conviction under his theory. If modern evolution is an absolute fact, then it follows that the distinctions of right and wrong, of virtue and vice, of innocence and guilt, are "*nil*" until natural selection, with its ages of development, has brought the human race to a point where consciousness of right and wrong for the first time has made its appearance. These are difficulties, as far back as Adam at least, that most minds cannot surmount and reconcile with human consciousness. We concede Professor Conn's ability as a scientific gentleman, but must respectfully hint to him that he has a heavy task on his hands to reconcile these legitimate difficulties raised by his theory of evolution. It is safe to say that when two systems of philosophy so violently in conflict as are modern evolution and Christianity are presented for consideration the one most in harmony with human history and human consciousness—the one beset with the fewest serious difficulties—should compel our belief.

W. S. TURNER.

Spokane, Wash.

EXPEDIENCY AND RIGHTEOUSNESS.

Is there not too much of one at the expense of the other? A course of action is proposed which avoids a temporary annoyance, but involves a sort of diplomacy scarcely consistent with simple righteousness. *In every congregation* there are persons ready to take offense at a faithful utterance aimed at some popular form of amusement of questionable moral tendency. A skillful jugglery of words will leave the point untouched, for direct condemnation would result in a loss of favor, money, and membership. Is not *the temperance reform* seriously impeded in its progress, and frequently set back, by the entangling considerations indulged by many modern Christians with regard to the business and social and political consequences of a direct and warm espousal of the cause of "God, and home, and native land?" A position of uncompromising antagonism to the license liquor system would sunder a number of hitherto prosperous relationships. *In the annual adjustments* of the *pastorate* it is a question whether this factor of expediency is not working serious injury to the Church. The insistence of certain official members, the deliverance of a covert threat, the fear of the loss of a moneyed membership, a warm desire to gratify a friendly minister, the dubious grading of pastors and churches, a determination to exhibit the power of personal prerogative—do not these, at times, unduly sway the powers that adjust? An expedient diplomacy may be ecclesiastical statesmanship, avoiding temporary unpleasantness and secular loss by the choice of a doubtful middle course; but any transaction which depreciates the exact value of righteousness can never be substantially profitable either to the individual or the Church. In this arena of conflict between right and wrong how immensely important it is that one should possess keen spiritual discernment and a stalwart spinal column!

J. T. SWINDELLS.

Philadelphia, Pa.

THE ITINERANTS' CLUB.

THE PREACHER AND MODERN SCIENCE.

By persons who argue that scientific matters lie entirely outside the range of the preacher's legitimate work the question is sometimes asked, Shall ministers enter fields not traversed by Jonathan Edwards, John Wesley, John Calvin, Martin Luther, or by other church fathers, ancient and recent?

While the opinions of the fathers as to matters falling properly within the range of Christian consciousness, religious experience, and Bible interpretation, especially as to its spiritual meaning, are entitled to the profoundest respect, still in scientific and certain other matters modern preachers are not to be trammeled by "the silence or the traditions of the elders."

This, however, should be said: that in their day Edwards, Wesley, Luther, and several of the church fathers, in matters then under discussion took rank among the most advanced thinkers of their time. Were those men alive to-day, and could they command the time, they would leave no branch of modern science uninvestigated. They would silence atheism with Huxley's bioplasm; they would group such an army of facts and statements from such men as Professor Tyndall as would tear the fabric of an independently evolved universe into shreds; in refutation of Agassiz's theory that there were fifteen cradles instead of one for the human family, they would present to the Church the investigations of Cuvier, Blumenbach, and Prichard. They would quote from a score of scientists to show that the Mosaic record in no way conflicts with the most recent discoveries of science. In a word, they would urge modern preachers to meet infidelity page by page, and on its own favorite grounds. Indeed, it is in the highest sense Edwardsian, Wesleyan, and Lutheran not to be prevented by such traditions of the elders or the fathers as interdict the acquirement of knowledge in any or all of its domains. "Culture and success were not meant to be divorced. God joined them together, as in the case of Moses, who was skilled in all Egyptian learning, and in the case of Paul, who was among the foremost scholars of his age."

We do not know that any member of our Itinerants' Club needs reasons for inducing him to engage in scientific studies; but as he may find it serviceable to be posted when discussing the subject with those who are opposed to a thorough ministerial training, we offer a few of the many reasons that can be urged in behalf of scientific knowledge among preachers. A leading and an important reason is that unless preachers are informed in scientific matters they will soon fall behind the common people—a condition that of course must not be allowed. The American mechanic and farmer are becoming better acquainted with natural science than were the most highly educated people a century ago. Fresh pages of easy scientific reading are open to them daily. Their eyes were yester-

day looking through the telescope; to-day they are looking through the microscope; to-morrow the wonders seen by the spectroscope will be familiar to them. Even the inspiring truths in the field of comparative science are already beginning to be translated into the speech of every-day life. The Protestant ministry must therefore be familiar with at least the pass-words of science, and be able to speak intelligently of what is uppermost in men's minds, or their authority will be first questioned, then ignored.

Another reason why preachers should be informed on scientific matters is that they will frequently have an opportunity of changing the scientific drift from skeptical directions, into which it has been forced, back to its native—that is, to its religious—channels. This more than once has been successfully done. Butler, with his *Analogy*, made the atheism of his time unpopular, if not contemptible. Chalmers so far mastered the science of astronomy that he was able to meet the infidel astronomers of Europe upon their own ground, and to silence them. Thus, also, more than half a century ago, John Pye Smith from the science of geology illustrated and enforced various Scripture truths much to the discomfiture of unbelievers, as did also William Jay from the science of metallurgy. "We believe," says a wise writer upon this subject, "that God designs that these questions shall be fought out book for book. Let skeptical theories be pierced with the pen of the ready writer. As objectors advance one book let the Christian scholar advance another to meet it, if the question is worth the time and trouble." It is like that cures like.

Another reason why the preacher should acquaint himself with science is that he may the better accomplish his legitimate work, which is Bible exposition. The Bible is full of the matter of science—science in the rough; it is like the *Cosmos* of Humboldt, or the *Principia* of Newton. But without scientific knowledge scientific matters in the Bible can be neither appreciated nor expounded.

And, too, some of the doctrines of Bible theology find their most forcible illustration in the facts of science. For instance, to the ordinary congregation there is nothing awe-inspiring in the mere statement that the Creator is omnipotent; but if the majesty and might displayed in the movements of the heavenly bodies are set forth—if the various other forces of nature are enumerated, such as the wind, the tides, the lightning, the tornado, the earthquake—and if all these forces, and others known as chemical and mechanical, various and innumerable, are shown to be the manifestation of one eternal, ever-present Power—then the divine attribute of omnipotence will have a wealth of meaning before unknown.

Or, if the preacher in abstract terms speaks of the duration of God's existence he will suggest to the minds of his hearers none but vague ideas. Let him, however, give the history of a single cobble-stone, tracing it back to the time when it was "star stuff," millions and millions of ages ago—let him show that God was at that time present and active, and has ever since been the efficient cause of things, and that this First Cause is to be the Last Cause—then will the people see new meaning in the

words, "The eternal God is thy refuge, and underneath are the everlasting arms." Even a moderate acquaintance with science will enable the preacher to do much by way of illustrating religious truth; but a thorough acquaintance will lead him into a land full of enchantments, where he can entice children to quit their toys and men their amusements to look through science to nature, and through nature to God.

Still, again, familiarity with the facts of science will better enable the preacher to work in harmony with God's designs. The present zeal of scientific men, their tireless research, though in some instances they care nothing for religious truth, is a part of a providential drift. These men, by collecting, classifying, and labeling all important natural materials, are rendering valuable service; but after these come the students and the expounders of Bible truth, who are called on to use these collected and systematized materials of scientific men for religious purposes. If, therefore, the present scientific drift continues, and if ministers set themselves against it or depart from it, they need not be surprised if the churches in which they minister are shortly deserted by the more thoughtful and studious people.

We shall not forget that another question is before us for future consideration—this: How may the members of the Itinerants' Club master this class of sermonic materials?

THE SELECTION OF BOOKS.

The world is getting full of books; they are cheap as wrapping-paper, and within easy reach of the poorest man who walks the street. It is estimated that at the present time the different public libraries of the United States, including Sunday-school libraries, contain from twenty to thirty millions of volumes.

Taking the world at large, it is estimated that there are added to its literature from twenty-five to thirty thousand volumes yearly, and that more than three thousand years would be required for the mere mechanical reading of the books which at one time or another have been standard works in literature. It must have been blissful to have lived in the Middle Ages, when in an ordinary life-time a vigorous student could read all the books then known in Europe. But that day has had its go-by.

Since, therefore, the majority of even the best books are to be left unread by the most diligent of long-lived readers, it is clearly a supreme piece of absurdity for one to feel shame that he can read only a few of the good books that have been and now are being published.

If, then, it is impossible and even unnecessary, and without much effort we could show that it is even undesirable, to read all the books published, we are next confronted by this important practical question: How shall one select such books for study and reading as are the most beneficial?

Answers to this question, since each vocation demands special lines of reading, and since each man in a given vocation has his individual likings and purposes, must be somewhat general.

Very general and yet sound, and as suggestive as a single sentence well can be, is the remark of Carlyle: "The art of selecting books is the art of rejecting them." But amid the on-coming deluge of books Carlyle should not have dismissed us quite so quickly, for the rejection is what we desire to know about.

Professor Shedd makes the word "choice" cover matters of education. With no less propriety can that word be made to cover matters relating to books. But this choice is the very thing that perplexes and sometimes torments us.

Perhaps by quoting from two or three other authors whose words are entitled to consideration we may be helped in passing from darkness to light, or at least may find a clew that will lead out of the maze in which most readers of books at times find themselves.

Says Mr. Spurgeon: "Forego, then, without regret, the many books which, like poor Hodge's razors of famous memory, 'are made to sell,' and do sell those who buy them as well as themselves."

"Insist," says Dean Stanley, "on reading the great books of the world; then the little books may be left to take care of themselves, and the trivial incidents of passing politics and diplomacy may perish with the using. Bear in mind that in every branch of knowledge—scientific, literary, or artistic—the first question to be asked is, Who is it that in that branch stands confessedly at the head? Who is its chief oracle? Who is the ruling genius, head and shoulders above the rest? It is the master-works of the respective departments of study which are, as it were, the canonical, the symbolical books of science and literature, established beyond appeal by their own intrinsic merits and by the universal acceptance of mankind," that are to be selected for our permanent companions and friends.

How much better to follow this advice of Stanley than to spend our time with those who do little else than copy, in inferior style, the great high-priests of literature, or with those who stand on the outside of the great temples of truth picking up and vending the chips of the master-workmen!

Emerson's three rules: "Never read any book that is not a year old," "Never read any but famed books," "Never read any but what you like," are open to criticism, but more readers would be benefited than harmed by following them.

"The book to be read," says President McCosh, "is not the one which thinks for you, but the one that makes you think." That is, any book, no matter what subject it discusses, which healthfully stimulates the mind, which stirs the better emotions, which suggests thought as well as informs the mind of the reader concerning the subject treated, is the book for one to choose. Books, too, that tag the reader and haunt him, and waylay him, are his best friends.

The fundamental principle, then, is this: Every person who has any desire at all for reading has a guide in his own breast which is of more value to him than a score of rules on the selection and reading of books. The reader must consult his mood if he would read with profit; and if he

knows his needs and will suppress his whims, rejecting what is profane and impure, he will not go far astray or require much dictation from others. Keeping in mind the foregoing qualifications, it follows that one may read what one likes to read—books that are reluctantly laid down though the brain and eyes are wearied—provided the mind is not perverted.

Our space is filled; but more anon.

THE PREACHER AND SERMON-BUILDING.

We promised, at the close of an article on the above-named topic in the last number of the *Review*, to help, by means of a few suggestions, the preacher whose sermon-building is not a pastime, but a task.

Our first word to our young friend is, Do not be disheartened; our second is, Keep building sermons, experimenting all the while with the different methods until a satisfactory method is discovered.

The young preacher is to try this way, that way, and every way. He is to use the mental method—that is, construct his sermon without the use of pen or paper; and he is to try the pen method—that is, write down his thoughts, elaborate and arrange them on paper; and he is to combine both the mental and the pen methods.

The preacher is also to try the method of the bee, gathering from all sources, then converting what is gathered into sermons; and he is to try the method of the spider, drawing from his own mental wealth, allowing one thought to suggest another, without referring to authors or authorities, until the sermon is finished.

The preacher is to work early and late, easy and hard, remembering that, at length, he can do his best thing easiest and his easiest thing best. He is to keep foremost in mind, however, the supreme object of his life, which is the building up of Christian character among his people by means of the word of God. By this persistent and dogged perseverance, if one keeps at it long enough, and if swayed by a noble and inspiring purpose, the logical and rhetorical instincts and intuitions will be brought into vigorous and healthful play; and as true as any law of God's universe, if God has called the preacher to build sermons, he will discover a method that will free him from bondage and make him shout for very joy while the sermon is building. What is one year, or what are five years, or even ten years of experimenting, if this bliss in professional work can be reached?

In the meantime, and at any stage of his experimenting, when favorable opportunities present themselves, the young preacher should ask every successful preacher he meets to explain his method or methods of work. The lives of eminent preachers also should be carefully read, and text-books on sermon-making patiently studied. In a word, the preacher who has not yet found sermon-building a delight should seek help from every quarter; not that he is to copy the methods of others, but is to aid himself by the help of others in discovering his own throne.

We have said as yet only a part of what our subject calls for. We must, for the present, defer the rest.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

WILHELM BENDER, OF THE UNIVERSITY OF BONN.

Professor Bender is a Ritschlianer of the Ritschlianers. Originally a professor of theology, he was compelled to change to the department of philosophy on account of his theological opinions—a further proof that in some places and under some circumstances, even in Germany, one cannot teach what he will to future pastors and retain his place. As a philosopher Bender is not distinguished outside of the philosophy of religion; and upon this subject he continues to lecture, and thereby still reaches the students of theology with his religious doctrines. The philosophy of religion is a convenient vehicle by means of which philosophy can continue to interfere with theology. Bender has written two important works: *Frederick Schleiermacher and the Question of the Nature of Religion*, and *The Nature of Religion and the Underlying Principles of Church Fellowship*. It will be noticed that in both the "nature of religion" takes first prominence. Professor Bender claims that it is the impulse to seek happiness which leads to religion, and that the differences between religion are explainable by the differences of form which this impulse takes under the changing conditions of culture in different lands. This places all religions upon the same level, so far as their origin is concerned; and it is not to be wondered at that he regards religion as a secondary and merely accompanying phenomenon of the process of civilization. His definition is inexact and incomplete. If it is the desire for happiness which leads men to religion, then the assumption must be that religion affords something which cannot be found outside of religion, and which is necessary to man's happiness. This simply means that man does not find in this world what he needs to satisfy his desire for happiness. Hence that satisfying portion must be the introduction of elements from the heavenly world into the lives of men. That is, religion is a gift of God. But if it is a gift of God, then the claim of Christianity to be the exclusive religion must be accepted by all Christians. This leads to the rejection of all other professed revelations, as well as of the idea that religion is man's effort to secure happiness, and that it is a merely secondary and accompanying phenomenon of civilization. Had Bender not overlooked the assumption underlying his own hypothesis he would have reached different and better results than he did.

PROFESSOR W. BEYSCHLAG, OF HALLE.

Professor Beyschlag is one of the comparatively few negative critics belonging to the theological faculty of Halle. Yet by the term "negative" no kind of reflection is intended upon his sincerity, for with this all must be impressed who know any thing of him personally. We select from his

teachings, as a fair sample of his scriptural theology, his discussion of the term "Son of Man," and his comparison of it with the term "Son of God." The Son of man is spoken of by Christ when he designates his humiliation as well as when he designates his power (as to forgive sins). Baur understood the designation as expressive of the humility of Christ, and appealed to Matt. viii, 20, when he said, "The Son of man hath not where to lay his head." The true explanation is to be found in the expressions from which Christ could choose. The Old Testament uses the term very often, but in Daniel it is used in a special sense. When Jesus asks the disciples what they think of the Son of man it is evident that they did not attribute to the term a Messianic significance. Jesus used it to express his consciousness of his Messiahship, and at the same time to hide it from others. Instead of applying to himself a Messianic title which had been much misused he took one which was rather mysterious, but which would be sure to give a hint of its meaning to those who should later give themselves the trouble to reflect. He meant to indicate his office of introducing the kingdom of God according to Daniel. As Son of man, as bearer of the kingdom of God, he does and suffers all that is given in his life. Thus far the reasoning is both ingenious and ingenuous. It is a sample of his clearness and power to convince when he is supporting the *role* of an objective theologian. But when he comes to compare the content of the term with the expression "Son of God," and deduce their united significance, he cannot escape from the force of his preconceptions. The terms Son of God and Son of man both designate the whole Christ, but in different relations—the former in his intimate relations with God, the latter in his office of bearer of the kingdom of God. But when he calls himself Son of God the expression shows that he is not God himself. Strange reasoning! for if so, then one could not prove that that one who is a son of man is man. *The* Son of God must, for the very reason that he is the Son have the nature of his Father. This conclusion must be accepted, even though we are obliged as a consequence to seek a reconciliation with our faith in monotheism. But Beyschlag means to deny true divinity to Christ; for he says that when Jesus quotes, "Man shall not live by bread alone," he places himself in the ranks of mankind. But he forgets that Jesus as distinctly placed himself on a level with God in many other places. Beyschlag fortifies himself by references to all the places where Christ denied his own omniscience, etc. To formulate a Christology which shall satisfy all the passages of Scripture is indeed a difficult undertaking. But it certainly cannot be accomplished by a one-sided emphasis upon passages of a certain class while ignoring others. The negative critics, however, have a vast amount of courage, or they would not make the attempt. The longer one studies the subject the profounder becomes the conviction that the outcome of the great Christological discussions of the Church, ending in the accepted orthodox creeds, is the best and truest expression of scriptural teaching and harmonization of the same with the demands of reason. All other attempts have been but partially true to the Scripture, and have finally

been rejected. Men will and should continue to answer for themselves the question, "What think ye of Christ?" But we suspect that in proportion as men think without the trammels of prejudice or preference they will reach substantially orthodox results.

PROFESSOR E. HAECKEL, OF JENA.

We bring from the tomb of oblivion to which he was consigned in American theological circles some years ago the hero of the "Bathybius." He is as truly the laughing-stock of European thought as he was in the days when he thought he had discovered the secret of life in the deep-sea mud. Just now he is engaged in the effort to produce living, palpitating protoplasm, without contact of the constituent elements with precedent life. Haeckel simply shuts his eyes and seals his mind to the teachings of Scripture and philosophy. He is exclusively a biologist. His hopes are more absurd than the attempts of the alchemists to transmute the baser metals into gold, while his efforts do not seem to be attended by any of those accidental discoveries which compensated for the energy which the alchemists expended. He simply proposes to prove that no divine Creator is needed to explain the world or the life that is upon it. He thinks himself able to breathe into dead matter the breath of life. One shrinks from the employment of irony in connection with such a blasphemous attempt to claim for man the power which the faith of mankind has uniformly attributed alone to God. But on the other hand it is difficult to refrain from it in characterization of the self-conceit and folly of the man who will spend his time at such an effort. Truly in his case it is the fool who "hath said in his heart, There is no God."

RECENT THEOLOGICAL LITERATURE.

INTRODUCTION TO THE JOHANNINE WRITINGS, BY PATON J. GLOAG, D.D.

Following his able work on *Introduction to the Catholic Epistles* comes this excellent book. Although with far less show of learning than German authors exhibit, the British theologians bring profound research and equal ability to their task. Gloag defends the Johannine authorship of the Gospel, the three letters, and the Apocalypse. In the main the book is so satisfactory that its excellences need not be pointed out. He clearly makes out what he took in hand—to prove that the books of the New Testament attributed to John are from his pen. There are some points to be adversely criticised, and because they deeply affect questions of method and certainty of result and hence cannot here pass unnoticed. First of all, the author seems not to have had in mind those readers who doubt the Johannine authorship of one or several of these books. As a consequence he does not argue his case with that energy and thoroughness which is demanded in these days. The real difficulties are not

grasped in all their strength and overcome. The failure lies, not in the fact of inability, but of presenting to his mind a class of readers already convinced. When the Johannine authorship is defended the defense should be addressed to doubters or deniers, since no others need it. Had the author had these in mind he would have set the difficulties in sharper outline, and this would have given vigor to their overthrow. That this is his general failure is evident from the further specific fault in method, that he discusses the genuineness and reaches his conclusion before he takes up the objections to the same. These faults do not, indeed, destroy the value of the book, but limit its usefulness.

THE GREAT WESTERN SCHISM, BY CHAPLAIN ABBÉ LOUIS GOGET.

THE author has written this work from contemporaneous documents deposited in the secret archives of the Vatican. Here we have another illustration of the importance to Roman Catholicism of ecclesiastical history. The question is of the greatest importance to the Romanist whether the Council of Constance had a right to depose the two popes, Gregory XII. and Benedict XIII. The chief question in this connection is whether the cardinals were so influenced by the Roman citizens that they could not and did not exercise their free choice in the election of Urban VI. In the course of his treatment of the subject the author leaves no room for doubt that the cardinals acted under compulsion. But this he does, not as an expression of his own opinion but as a result of the impression made by the original documents introduced. Hence, when at last he comes to the conclusion that all was done decently and in order, and that the Pope was properly chosen, he contradicts not his previously expressed opinion but the tenor of the documents. Here is a case where the Romanist dare not draw the inferences requisite to loyalty to the truth of history. For the consequences to the papacy would be disastrous could the legitimacy of the choice of Urban VI. be placed in serious doubt. It is a question which very little concerns the Protestant in a practical way. All Goget's protestations of unpartisanship amount to nothing in the face of the fact that he produces documents which teach one thing and then draws a conclusion favorable to another, the conclusion being of course favorable to the claims of the Church of Rome. In other respects the work is valuable, since it renders accessible to readers of French many original documents.

THE FIRST BOOK OF THE BIBLE.

PASTOR O. NAUMANN here defends the unity and genuineness of Genesis. And the defense is conducted with such fairness, comprehension of the difficulties involved, and historical and linguistic learning that but for the orthodoxy of his conclusions he would at once be admitted to the ranks of the "higher critics." The mildness of the author's spirit in dealing with his opponents is also worthy of praise. Any one who has

studied the book of Genesis sufficiently to comprehend the elements involved in a reasonable explanation of it is entitled to propose and defend an hypothesis as to its unity, purpose, and authorship. And that hypothesis which best explains the facts in question will become the accepted doctrine. Naumann finds the object of the book by means of right conceptions of God and the destiny of man in opposition to heathen faith and character, in the preparation of enslaved Israel for their departure from Egypt. He thinks that not only Abraham, but all the fathers, down to and through the Israelitish history to the time of Moses, had false conceptions of God. They did not possess the true monotheistic idea. Moses undertook to teach the Israelites that the different names for God do not indicate different gods, but refer to the one true God. For this purpose he relates the lives of the fathers in such a manner as that this identity appears. In Exod. vi, 2, this identity is clearly expressed: Elohim-Jahve, Jahve-El-Shaddai. Similarly Moses exhibits the future theocracy of Israel as in contrast with the monarchical-tyrannical state which they had known in Egypt. The author admits more than one account of some events, and assumes the working over of different and even heathen records as the explanation of the same. It is impossible to give further details, or to attempt to point out the satisfactory nature of the hypothesis. Suffice it to say, that although it may not be perfect as an explanation it does far less violence to the facts to be considered than do any of the destructive hypotheses which it opposes.

THE OPERATIONS OF THE HOLY GHOST, BY PROFESSOR HERMANN GUNKEL.

THE number of books which have appeared in recent years in Germany on the Third Person of the Holy Trinity is considerable. In most cases, however, they have not been prompted by a desire to comprehend the scriptural doctrine so much as to antagonize the teachings of Ritschl. It is refreshing, therefore, to find a book written in the spirit of this work. The purpose of the author is to bring out the contrast between the popular conception of the operations of the Holy Spirit and Paul's teaching concerning the same. As a rule, only effects in men and not in nature were attributed to the Holy Spirit, and in man not the usual religious functions of the every-day life of the Christian but the extraordinary and mysterious effects, and these not because of their wholesomeness, but because they could not be explained in any other way. Paul held essentially the same view, but claimed that the influences of the Holy Ghost must serve the purposes of sanctification. Furthermore, he included much under the influences of the Holy Spirit excluded by the popular view, as love, joy, peace, etc. The author makes his point very clear. And the distinction is one of the utmost importance, since in all ages the average Christian is inclined to overestimate the extraordinary and unusual, even though the so doing may not minister to profit. The inspired writer, on the other hand, who sees as God gives him to see, prizes the substantial results which tell for righteousness, peace, and joy in the Holy Ghost.

LACK OF ORIGINALITY IN THE LITERATURE OF THE PRESENT DAY.

THAT in comparison with certain periods of the past the present is one of dearth in originality of literary product must be evident to all who have surveyed the literature of the period with any special attentiveness. Books there are in plenty, and they are lacking neither in profundity, insight, nor thought. But the epoch-making productions in the various departments of thought do not, with some few exceptions, belong to our generation. If there is any one word which marks the character of the literature of the period it is the word criticism. We hear much about literary and historical criticism, but we seldom hear of productive, creative thought. The very word criticism implies the lack of originality. In so far as one is a critic he is not original, and in so far as he is original he is not a critic. The two ideas are mutually exclusive. Hence the truth in a recent utterance of Eduard von Hartmann concerning the study of philosophy. He asserted that for the best results in the study of philosophy the hearing of lectures is insufficient, if not dangerous, and that the philosopher must not be too well acquainted with the writings of others if he proposes to become an original thinker. When we come to search for the causes which have contributed to this dearth of originality, therefore, we must name among the first the very spirit of criticism itself. By this we do not, however, mean to intimate that criticism is to be rejected. On the contrary, it is to be encouraged within certain limits. It will serve to prepare the way for still higher flights of thought in the future. In fact, in almost all departments of intellectual activity the mind is overloaded with the productions of the past. Take, for example, the immense number of ideas, which are but half understood and but half tested, in the philosophical systems of Kant, Schelling, Fichte, and Hegel. Until the mighty thoughts, principles, and systems which sprang from their brains are subjected to the most rigid criticism, and the tested results made the property of the intelligent world, they form a barrier to originality rather than a help. The time will come when their fundamental truths will be incorporated into the every-day life of the people, and when their errors will cease to seriously affect human thought. Only when what they have given to the philosophical world becomes matter of course will the mind be left free to build new structures upon the noble foundations thus laid. But as long as the mind is taxed to its utmost merely to understand the products of the past there is little probability of original creation. The same holds true in regard to theology. The Protestant world has only fairly begun to reflect upon its creeds. To-day the Churches, in the spirit of Christian brotherliness, recognize as never before that no one denomination has all the truth in its confessional utterances. Hence the question arises, What is true and what is false in the various theologies? But this very question is an invitation to criticism. The process is one of sifting, of analysis, not of construction. The stones and timbers of the great temple are being prepared, and the noise is great. Perhaps we shall some day see the beauteous structure rise without sound of ax or hammer.

That Protestantism has not sooner begun to criticise its own theology is due to the fact that it has hitherto been on the defensive. Now that it has successfully asserted its right to be it has begun, in the true spirit of Protestantism, to ask after the exact truth it contains. That it should find some error is no wonder in view of the historical facts which lie at the origin of its existence. Those who think it strange that disputes should arise in process of the effort to test the doctrines simply fail to understand the depth of the problems involved. The result of all criticism will probably be the formation of a theology so consistent with Scripture in all its parts, and so reasonable and satisfactory in itself, that Protestantism will from that time begin an era of unprecedented success. There are other reasons to be mentioned for the lack of originality in thought in the present day. The scientific spirit is abroad, and it does not permit of broad originality. Its methods are those of observation and classification. As soon as reflection upon causes and consequences begins science ends. But there is a compensation in the fact that those great intellectual constructions of the past, which were built up by processes of abstract thought and in almost total disregard of observed facts, can never be repeated in the history of mankind. Then, the love of ease and luxury have led to the bending of all human energy toward invention. The mighty inventions of our day have replaced the great intellectual products of the past. Furthermore, literature, and all thought, have come to be too self-seeking. Thought has become a paid profession. Writing of an order which requires least mental effort pays best. The mind is flooded with the ephemeral products of the daily paper and the monthly magazine, and the strain of business and social life makes more solid reading almost an impossibility. We console ourselves with the reflection that in every age thinkers have been few.

RELIGIOUS.

A PRINCESS'S CHANGE OF FAITH.

THE adoption of the Greek faith by the Princess Elizabeth, of Hesse, wife of Prince Sergius, of Russia, has caused a great excitement in Germany. Resolutions deploring the deed have been passed by conferences of Protestant ministers, and the act is universally condemned as one of unfaithfulness to the sacred traditions of the Reformation. It is asserted that instead of members of the princely houses setting an example of indifference to the principles of Protestant Germany they ought to be the champions and upholders of them at home and abroad. The history of princely religion constitutes a sad chapter in the records of Christianity. Much as one must sympathize with the sentiments of the Germans on this subject, yet they are only a repetition of what has been observable from the time of the Reformation to the present day: the prince is expected to adhere to a religion provided for him by others. As long as such is the case princely faith will be likely to rest lightly on the princely conscience.

For he virtually feels himself bound, not by his own conscience, but released from its behests and obligated by the demands of policy. In fact, national jealousy seems to have as much to do with the complaints of the Germans as zeal for the Protestant cause. The charge is freely made that it is owing to the haughty pride of the Russians that it ever became customary for German princesses to adopt the Greek faith upon their marriage with Russian princes. In fact, history shows that Russia never demanded a change of religion on the part of princesses of European nations of first rank, but only with those of smaller States. When Germany was divided Russia could and did demand a change of faith. Since 1870 this demand has not been made. All the more bitter is it, therefore, that the Princess Elizabeth should voluntarily reject the faith of her own, and adopt that of a foreign country. The equally voluntary entrance into the Greek Church of the Crown Princess Sophia, of Greece, daughter of the late Frederick III. of Germany, and sister of the present German emperor, has not caused a tithe of the excitement occasioned by the defection of Elizabeth of Hesse. But then Germany and Greece are on most friendly terms.

THE ECCLESIASTICO-POLITICAL SITUATION IN ITALY.

THE address some months ago of King Humbert, of Italy, to the Parliament contained a passage which is significant in making up a judgment of the situation in Italy. He declared that he had protected the rights of the religion of his fathers without injury to the freedom of worship and of conscience of others, but that he would never consent that in the name of the Roman Catholic religion, and for the attainment of a political end, an attack should be made upon his authority as sovereign. This utterance was received by the Chamber with great applause. Those not acquainted with the situation might fail to understand the reference. Prior to the last election, the official organ of the Vatican not only commanded all Roman Catholics in the name of the "sovereign" Pope to abstain from all participation in the election, but also openly made the proposition to form a Romanist Parliament alongside of the Italian for the purpose of seeking "first the kingdom of God and his righteousness"—which, according to the blasphemous interpretation of the curia, means to procure a worldly rulership for the Pope. The *Osservate Romano* has made the discovery that at home and abroad men have generally reached the conclusion that it is impossible to get along without the Pope. At first the fight was against him. Then the second stage was reached, and the attempt was made to get along without the Pope. We are now in the third stage, where it is perceived that we must work with the Pope. How long it will last cannot be predicted; but it will be followed by the majestic and brilliant period when men will work for the Pope. For those who have any knowledge of what the world was when every one worked with and for the Pope comment is unnecessary.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

NOTWITHSTANDING the action of the last General Assembly of the Presbyterian Church in sending the "Report of the Committee on the Revision of the Confession of Faith" appointed by the preceding Assembly to the presbyteries for their "consideration, criticism, and amendment," the outcome of the revision movement must still be reckoned problematical. The *Presbyterian and Reformed Review*, which largely represents the best scholarship of the Presbyterian Church, is vigorously opposing the revisionists both editorially and through its contributors. In its July issue, for example, it has a paper by Professor A. Kuyper, of the Free University, Amsterdam, Holland, which aims to influence the action of American Presbyterians by pleading the probable consequences of revision, "for the Dutch Churches," which are, as yet, firm in their devotion to Calvinistic principles. It also embodies a strong and plausible defense of those principles as expressed in "the Confession of the Reformed Churches in Holland and in the Westminster Confession." The point of this polemically diplomatic paper is the duty of all Calvinists to stand firmly by their Confessions as now written.

As if suspicious that Calvinism is losing its hold on the convictions of American Presbyterians, this learned professor seeks to quicken the dying convictions of his American brethren by claiming that "Calvinism is the only true exponent of the fundamental truths taught in Holy Scripture;" by an attempted defense of the dogma of preterition; and by claiming that while there is ground for belief in the salvation of the infants of elect parents there is no evidence that the infants of non-elect parents are saved! Plainly, this theologian fails to perceive in the revealed fact that "God is love" conclusive evidence that all departed infants are saved; for, surely, neither love nor justice could possibly doom an irresponsible infant to damnation. But, not seeing this, he further pleads against revising the "Confession" which contains these awful impeachments of the divine character, by claiming that it is "God-given," "a document inspired," embodying the "Calvinism which is a sacred trust committed to the Church by God!"

These ultra Calvinistic views of Professor Kuyper are substantially sustained in the editorial department of the *Review*. "We are Calvinists *con amore*," says one of its editors. "We believe every doctrine that enters as a constituent part into the Calvinistic system to be the truth of God. We are not ashamed of any one of them." There is nothing obscure in this profession, and whoever sincerely holds it ought to oppose revision. But the *crux* of this question lies in the fact that Arminianism has honey-combed the ministry and membership of the Presbyterian

Church. Its dilemma is that by revision it will wound its conservative theologians and laymen; by refusing revision it will offend its many adherents, both lay and clerical, who have gone back from Calvin and Augustine to Him who brought the Father's message of love and mercy, not to an elect few, but to the whole world.

THE *North American Review* for September discusses: 1. "Goldwin Smith and the Jews;" 2. "A Plea for Railway Consolidation;" 3. "Co-operative Womanhood in the State;" 4. "A Famous Naval Exploit;" 5. "Anecdotes of English Clergymen;" 6. "Dogs and Their Affections;" 7. "The Ideal Sunday;" 8. "Reflections of an Actress;" 9. "Hayti and the United States;" 10. "Is Drunkenness Curable?" In the first of these papers Isaac Besht Bendavid ably defends his Jewish brethren against the assertion made by Goldwin Smith that "the Jews are a parasitic race." He claims that their persecution by the Russians is not because they are bad citizens, but because, not being Slavs, they are hated by the Panslavist leaders; they are the victims of *political* persecution. In the third paper Mrs. Mary A. Livermore eloquently describes the benevolent achievements of women through their various organizations during and since the war of the rebellion. She also predicts the near approach of the time when women shall sit side by side in "the government now composed of men alone," but then to be "changed into a government of men and women." This, she frankly and correctly admits, "involves a radical reconstruction of social ideas and usages all along the line of human relations!" The tenth article is a symposium by four eminent physicians who question the theory which assumes the possibility of curing the appetite for drink by medical means alone. Every victim of the alcoholic appetite and every friend of the temperance movement should study these papers, which deepen one's conviction that it is far easier to prevent the birth of the alcoholic appetite than to cure it.

THE *Fortnightly Review* for August has ten articles, mostly literary; but its third paper on "The Labor Movement in Australia," and its ninth, on "Marriage and Free Thought," have special value for students of sociology. The former forcibly illustrates the mischief wrought in the political life of Australia by unwisely managed labor organizations; the latter shows with painful distinctness the baneful influence of skeptical thought on men's opinions concerning marriage and divorce. Having excluded the divine authority of Christ's teaching from its theories, "Free Thought" views marriage not as God's institution, but as the creature of "instructive utilitarianism;" as the "companionship of a man and woman," which ought to be permanent, but which should be dissolved without scandal whenever a cause arises which, in the judgment of the parties interested, makes it hopelessly unhappy! This, as stated in the article under consideration, is the conclusion which "free thought" in England maintains. It further claims that through the teaching of modern skeptical criticism

the majority of Englishmen are at least in secret sympathy with this view; which, doubtless, is an exaggerated statement. Yet it is to be feared that the faith of multitudes in the divine origin of the Bible has been seriously weakened by modern skeptical criticism, and that their opinion of the sanctity of marriage and of all other institutions which repose on its revelations and commands have been sadly distorted. But this is the logical result of that reckless criticism which burrows beneath the Rock on which Christ's Church is built. Thus the pen of the so-called higher critic prepares a "coigne of vantage" for the cartridge of the socialistic radical.

In the *Quarterly Review of the Methodist Episcopal Church, South*, for July we find: 1. "Preparatory Education from a Southern Stand-point;" 2. "Chemical Lucubrations;" 3. "The Stem BAII- in Greek Literature;" 4. "Place of Elocution in Ministerial Education;" 5. "A Wesleyan Arminian Confession of Faith;" 6. "The Negro in the South;" 7. "Early Days of Methodism in the Blue Ridge Section of Virginia;" 8. "Rise of Arminianism in Holland;" 9. "Beginning of Religious Persecution;" 10. "Cromwell and His Times;" 11. "George Eliot and Mrs. Browning;" 12. "Rev. C. K. Marshall." The first of these papers contends for such teaching of American history in the schools of the South as will beget generous feeling toward the North and filial affection for Southern participants in the late war. It claims that the North originally consented to slavery and then refused to abide by it; "she rebelled against it, and with justification." The South revolted against the legislation of the North forbidding the extension of slavery. Both sides were responsible for slavery, and both were justified in going to war. It insists that the hour calls upon educators to teach "brotherly love, admiration of the valor, purity, and moral grandeur of both the Cavalier and the Puritan, with charity for the *motives* of both Northern and Southern *leaders*. It rejoices over the relinquishment of slavery, and hopes for a perfect understanding, with full and easy intercourse, between the North and South. Without indorsing all its points one can admire the spirit and aim of this paper. So far as it says to North and South, "Let us be brothers!" every Christian patriot will respond to it with an emphatic Amen! In the second paper we have the doctrine of the resurrection illustrated by the teaching of chemistry concerning the identity, mobility, and chemical changes of the atoms of which the various forms of matter are constituted. The human body, it says, is resolved by corruption into atoms which are scattered far and wide and changed into various other forms. But God out of these scattered atoms can form bodies which, though not composed of their former identical *atoms*, may have an equal number, "similar in all respects and of equal value in building up the bodies that perished long ago." So reasons this interesting but speculative paper. Yet it does not solve the mighty problem. The mode of the resurrection still remains among the inexplicable mysteries of divine operations. The fifth paper argues with some force for a Wesleyan Arminian Confession of Faith, and states some valid

objections to certain phrases in our "Articles of Religion." But since the "Confessions" of one generation become occasions of division to Churches in later times, one may question the wisdom of the proposal of this writer to have the doctrinal system authoritatively formulated in "a duodecimo volume of from one to two hundred pages." More life, not more dogma, is the need of the Churches in this unbelieving age. The sixth paper favors suitable education and fair treatment of the Negro as the best means of peacefully solving the race problem. The eighth paper sketches with skill and force the career of James Arminius and the rise of the first Arminian movement in Holland, without which the second and more spiritual, though less theological, one under Wesley "had not been." The eleventh paper presents with literary skill the similarity of powers, both of heart and brain, with which George Eliot and Mrs. Browning were endowed, and the widely different uses to which those ladies put their splendid gifts. The dissimilarities of their respective careers are also strongly and happily drawn.

THE *Andover Review* for September has: 1. "Criticism *versus* Ecclesiasticism;" 2. "The Challenge of Life;" 3. "Apollonius of Rhodes and the Argonautica;" 4. "Some Experiments Worth Trying in the Ministry;" 5. "A New Chair." Of these we note the first, which traces the critical movement of the present time back to the spirit evolved by the Reformation, and later on to the influence of Schleiermacher. It predicts over-confidentially, as we judge, that it will carry the higher intellectual life of Protestantism with it. The second paper discusses in a philosophic spirit the pessimism of Schopenhauer and Hartmann, and shows that the answer to its challenge against the value of life is "the answer of faith in the God of our life." The fourth paper contains suggestions to ministers worthy of consideration. The fifth strongly contends, and wisely, for the establishment of "a chair of social science" in our theological seminaries. In its editorials more good is claimed for the so-called higher criticism of the Bible than is justified by facts as we view them.

THE *New Englander and Yale Review* for September has: 1. "English Lexicography;" 2. "A Study of Browning's Dramas;" 3. "Euthanasia: The Pleasures of Dying;" 4. "Genesis of Spatial Sensation;" 5. "German Socialism." Of these papers the first has special value for students of English literature. It succinctly sketches "the lexical development in English philology;" it defines the "legitimate province of lexicography." It contends that the final end of language is not its philological feature, but literature. It is a scholarly and suggestive paper. In the second article we find a very readable critical analysis of several of Browning's dramas, aiming to show that "the secret of his dramatic power" lies in his theory that "one moment or episode of a man's life contains the germs of his whole character." In the third paper the act of dying, viewed simply on its physical side, is claimed to be "as pain-

less as falling asleep." This is probably true, but since death is the vestibule of the purely spiritual world its blissfulness or agony depends on the relations of the dying one to the Judge before whom it calls him to appear. The fifth paper ably discusses the economic and political doctrines of Lasalle, Marx, Bebel, Liebknecht, and Engels, whose theories are the rallying points of German socialists. Perhaps there is uncertainty as to whether the "conservative socialism" of Lasalle is preferable to the "collectivism" of Marx, since both contain seeds of social disturbance; but it is encouraging to lovers of social order to learn that socialism, even in Germany, is "a house divided against itself." Its leaders constantly change their principles, and their followers war against each other. In their disagreements lies the promise of their failure.

THE *Unitarian Review* for September has: 1. "The Peace of the Church: a Review;" 2. "Notes on Buddhism at Home;" 3. "Anti-slavery: a Reminiscence;" 4. "The Higher Individualism;" 5. "Critical Theology." The work reviewed in the first of the above-named papers is Dr. Huntington's Bohlen Lectures, in which the union of Christian Churches, on the basis of the Lambeth proposal, is pleaded for. The reviewer, after discussing its principles, assures its amiable author that his aim is impracticable. Neither the Unitarian nor the Orthodox sects will enter a union which implies that they are not as truly Churches as is the Episcopal Church. The second paper briefly notes the moral effects of Buddhism in Ceylon, Siam, Burmah, Thibet, and China, and finds nothing in them to commend, but much to condemn in those purblind theorists who seek its introduction into Christian nations. The fourth paper views Socialism "as a tendency to enlarge the functions of society and extend its powers over the individual." This is contrary to Christianity, which seeks the regeneration of society through the spiritual development of the individual man. Students of sociology will do well to read this lucid paper. The paper on "Critical Theology" is one of the fantastic products of the present "rage of innovation." It proposes a reconstruction of the gospel history, evidently based on Baur's theory that the gospels and epistles were written to serve the interests of the Petrine or Pauline parties which are said to have divided the early Church. This theory, once effectually disproved by the best German theologians, is reviewed at the demand of that modern skeptical temper which yearns to destroy men's faith in the divine authority of the book of God.

THE *Westminster Review* for August, in a very lucid paper entitled "Federation and Free Trade," speculates intelligently and prophetically(!) on the political future of the nationalities of the world. It forecasts the consolidation of the present Powers into great empires and republics, within whose boundaries free trade will flourish. Such confederations, it predicts, will put an end to wars. A paper on "The Persecution of the

Jews in Russia" shows how cruelly they are oppressed and how mercilessly they are persecuted in that country; it defends them against the aspersions of their enemies, and finds the root of their ill-treatment, not in their bad characters, but in the spirit of the pan-slavist party, and the indifference, not to say connivance, of the czar. An entertaining article on the audience recently granted by the Chinese emperor to the representatives of foreign nationalities at Pekin, contains evidence that China is beginning to see the folly of its long-cherished affectation of superiority to other kingdoms of the world. In another paper, entitled "Complements and Compliments," the lively pen of a lady sketches the measures by which, in 1865, the Senate of the University of Cambridge, England, consented "to open the local examinations to girls as well as to boys;" and how it came to pass, in 1881, that women were admitted to "the honor examinations of the University," and their standing published in the class lists, albeit their admission to the "degrees of the University" was, as it still is, denied. The lady writer rightly thinks that this "exclusion cannot be looked upon as either graceful, honorable, or wise."

THE *Contemporary Review* for September reviews Henrik Ibsen's Poems, Mrs. Oliphant's "Life of Lawrence and Alice Oliphant," and Dr. Huggins's Address at the Annual Meeting of the British Association, which treated of the "Achievements of the Spectroscope in the Exploration of the Heavens." It has also an essay by Professor Emil Schürer on the authorship of "The Fourth Gospel." The Professor, using manifold assumptions in place of arguments, favors those scientific critics who suspect, if they do not deny, the Johannine authorship of that gospel, and contends that even if proof of John's authorship should be found lacking "its peculiar worth will still remain." But he does explain how this gospel came to be, as he admits it is, superior to the synoptic gospels in clearness, distinctness, ardor, fullness of faith, and victorious confidence, if its author was neither John nor any other apostle, but some unknown writer of later times steeped in Platoism. Surely there is more credulity than sound reasoning in much of our modern higher criticism!

Our Day, for September, has an historical paper by Cyrus Hamlin on the Anti-Opium Resolution passed by the British Parliament. It pungently censures the British government for the appalling ruin wrought in China by the infamous traffic in opium forced upon it by British bayonets. It shows, also, how the Chinese have introduced their "joints" for smoking opium into the United States. Its third paper is one which Professor Stearns read before the Pan-Congregational Council in London, and which is editorially censured for implying that "American Congregationalists are disposed to agnosticism on the great questions of eschatology." Its sixth paper is Joseph Cook's lecture on "General Booth's Great Plan for the Poor," to which Mr. Cook gives only a judiciously qualified approval.

In "Vital Points of Expert Opinion" Dr. Plumb traces the venality of the secular newspaper to the demand of a depraved public taste for the record of crime, to partisan severity, to Roman Catholic influence, to bribery, and to its publication on the Sabbath. This is a deservedly caustic article. Its closing paragraphs show that Christians can and ought to compel the secular newspapers to respect the religious sentiment of the country. A pithy *résumé* of the proceedings of "The Tenth National Temperance Convention," held at Saratoga, July 15 and 16, closes this very excellent issue of *Our Day*, which as a record and review of current reform, is almost indispensable to every thoughtful man who desires to keep himself in sympathetic touch with the reform movements of these critical times.

THE *Theological Monthly* for September contains: 1. "Exegetical Hints on the Old Testament;" 2. "Philosophy and Religion," part iii; 3. "The Original Rechabites;" 4. "The Secret of the Epistle to the Hebrews;" 5. "Inspired Hebrew Poetry," part i. These papers are all scholarly, orthodox, and suggestive. As to the difference between Philosophy and Religion, in the second article, the author finds that the former "contains doctrines which, by their very object, will ever be strangers to the latter." Nevertheless he discovers a concordance between the two, from a general point of view. The third paper is valuable in its attempt to trace the history of the Rechabites since Scripture times, and to identify them with some Eastern tribe now existing. The conclusion of the writer is that a people known as Beni Rechab has probably existed since biblical days. Whether, however, this Arabian tribe can establish its descent from Jonadab is uncertain. We note the fourth as claiming that "the two immutable things" spoken of by Paul were not God's promise and God's oath, but the divine covenant ratified by sacrifice and the divine oath. This claim is enforced with clear reasoning and skillful exegesis. The poetry of the Hebrews, according to the closing paper, differs from that of any other people in the fact that it was "essentially sacred." Favored with a language that was rich in symbols and capable of poetical expression, the Jew has sung the "works, the ways, and the will of Jehovah" in sublime and splendid strains.

Harper's Monthly for September is fully up to its high standard. We note among its best papers, "The New York Chamber of Commerce;" "Glimpses of Western Architecture;" "London—Plantagenet;" and "Germany, France, and General European Politics." This latter paper reasons admirably from existing national conditions and relations in Europe that war, though probable in the future, is not imminent. But its author, Mr. De Blowitz, forgets that great wars are often kindled, not by reason, but by sparks of unreasoning passion.——The *Missionary Review* for September is an exceedingly strong number, treating various phases of missionary progress in Japan with rare ability, and noting judiciously the immoral marriage law in India, etc. It also cites Dr. Cyrus

Hamlin's ten reasons for doubting the wisdom of petitioning the sultan of Turkey to favor the occupation of Palestine by the Jews.——The *Gospel in All Lands* for September mainly devotes its pages to valuable descriptive papers on Japan and Korea.——The *Chautauquan* for September closes its thirteenth volume, and promises that in its fourteenth it "will be more brilliant than ever." And since the *Chautauquan* always keeps its word, its readers may stand convinced that they cannot afford to do without its next volume.——The *Indian Evangelical Review* for July treats of, 1. "Mission Work among the Low Caste Tribes of the Punjab;" 2. "Evolution *versus* Miracles;" 3. "Bazar, Mela, and Village Work for the Masses;" 4. "Reasonableness of Christianity;" 5. "Ancestor Worship in India;" 6. "Disabilities of the Pariah;" 7. "Spiritual Equipment." A strong number full of information about India mission work.——The *Century Magazine* for September has eight illustrated papers, among which we note Kennan's "Journey Through Siberia;" "To California in 1849 Through Mexico;" and "Italian Old Masters." Worthy of special note are, "The Distribution of Ability in the United States," by Henry C. Lodge; "The Government of Cities," by Seth Low; and "The Treatment of Prisoners at Camp Morton."——The *Catholic World* for September, taking its cue from the Pope's Encyclical, has two contributions and several editorial paragraphs on the labor question. In "Socialism and Labor" it rejects "the fundamental principles of socialism and collectivism;" in "American Iron-workers and Coal Miners" it pleads strongly for "arbitration" as being every way the preferable method of settling difficulties between workmen and employers. In another paper it speaks strongly and soundly concerning the witness of science to religion; but in dealing with the alleged "miracles of St. Francis Xavier" it reveals its unscientific loyalty to the superstitions of the Dark Ages. The *Catholic World* forgets that science and superstition are irreconcilable foes.——The *Methodist Magazine* (Toronto) for September is filled with papers fitted to impart knowledge, feed the heart, and direct the life.——The *Wesleyan Methodist* for August (London) is a good number. Its biographical sketches and views of existing missionary work are admirable papers.——The *Christian Educator* for July contains the Twenty-fifth Annual Report of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church. If any man has hitherto supposed the work of this society to be of small magnitude the reading of this report ought to fill him with penitence for his neglect to acquaint himself with its doings.——*Christian Thought* for October presents various scholarly papers delivered before the Fifteenth Summer School of the American Institute of Christian Philosophy, at Avon-by-the-Sea. An outline of the exercises during this recent session is added by the secretary.——*The Treasury* for September is full of suggestive matter for the pastor in his sermon-making.——The *Homiletic Review* for October, as a rival publication in the same department, maintains its usual variety and excellence of pulpit hints.——*Lippincott's* for October seems a superior number.

BOOKS: CRITIQUES AND NOTICES.

SOME BOOKS ON THE HIGHER CRITICISM.

THE controversy on the higher criticism has excited a new interest in biblical literature. Moreover, it has produced books both of rationalistic and conservative or orthodox tendency. Many of our readers have requested a list of books that shall enable them to discover the claims, arguments, and results of both sides of the discussion. In compliance with the request we append a brief list, some of the books having been reviewed in these pages, and others are in process of review. All of them may be obtained from Hunt & Eaton, or Cranston & Stowe. The following represent conservative thought:

Studies in Theology, vols. i–iii, by Bishop R. S. Foster, indispensable to the Christian thinker; *The Battle of the Stand-points*, by Alfred Cave; *The Battle of Belief*, by Nevison Loraine; *Moses and His Recent Critics*, by T. W. Chambers; *Prophecy and History in Relation to the Messiah*, by Alfred Edersheim; *Messianic Prophecies in Historical Succession*, by Franz Delitzsch; *Jesus the Messiah in Prophecy and Fulfillment*, by E. H. Dewart; *Historical Evidences of the Old Testament* and *Historical Evidences of the New Testament*, by American Tract Society; *Pronaos to Holy Writ*, by Isaac M. Wise; *Introduction to the Holy Scriptures*, by Professor H. M. Harman; *An Introduction to the Old Testament*, by C. H. H. Wright; *The Foundations of the Bible*, by R. B. Girdlestone; *The Methods of the Higher Criticism*, by W. P. Dickson; *History of Rationalism*, by Bishop J. F. Hurst; *History of German Theology in the Nineteenth Century*, by F. Lichtenberger; *Whedon's Commentary on the Old Testament*, vols. i and ii; *The Impregnable Rock of Holy Scripture*, by W. E. Gladstone; *The Servant of the Lord*, by J. Forbes; *The Book of Leviticus*, by S. H. Kellogg; *Commentary on Isaiah*, by Franz Delitzsch; *Jacob and Japheth*, by E. Cowley; *The Unity of Isaiah*, by John Kennedy; *Introduction to the New Testament*, by Marcus Dods; *Romans Dissected*, by E. D. McRealsham; *The Living Christ and the Four Gospels*, by R. W. Dale; *Introduction to the Johannine Writings*, by P. J. Gloag; *Hittites: Their Inscriptions and History*, by J. Campbell; *Nature and the Bible*, by Dr. Fr. H. Reusch; *Studies in the Christian Evidences*, by A. Mair; *Supernatural Revelation*, by C. M. Mead; *Essays on Supernatural Religion*, by Bishop Lightfoot; *Critical Essays*, by Ezra Abbott; and the *Methodist Review*, 1890 and 1891.

The following represent the so-called progressive criticism with rationalistic bearings:

Judaism and Christianity, by C. H. Toy; *The Book of the Beginnings*, by R. Heber Newton; *The Religion of the Semites*, by W. Robertson Smith; *Jeremiah: His Life and Times*, by T. K. Cheyne; *Isaiah: His Life and Times*, by S. R. Driver; *The Minor Prophets*, by F. W. Farrar; *The Book of Isaiah*, vol. ii, by G. A. Smith; *Gospel Criticism and Historical Christianity*, by O. Cone; *Who Wrote the Bible?* by Washington Gladden;

The Authority of Holy Scripture, by C. A. Briggs; *Biblical Scholarship and Inspiration*, by L. J. Evans and H. P. Smith; *What is the Bible?* by G. T. Ladd; *Prolegomena*, by J. Wellhausen; *Religion of Israel*, by Professor Kuenen; *The Change of Attitude Toward the Bible*, by J. H. Thayer; *The Influence of the Apostle Paul on Christianity*, by Otto Pfleiderer; *The Way: the Nature and Means of Revelation*, by J. F. Weir.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Apostolic Fathers. Comprising the Epistles (Genuine and Spurious) of Clement of Rome, the Epistles of S. Ignatius, the Epistle of S. Polycarp, the Martyrdom of S. Polycarp, the Teaching of the Apostles, the Epistle of Barnabas, the Shepherd of Hermas, the Epistle to Diognetus, the Fragments of Papias, the Reliques of the Elders Preserved in Irenæus. Revised Texts, with Short Introductions and English Translations. By the late J. B. LIGHTFOOT, D.D., D.C.L., LL.D., Lord Bishop of Durham. Edited and Completed by J. R. HARMER, M.A., Fellow of Corpus Christi College, Cambridge. Published by the Trustees of the Lightfoot Fund. 8vo, pp. 568. New York: Macmillan & Co. Price, cloth, $4.

The revival of interest in patristic literature is closely associated with the recent movement looking to the critical study of the Scriptures in their literary character. In themselves many of the epistles of the "Fathers" are not of a high order, but as they relate to New Testament writers and the doctrines of the apostles they are of value because they afford external testimony to these teachings and the authorship of the epistles. In this respect, however, they are not worth all they seem, because the authorship of some of these epistles is in dispute, and the same controversy rages over them as over the fourth gospel and the epistles of Peter and Paul. It is not known who wrote the Didache, and skepticism assails the Epistles of Ignatius and the Fragments of Papias. Before these epistles can be generally received their authorship must be verified.

The question of authorship aside, the epistles of the apostolic Fathers are valuable for showing the superiority of the New Testament gospels and epistles when contrasted with them. As a literary question the difference between the epistles of the apostles and the epistles of the Fathers is most striking, and can be accounted for in no purely literary way. Many of the Fathers, as Clement, Ignatius, and Barnabas, were scholars, and impressed their age with their culture; but Clement is inferior to Paul, Ignatius is below Luke, and Barnabas is not the equal of Peter. Contrast Clement's Epistle to the Corinthians with Paul's two letters to the church at Corinth, and the difference in style, piquancy, perspicuity, logic, pathos, and unfolding of divine truth is all in favor of Paul. Clement is not original, but borrows from Paul. He dwells on details; he uses the phenix as an illustration of the resurrection, which does not compare with Paul's use of a grain of wheat; and so in nearly every thing he is commonplace, without force or elegance. In like manner one might contrast the several Fathers with gospel writers, discovering in each case the superiority of the latter. Polycarp is devotional, but John excels him. Papias is historical, but Luke is his superior; and all of them are

ethical, but James eclipses them. Bishop Lightfoot had the rare faculty of discovering both the excellencies and defects of this early Christian literature, but he has embodied little of his original reflections in the work before us. The aim of the book is not a dissertation on the various epistles, but a reproduction of the epistles, both in the Greek from the best versions and in English translation, so that the scholar and the ordinary reader may avail themselves of the collection. In this respect alone the volume is worth twice its cost; but when we add to its contents their suggestive value, such as the questions of authorship, criticism, and comparison with New Testament writings which they inspire, the book is indispensable to those who desire to compass the whole subject of Christian literature. We may, therefore, say that the purchaser of this volume will not make a mistake.

The Doctrine of a Future Life, from a Scriptural, Philosophical, and Scientific Point of View; including especially a Discussion of Immortality, the Intermediate State, the Resurrection, and Final Retribution. By JAMES STRONG, S.T.D., LL.D. 12mo, pp. 128. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 60 cents.

Agnosticism is compelling Christian thinkers to be more decisive in their proofs of a future life. Nor can it be denied that the more intelligent class of Christians have been dissatisfied with the ordinary teachings on this subject, and reasonably demand a more accurate interpretation of the New Testament in its eschatological references, if they themselves shall be saved from a relapse into indifference. Mindful of this state of things, Dr. Strong has prepared a monograph on the all-absorbing question, treating it with scholarly independence, original boldness, and a venturesome elucidation of the obscurities and perplexities arising from the occult revelations on the subject of the Old and New Testaments. He is scientific, philosophical, and scriptural; reaching the same conclusion by the different paths of logic and revelation. Were it otherwise the argument would be faulty. If it could be demonstrated that the doctrine of immortality is unscientific, it is questionable if, as a doctrine of revelation, it could win the intelligent judgment of mankind. For while the doctrine may not have an *a priori* scientific demonstration it becomes a scientific truth in the light of revelation. Left to itself, pure science may not indicate the truth of revelation; but the truth of revelation may indicate the scientific accuracy of its teaching and the scientific basis of the doctrine. Dr. Strong does not undertake to establish the doctrine on independent scientific grounds, but, reverently relying upon the sacred revelation, he finds it scientifically problematical but possible. It is this feature that will commend his work to thoughtful readers. Fortunately the author ignores the platitudes and superficial and superstitious arguments usually employed in the defense of the doctrine. He makes it rationally intelligible; and in compact form suggests the negative and affirmative aspects of the great subject. To some readers he may seem speculative; but he is cautious, reverent, and evidently in sympathy with the doctrine as a scientific fact and a revealed truth. The chief merit of

the book is that without circumlocution or elaboration, but briefly and yet in a sense comprehensively, it affords a demonstration of the fact of another life. It opens the door into eternity, and directs one's gaze into the life to come. It is a necessary part of his plan to consider the intermediate state, the resurrection, and final retribution; and while he vindicates the orthodox views respecting these subjects he is careful to refute the errors, especially second probation, that have appeared in these latter days as stumbling-blocks to faith and reason. It is enough to say that the entire subject is discussed by a master in a masterly way, affording comfort and satisfaction to those who, though believing, are desirous of a larger hope in their experience, and a broader ground for faith in the great doctrine of another life.

Pseudepigrapha. An Account of Certain Apocryphal Sacred Writings of the Jews and Early Christians. By the Rev. WILLIAM J. DEANE, M.A., Rector of Ashan, Essex. 8vo, pp. 348. New York: Charles Scribner's Sons. Price, cloth, $3.

In recent years the tendency toward a revival of interest in pseudepigraphic literature has been very marked. It has its explanation partly in the fact that such literature is the exponent of the current thought of the period to which it belongs, and partly in the fact that it is related more or less to Christian belief, or the origin and development of Christianity. It is also understood that books of this class are not literary forgeries, as has been suspected, though some of them bear the names of the prophets, and nearly all were written from the view-point of others than their authors, whose names are usually withheld. In short, the books are apocryphal but not fraudulent; and, being written to incite patriotism, or stimulate religious faith, or teach doctrine either prophetically or otherwise, they rise in value and possess a dignity that separates them from those distinctively spurious works that bear the marks of their dishonesty, and serve no purpose in criticism or religious study. However, the reader should not expect in these works a very high order of literature, for, whether written in the Maccabean period or in the times of Christ, or later, they exhibit the haste, the fabulous spirit, and the intellectual infirmities of Jewish thought in that age of the world. They cannot be recommended for their literary excellence; but as they represent the theological thought and the religious aspirations of the more devout of the Jews in the times of their humiliation they may be studied with profit. In his analysis of this species of Jewish literature the author of this work omits the apocryphal books published with the Old Testament, and confines himself to other lyrical, apocalyptical, and legendary works that are almost as famous as those he omits. The Book of Enoch, the Book of Jubilees, the Assumption of Moses, the Ascension of Isaiah, and the Testaments of the twelve Patriarchs are examined with care, and the value of their contents is given with a free and unbiased judgment. Whatever the origin of these books, the author plainly shows that religious teaching is their chief feature, and that such teaching, for the most

part, harmonizes with Christian doctrine. With fable and fact, imagination and truth, closely joined in the ancient books, they nevertheless adumbrate or illuminate the doctrines of monotheism, Messiahship, and eschatology with striking vividness, if not with the force of picturesque reality. It is because of their relation to Christian thought that they have for the student of these times a permanent interest, and they may be examined with some assurance that the Christian system will find support in the pseudepigraphic literature of the Jews.

The Gospel of Spiritual Insight. Being Studies in the Gospel of St. John. By CHARLES F. DEEMS, D.D., LL.D., Author of *The Light of the Nations*, Editor of *Christian Thought*, etc. 12mo, pp. 377. New York: Wilbur B. Ketcham. Price, cloth, $1 50.

It is not alone the easy, graceful style of the writer, nor the evident signs of the habit of authorship in the arrangement of the gospel facts and development of a logical order of thought, that constitute the special value of this volume. It at once lifts the reader to an exalted plane of truth, and he forgets the rare beauty of diction and the superb literary work of the author in the grander and richer spiritual truths and conceptions to which he introduces us. No one can read the fourth gospel without being consciously admitted to the mysteries of divine knowledge; no one can analyze and brood over the supernatural revelations it contains without discovering that Jesus was the Christ and the fulfillment of all truth. Dr. Deems undertakes to open the gate-ways to the inner sense of this spiritual or theological gospel, but he does it, not in a metaphysical or speculative or even critical way, but with the far-searching spiritual instruments of sanctified knowledge and a spiritualized consciousness, under the powerful direction of the Holy Spirit, without whose aid our exegesis and hermeneutics will always be in vain. Only those who have received the things of the Spirit are competent to discover the spiritual significance of the divine word. Renan, never attaining to a spiritual level, could only interpret the supernatural as the effusion of fancy or the embroidery of superstition. In comparison with such writers the Christian scholar has an immense advantage, because he explores with the lighted candle of the Lord, and distinguishes between the natural and the spiritual, the human and the divine. By this inward experience of spiritual things, not to mention other prime qualifications, Dr. Deems was most adequately prepared to interpret the gospel which eclipses all others, both in its literary perfection and its grandeur as a supernatural revelation. In his study of this wondrous gospel he has clearly confined himself to the narrative, extracting from it either a great doctrine or an ethical hint or a practical lesson in humanity, and always reflecting the elevated tone of its author and the divine glow of his affections. Finding that the incarnation is the great thought of John, the author discusses it from the human and the divine side, and thus prepares the way for its manifestations in the actual life of Jesus. From miracle to miracle; from one incident to another; from parable to discourse, and from quiet fellowship

with disciples to furious antagonism with Pharisees; from hints of death to the tragedy of the cross, and from resurrection to glorification, the author conducts his readers, at every step emphasizing the spiritual intent of fact or teaching and the spiritual glory of event and triumph. To be under the influence of the book is to be made wiser and richer in spiritual things, and to understand better the inheritance of the saints prepared for them by Jesus our Lord.

Romans Dissected. A Critical Analysis of the Epistle to the Romans. By E. D. McRealsham. 12mo, pp. 95. New York: Charles Scribner's Sons. Price, cloth, 75 cents.

If the higher critics are satisfied with their work on the pentateuchal and other books of the Old Testament, and also on the fourth gospel and other books of the New Testament, relative to their authorship, they should be jubilant over the results of the application of their methods to the Epistle to the Romans, by which Paul is conclusively dispossessed of its authorship. A more remarkable instance of the folly of the higher criticism has not been furnished than this effort to dissect *Romans* according to its principles. The author discovers in the epistle the evidence of the work of four authors, whom he calls G^1, G^2, J C, and C J. Doctrinally he divides it into fifteen sections, according to difference of subjects, and assigns them to these various unknown authors. He then employs the linguistic argument in support of a quadruple authorship, holding that the two forms "Jesus Christ" and "Christ Jesus" indicate two authors. He notes in particular the style and verbal differences in the four authors, adopting the plan of the critics in pentateuchal analysis, and with a similar result. Not satisfied with the overthrow of Paul by the two methods, he resorts to the historical argument, neutralizing tradition, refuting the internal and external evidence of the Pauline genuineness of the letter, and concludes that it belongs to a group of pseudepigraphical writings common to the first century. The ruin of the Pauline authorship is complete. We need not inform our readers that the author has completely routed the critics by this maneuver. It outflanks them at every turn, and proves that it is time for the higher criticism to cease its attempts upon history and the Christian faith. The book is serious and comical, and withal conclusive against the rationalism that would subvert established truths. In the beginning the higher criticism mocked the orthodoxy that was unyielding; now orthodoxy has put to flight the army of the alien by the pointed shafts of endless ridicule. *Exit.*

The Book of Leviticus. By the Rev. S. H. Kellogg, D.D., Author of *The Jews; or, Prediction and Fulfillment*, etc. 8vo, pp. 566. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

Notwithstanding its monotonous style in representing the legislative system of Moses, Leviticus is a very interesting book, its chief excellencies being admirably indicated in the introductory chapter of Dr. Kellogg. The common reader has not taken kindly to the severity or minutiæ of the ancient system, but he has accepted it as a part of the scheme of reve-

lation, and accordingly has been more instructed by it than by studying any other national statute-book. To the critical reader the book wears an entirely different appearance, and he views it with a questioning faith both as respects its Mosaic origin and its inspired authority. The rationalist goes so far as to insist upon its post-exilic origin, notwithstanding that such a theory being established, the book, claiming to be from Moses, would prove itself to be a forgery, with no right to a place in the canon. This theory, with some other critical notions, the author combats with fairness, discrimination, and force, making it evident that though some traditional views may be surrendered, the fact remains of the Mosaic authorship and the divine authority of the book. In the twenty-seven chapters of Leviticus it seems that Moses's authorship is affirmed fifty-six times —a number that is overwhelming against any theory that contradicts it. Besides, Jesus frequently quotes certain laws as Mosaic which are recorded only in Leviticus, as those in chapters xii, xiv, and xxiv. This of itself would seem to be conclusive. Passing to the book itself, it is unique in contents, literary form, and moral purpose, and is indispensable, as the Christian reader will see, to the whole theocratic arrangements of Israel. Its law, designed to discipline the Jews in holiness; its ritual, aiding them in worship and loyal service; its sacrificial system, typifying the great Sacrifice of the New Testament; and its whole spirit, restricted and elevating both in conduct and religious belief, constituted an integral part of a system that rested more on law than on any other element; and the book of Leviticus, amplifying this ground-work of the system, is as historically valuable as it is spiritually instructive. Over the range of its contents, its tabernacle worship, its offerings, and its various laws as they applied to daily life, the author has gone, finding here a type, there an ethic principle, now a festival of gladness, then a provision for individual happiness, and altogether discovering an organic purpose and symmetry in the development of the system that shows it to have been providential as well as Mosaic, and influential in the great history of the Hebrew people. With this view of it the book well deserves the faithful consideration of the thoughtful.

The Change of Attitude Toward the Bible. A Lecture Given under the Auspices of the Boston Board of the American Institute of Sacred Literature, February 17, 1891. By JOSEPH HENRY THAYER, Professor in Harvard University. 16mo, pp. 69. Boston: Houghton, Mifflin & Company. Price, cloth, 50 cents.

The adverse criticism which this lecture provoked at the time of its delivery should have cautioned the lecturer when tempted to commit it to publication. It is in no accepted sense evangelical, but positively rationalistic. Its spirit is reflected in the statement (p. 65) that "the critics *are* agreed that the view of Scripture in which you and I were educated, which has been prevalent here in New England for generations, is untenable." The author assumes that all the critics are unanimous in their opposition to the historic view of the Scriptures, when it is apparent that the majority are still conservative. It is one way, however, to make

opinion for a new or a bad cause, to claim that every body is in sympathy with it. This may deceive the multitude, but the scholar knows how to estimate such demagogy. After presenting *his* "change of view," the author states that it "consists simply in conforming our opinion respecting the Bible to the undeniable properties of the book itself." This is a fraudulent statement of the first water. It assumes that the conservative view is not founded on the "undeniable properties of the book," but upon tradition or something else, and that until certain critics commenced their warfare upon the book its "undeniable properties" were either unknown or had not been disclosed. Great scholars before the advent of this professor had studied every word of the Bible, with its doctrines, history, science, poetry, literary aspects, and religion, but somehow they overlooked its "undeniable properties!" This claim of a discovery of new properties is neutralized by the fact that those facts which the critics have brought forth are not new, but as familiar to scholars as the signs of the zodiac. Moreover, the claim answers itself by the consideration that the supernatural element is the most "undeniable property" of the biblical literature, and yet the higher criticism in its finality reflects this property, and offers an emasculated Bible as the result of its discovery. The author merely shows a personal change of attitude, and by no means a change of attitude in Christendom toward the Bible. The arguments are of the usual type, showing an exhaustion of resources. We have only to wait a little and the end will be reached.

The Miracles of Our Saviour, Expounded and Illustrated. By WILLIAM M. TAYLOR, D.D., LL.D., Pastor of the Broadway Tabernacle, New York City. Crown 8vo, pp. 449. New York: A. C. Armstrong & Son. Price, cloth, $1 75.

An inquiry into the nature and purpose of miracles must precede any adequate notice of the public works of Christ. The possibility of supernatural intervention under given conditions, the right of Jesus of Nazareth to represent the Godhead in marvelous works, and the adjustment of the ordinary laws of nature to the new conditions involved, are therefore preliminary questions whose importance has long since been recognized. In the realization of their gravity Dr. Taylor has devoted an entire introductory chapter to the discussion of the miracle and its place in the gospel system. By his estimate it may be understood as "a work out of the usual sequence of secondary causes and effects, which cannot be accounted for by the ordinary operation of these causes, and which is produced by the agency of God through the instrumentality of one who claims to be his representative, and in attestation of the message which, as such, he brings." Nor is such a work, in the author's belief, a violation or even a suspension of what are popularly termed the laws of nature. The failure to discriminate between wonders wrought directly by God, and indirectly through his human representatives, is the possible defect of this definition. Yet over the merits of Dr. Taylor's discussion, his convincing reply to the familiar objections of Hume, or his citation of Christ and the apostles as witnesses to the truth of the gospel miracles, we may not

linger. As a scholarly, strong, and convincing compendium of Christian apologetics the opening chapter is an important introduction to the detailed notice of Christ's miracles which follows. Upon their parabolic teaching, rather than on their attestation to the divinity of Jesus, the author prefers to dwell. In his spiritualization of Christ's miracles, from the wedding at Cana to the draught of fishes after the resurrection, he discovers many applications of truth to current moral questions, such as Sabbath observance, wine-drinking, and the like, that are pertinent and valuable. For these and other excellences this latest issue of Dr. Taylor's discourses must take enviable rank among the sermonic literature of the day.

Isaac and Jacob: Their Lives and Times. By GEORGE RAWLINSON, M.A., F.R.G.S., Rector of All Hallows, Lombard Street, and Canon of Canterbury; Corresponding Member of the Royal Academy of Turin; Author of *The Five Great Monarchies of the Ancient Eastern World*, etc. 12mo, pp. 196. New York: A. D. F. Randolph & Co. Price, cloth, $1.

The relation of the Jewish patriarchs to the modern Church is so definite and important as to warrant the occasional revision of their lives by competent scholarship. While the Scripture is the fountain-head of information on these long-finished yet ever-influential careers, it is also satisfactory that other sources of instruction are being continually furnished by archæological and geographical researches, whereby confirmatory light is shed on the sacred narrative of the patriarchal times. Realizing the value of such corroborative evidence, Dr. Rawlinson, with his masterly facility of employment, has enlisted these helps in his present review of the times of Isaac and Jacob; the consequence of which is not only a sketch of the patriarchal environments which is full of romantic interest, but also an analysis of Jewish character that, in the light of the latest research, may be reckoned as the most truthful of portrayals. The goodness of Isaac, under this interpretation, is "passive rather than active," and he himself a type of excellence not so removed from ordinary humanity as was Abraham. The character of Jacob is also "of that mixed kind which it is peculiarly difficult to estimate;" yet in him the harsher and baser feelings were finally "softened and purified away." If such a construction of the patriarchal character has already been made by the reader, the work of Dr. Rawlinson will nevertheless revive his line of argument leading to such conclusions, and will renew his keen sense of the reality of the patriarchal scenes. The intense humanity of these early leaders is, in any case, one of the ever-present convictions of the reader as he follows the lead of Dr. Rawlinson. Isaac and Jacob were not demigods or creatures of mythologic fancy, but men of like passions with ourselves, whose victories suggest the possibilities of our own triumph. It is well that this biography is written. The series of the "Men of the Bible" would not have been complete had there been omitted the story of these early Israelites whom God chose to be the federative heads of the Jewish people; nor is any biographer, in his breadth of scholarship, better fitted for the task than is Mr. Rawlinson.

God Incarnate. By the Right Rev. HOLLINGSWORTH TULLY KINGSTON, D.D., Bishop-Coadjutor of Fredericton, New Brunswick, Canada. 8vo, pp. 252. New York: Thomas Whittaker. Price, cloth, $1 75.

This series of seven lectures is the result of the "Bishop Paddock Lectureship," which has in view the maintenance of the central truths of Christianity against materialistic and rationalistic errors. The lectures themselves, though claiming no original excellence, are the product of a spiritual and scholarly mind, rehearsing familiar truths, but always with enthusiasm, a new diction, and a pleasing style. Very properly the author first discusses the theistic question, not philosophically, but from the view-point of St. John, to whom he expresses indebtedness for his subsequent interpretation of the incarnation with its wonderful mysteries. In his development of the cardinal principles of Christology, as in his general exposition of the atonement, we can quite agree with him; but when he treats of the sacraments and the gift of the Holy Ghost he must allow us to express dissent. We wonder sometimes if the fiction of "apostolical succession" does not becloud the mind of the most devout Episcopalians, for we think they are led through its influence to misinterpret the divine economy, with its varied departments and duties, and to reach conclusions not only antagonistic, but obnoxious, to the common sense of Protestantism. Why is it that they persist in such utter perversions of history, such inadequate strains of logic, and such limited conceptions of the New Testament system, when others quite as scholarly as themselves, as well endowed with the historic sense, and as competent to determine the mind of the Spirit decide otherwise? The last chapter is singularly narrow and exclusive, in result branding as heretics all who have not received the imposition of a bishop's hands. When shall this bigotry cease? With this exception the lectures are models in language, spirit, and comprehensiveness; but if they are intended to prepare the way for the final claim of the necessity of the historic episcopate it is a mistake that they are published. Still, truth usually has error for its companion, and the best thing to do is to make an effort to separate them.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Types of Ethical Theory. By JAMES MARTINEAU, D.D., S.T.D., D.C.L., LL.D., late Principal of Manchester New College, London. Third Edition, Revised. Vol. I. New York: Macmillan & Co. Price, cloth, $2 60.

The study of ethics apart from its relation to religion is a study in philosophy. The chief subject engaging the attention of the philosophers of Germany to-day is ethical science, or the fundamental question of human character in its sources, developments, and contingencies. In its pursuit they necessarily employ psychology, and find it impossible to establish any code or principle of ethics except upon the basis of human consciousness, or the inward life. Hence, the ethical systems of Germany are not religious in content, but psychological in substance and direction.

Dr. Martineau, discovering the unpsychological character of the ancient systems of ethics, especially those of Plato, Socrates, and Aristotle, determined to trace the ethical instinct to its source, and in the retrograde movement proceeded at once from physics to metaphysics, and from unclassified human phenomena to the essential laws of psychological life. The plan compelled him to point out the weakness of the Platonic system, because of its "overbalance into religion;" the dangerous gravitation of the Cartesian system from monism to dualism; the errors of Malebranche with reference to the absolute; and the too materialistic conceptions of Spinoza, who, in spite of his rigid calculations in ethical science, has done more either to pervert or modify the common religious notion of ethics than any other writer since the days of Plato. He devotes some space to the consideration of Comte's positivistic theory of moral conduct, which, with some good things in it, loses by the weight of its overburdened impracticability. Contrary to all these, the author finds the ethical root in psychological law, or declares his purpose to exhibit such tracing, which, doubtless, will appear in the succeeding volumes. Here he ventures little beyond a critical analysis of those systems, ancient and modern, that seek by far-reaching investigation the solution of the ethical problem in ordinary self-knowledge, or some species of empiricism and sensationalism. It is enough to point out the manifest deficiencies of the experts in philosophical study, as removing these out of the way; the path to the demonstration of his own theory of ethics is both clear and straight. The service rendered by Dr. Martineau in this volume is his intricate analysis of the theories of idealism, dualism, Spinozism, and positivism, with an evident showing that ethical science cannot rest upon any of them. So far his work is negative, but of incalculable value. It is not time to remark upon his own theory, because it remains to be developed, except to caution the reader against an inclination to accept it as final or conclusive. It is not certain that the ethical instinct is exclusively intellectual, or involves chiefly the joint act of the cognitive powers; nor is it quite sufficient to attribute the whole ethical outfit of man to self-operating psychological laws. Back of these are certain inalienable instincts which belong to another domain, and which have something to say when conduct is involved. But it is premature to differ with an author before he has himself spoken; though for that matter the previous editions declare his views. For the present, we observe that volume first is a model of scholarship, erudition, and forcible dialectics, and prepares the way for a further discussion of the subject.

Studies in Psychology. By S. G. BURNEY, D.D., LL.D., Professor of Systematic Theology in Cumberland University, Author of *Studies in Moral Science, Soteriology*, etc. 12mo, pp. 535. Nashville: Cumberland Presbyterian Publishing House.

The first impression that this book makes is that its author is a profound thinker, and that a new and original psychologist has appeared. The strength of the impression somewhat declines as we discover that while he differs with nearly all prominent writers on philosophical subjects he does

not advance sufficient grounds for such difference, but rests the case with its statement. It may be that metaphysicians as a class are in great error, and that a revision of long-accepted views is in order; but a change can only be secured by a demonstration of the existence of error in philosophy, and the clear enforcement of other views and theories. The author has explored his subject, apprehended the positions of the psychologists, exposed the weaknesses of some of their theories, and boldly challenged the integrity of many fundamental principles. In his analysis of the mind he has avoided confusion in the use of terms, and rightly insisted on the simplicity of mental action. By this declaration he has prepared the way for a better understanding of mental operations, and rendered some service to psychology. When, however, he rejects the doctrine that consciousness is a cognitive power of the mind; denies the objectivity of time, space, and beauty; questions the laws of identity and the theories pertaining to memory, and agrees with no writer concerning the sensibilities, he not only is on debatable ground but is required to defend the new positions with as powerful arguments as those he presumes to set aside. This we are sure he has failed to do. It may be that he is correct in every thing he says, and certainly he deserves the most candid consideration from those who are wedded to the old psychology; but he cannot expect the most cordial hospitality to the new ideas without adequately supporting them. The value of the book is in the statement of the case rather than in the defense of it. He is clear in the expression of his difference with writers in general; he is not sufficient in the argumentative maintenance of the differences. The book, therefore, if containing valuable matter on the general subject of psychological phenomena, is both strong and weak—strong in a fundamental departure from accepted psychology, weak in an inadequate defense of its new suggestions on the history of mental action and development.

The Corporation Problem. The Public Phases of Corporation, their Uses, Abuses, Benefits, Dangers, Wealth, and Power, with a Discussion of the Social, Industrial, Economic, and Political Questions to which They Have Given Rise. By WILLIAM W. COOK. 12mo, pp. 262. New York: G. P. Putnam's Sons. Price, cloth, $1 50.

The author is a member of the New York Bar who has published a book on the law of corporations. He now submits a work covering the general phases of the subject, but more directly bearing upon railroads, monopolies, and trusts. He regards it as a singular fact that the corporation is the creation of modern times, and it has grown rapidly enough to assume the dictatorship of public interests. Especially in railroad management is the power of the corporation most manifest, and as powerful as it is visible. The author sketches with a liberal hand the abuses of the various forms of corporation, and considers the many remedies proposed for their correction, without really indicating any thing different from other economists. The book has a hopeful tone in that it approves the increased scrutiny of the people and the enactment of stricter legislation regarding trusts and combinations of all kinds, and significantly concedes

that the power of the corporation is on the decline. We think the decline is largely owing to the sagacity and patriotism of the American people, who are not disposed to tolerate for long any form of business that tends to injustice toward the masses or antagonism with the government. The book does not excel as a literary product, and is more valuable for stating the situation than for providing remedies against its continuance or recurrence.

Literary Industries. A Memoir. By HUBERT HOWE BANCROFT. 12mo, pp. 446. New York: Harper & Brothers.

The sum of this book is its autobiographic recital of the literary career of Mr. Bancroft. He is described as a man of great executive ability, with splendid business capacities and unquenchable literary aspirations, all of which were developed in large enterprises and in a series of famous histories, chiefly ethnographical, and American in substance. His chief life-work, occupying about thirty years, was performed in California, where he was led to study the native races and the large problem of historic ancestry, with its collateral subjects of heredity, climatology, and progress in civilization. His literary fame was achieved by this earlier work, though his later histories evince copiousness of research and an enlarged plan of investigation, involving a fabulous extent of details and a lavish outlay of unintermittent labor. The volume before us contains in particular an epitome of the "literary industries" by which those great results were accomplished, showing the systematic plans of the author and the tireless devotion he manifested in their execution. Throwing off all restraint, he writes of his literary habits, plans, difficulties, and the co-operative agencies he employed in his labors, showing exactly how he prepared his books, and what was original and what accessary in the final result. Single books are not made in the way he describes the preparation of a series; but young authors may here learn that patience, sagacity, research, and daily diligence are necessary to literary fruitfulness. In this respect the book abounds in instructive lessons which are more valuable than the miscellaneous facts of the autobiography.

A Hebrew and English Lexicon of the Old Testament. With an Appendix containing the Biblical Aramaic. Based on the Lexicon of WILLIAM GESENIUS. Edited by FRANCIS BROWN, D.D., with the Co-operation of S. R. DRIVER and CHARLES A. BRIGGS. Part I. Quarto, pp. 80. Boston: Houghton, Mifflin & Co.

A condition of successful interpretation of the Old Testament is a knowledge of the language in which it was written. The Hebrew is not a difficult language, being simple in grammatical structure and limited in its vocabulary; but it is so related to cognate languages, and so dependent on archæological remains, that its etymology must be studied in the light of the various Semitic tongues, customs, and religions that encircled it in the Old Testament period. A lexicon of the Hebrew based on this large view is very desirable. The labors of Gesenius, as the father of modern Hebrew lexicography, were immense; but his lexicon is out of date. Employing his material so far as available, the editors of the pro-

posed lexicon promise to enrich their work with the latest assured results in Semitic philology and archæology, giving to each word its proper meaning as ascertained both by its own structure and etymological relations to other languages. The plan is illustrated in Part I, which is now issued. The general features may be commended without reserve; but it occurs to us that there is an occasional disproportion of attention given to minor words, which, however, is inevitable in lexicon-making. On the whole the work is well executed, and promises to be of great value to students of the Old Testament.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Lessons from the Lives of the Three Great Fathers. With Appendices. By WILLIAM BRIGHT, D.D., Canon of Christ Church, Oxford. 12mo, pp. 318. New York: Longmans, Green & Co.

Cardinal Newman repeatedly said that it was the study of the Fathers that led him out of the Church of England into that of Rome. From this it is inferred that they taught the doctrines of the hierarchy, or taught germinally those truths which in their development naturally resulted in the papal institutions. If this could be established it would prove that the teachings of the Church of Rome are not so much apostolic as those of men who, instead of legitimately interpreting the New Testament, independently proceeded to teach foundation doctrines subversive of those already believed. Hence, historically, it became the apostate rather than the true Church in succession from the apostles. Such a view did not occur to the Cardinal forty-five years ago, or he had not broken with Protestantism. If he was justified in renouncing his allegiance to Protestant Christianity because eminent theologians of an early day foreshadowed Roman Catholicism, other scholars should go to Rome; in fact, there is no reason why there should be Protestants—all should turn toward the Papal Church as the true historic Church of Christ. For this reason the Fathers should be read again, in particular those who were prominent in theological controversy, and settled for ages the great doctrines of believers. In the work at our hand Dr. Bright portrays the career, literary achievements, and theological tendencies and developments of Athanasius, Chrysostom, and Augustine, showing that in doctrine they were not always intelligent nor scriptural, but that they were devout men, intent on serving the Church. Athanasius saved the Church from Arianism; Chrysostom was the eloquent advocate of Christianity in its ethical aspects; Augustine manipulated the doctrine of divine sovereignty in the interest of a theological system that had its consummation in modern Calvinism. No one of these specifically stands for the Romish conception of the Church, though all of them participated in the dissensions between the Eastern and Western Churches, and contributed to their permanent alienation. The sketches are concentrated biographies, though written in the form of lectures with a polemical cast, and are unique and useful. One gets from them a taste

of patristic literature, and will hunger for more after finishing them. The beauty and compactness of its matter, the force and transparency of its style, and the fair characterization of three very conspicuous leaders of Christian thought, combine in the recommendation of this volume.

The American Epic. A Concise Scenic History of the United States. By a Citizen of Nashville. 12mo, pp. 279. Nashville: Barbee & Smith.

Here is a unique and in some respects splendid history of the United States in poetic form. On its merits as a poem we cannot safely pass judgment; but we may say that while it lacks in Homeric strength and in Miltonic breadth it is both interesting and instructive, and as the honest expression of a writer of pro-Southern views it is to be respected and hospitably received. The author is a Methodist divine who has carefully studied American history from the period of the Stamp Act to the present hour, and hastraced the nation's development through its vicissitudes of partisanship, slavery, rebellion, reconstruction, and general political changes, both in the North and the South, weighing the same in the scales of a judgment quite as much biased as if he had been a Northern investigator of our country's history. Laying aside the drapery, and forgetting the spirit in which it is written, we are attracted by the unity and coherence of its order of thought, and are led to believe that it is necessary to study the war-period of the nation from both view-points to accurately determine its meaning and the relative value of its results. We are also impressed that, however much one may propose to eschew the political spirit in writing of one's country, it is next to impossible to avoid its influence, for it will show itself either in a statement of fact, or an inference, or an omission, or in partial disclosures. This author is frank, sincere, political, and Southern; but, knowing his characteristics, we may all the better appreciate his work. He carries the nation beyond the present period of political disturbance into the far future, when righteousness shall reign in every heart, and this view of progress and of the indestructibility of the nation atone for those political peculiarities which one under Southern influence is quite likely to feel and assert.

Anglo-Israel; or, The Saxon Race Proved to Be the Lost Tribes of Israel. In Nine Lectures. By the Rev. W. H. Poole, LL.D., Author of *History the True Key to Prophecy*, etc. Introduction by the Rev. W. H. Withrow, D.D. 8vo, pp. 686. Detroit: Winn & Hammond. Price, cloth, $3.

The fate of the Lost Tribes of Israel is involved in obscurity. It is rather a subject of speculation than veritable history, of inference than direct testimony. It has, therefore, frequently stimulated investigators to study the facts or evidences bearing on this historic problem, resulting in a large literature on this and cognate questions in philosophy and archæology. Perhaps no writer has been more diligent in searching, or more successful in the accumulation of facts, than Dr. Poole, the author of this work. He certainly has mastered the testimony of others, and so far as his original investigations have extended they have corroborated

the general supposition on which his magnificent volume is based. In order to identify the lost tribes or their descendants with the Anglo-Saxons it is absolutely necessary to discover the connecting links between the remote period of the extinction of the northern kingdom—that of Israel—and the racial conditions of Great Britain at the time of its invasion by Julius Cæsar, and the subsequent development of "Anglo-Israel" in the English-speaking world. The problem is complex, but a right solution depends on a recognition of all the factors that compose it. It is a point of no small importance that the author discovers the Israelite at the proper time moving westward and sharing in the conquests and civilization of Europe. His influence is specially felt in Spain, and here appears in connection with the Danes, Germans, Belgians, and Saxons. The proof of the evolution of the Jew in European history, derived from ethnography, archæology, philology, law, and religion, is incontestable. The only suspicion against the argument is that in claiming that the European Jew is a descendant of the northern tribes it may claim more than the facts warrant. It is quite probable that the descendants of Judah may have emigrated westward, and participated in the reformation of Europe; and if so it renders the author's problem more perplexing than he imagines. In the attempt to trace the history of defected Israel we must not overlook the history of loyal Israel. In other words, the problem cannot be solved by a study of the ten tribes only. The author intends to cover the difficulties of the case; it is questionable if he has fully succeeded. Again, it is passing strange that neither the Israelite nor the Saxon furnishes any proof, either from tradition or history, of the identity or amalgamation or relationship of their ancestors. The history of such coalition or hereditary connection is as difficult to find as the lost tribes themselves. Nevertheless, Dr. Poole is entitled to an honorable hearing. We should not hastily ignore established opinion on this subject; on the other hand, we should not ignore the digest of facts and arguments the author has faithfully collected and elaborated.

The Right Honorable William Ewart Gladstone. By GEORGE W. E. RUSSELL. 12mo, pp. 289. New York: Harper & Brothers.

The present volume affords proof that the best time for writing the biography of an eminent statesman or scholar or leader is not during his lifetime. The author is under the restraint of personal friendship, and events and personages are so closely related to the chief actor that eulogy or criticism of the one affects more or less the feelings and reputation of the other. An incomplete, perhaps unsatisfactory, biography is the result. Nevertheless, the public mind is anxious for even a partial account of the life of so distinguished a premier and statesman as Mr. Gladstone. No one wishes to wait for a posthumous work. Acknowledging its limitations, the reader will find in this volume, not a speculation on Mr. Gladstone's life, not a robust analysis of his character, not a philosophical disquisition upon his acts, but more than any thing else a narrative in chronological order of the chief facts of his career. It outlines his life carefully, pru-

dently, compactly, and attractively. It grows upon the reader because Mr. Gladstone grows from the beginning, and the author is sagacious enough to give a progressive tone to the narrative. It is not a book of criticisms, scarcely of comment; but in addition to tracing his parliamentary career it points to such facts as his religiousness, love of power, conservative instincts, love of beauty, literary tastes, courtesy, and attractiveness in private life, making a volume as interesting as any in the department of biography, and valuable because it is suggestive of the conditions of success in political life.

MISCELLANEOUS.

The Swedish System of Educational Gymnastics. By Baron NILS POSSE, Graduate of the Royal Gymnastic Central Institute, Stockholm, Sweden; late Second Lieutenant First Regiment Royal Swedish Field Artillery; formerly Instructor in the Stockholm Gymnastic and Fencing Club, etc. Small quarto, pp. 275. 241 Illustrations. Boston: Lee & Shepard. Price, cloth, $2.

The Swedish system of gymnastics is distinguished from other methods in the fact that a special apparatus is not absolutely needed for its exercises. If any argument were necessary to prove the hygienic and intellectual benefits of physical exercise, in these days of varied athletics, a scrutiny of the handbook now under notice would excite due enthusiasm. The whole range of gymnastic performance, from the simplest to the most complex exercises, is herein put before the reader with explicit directions for practice, and with a gratifying abundance of illustrations. The fact that the English language has hitherto had no comprehensive manual on the Swedish system is the occasion of the publication; the official service of Baron Posse confirms his fitness for the authorship of this book of rules; while in mechanical arrangement nothing seems to have been omitted that would induce fondness for gymnastic practice.

Inter-denominational Sermons. A Series of Sermons delivered in the "Old John Street" Methodist Episcopal Church, New York City, by Prominent Ministers of Different Denominations. Edited by Rev. WELLESLEY W. BOWDISH, D.D., Pastor of the Church. 12mo, pp. 325. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

No apology is necessary for these discourses. Catholic in spirit, able in construction, and eloquent in appeal, their preservation is fortunate. Dr. Bowdish has done the Church a service in their compilation.

Fifty Years in the Itinerancy. A Semi-Centennial Sermon Preached in the First Methodist Episcopal Church at Urbana, O., September 2, 1891, before the Cincinnati Annual Conference of the Methodist Episcopal Church. By Rev. THOMAS H. PEARNE, D.D. Pamphlet, pp. 47. Cincinnati: Western Methodist Book Concern. Price, paper, 25 cents.

This is a valuable semi-centennial address. In reminiscence it is highly entertaining; in vigor it is abreast of the times and wisely appreciative of the responsibilities and possibilities of present Methodism; in prophecy its prediction of the supremacy of the divine kingdom is most hopeful. We are glad to call attention to its publication.

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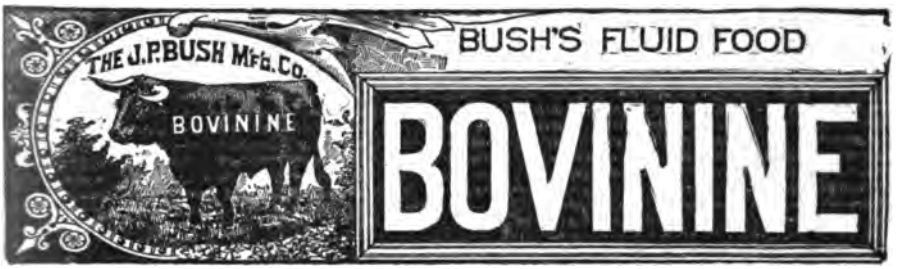

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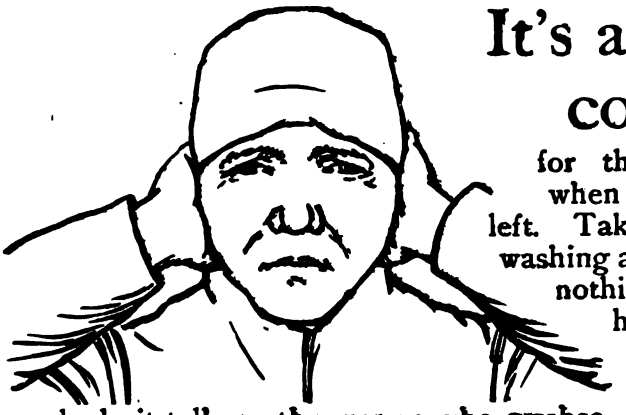

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J. W. MENDENHALL, D.D., LL.D., Editor.

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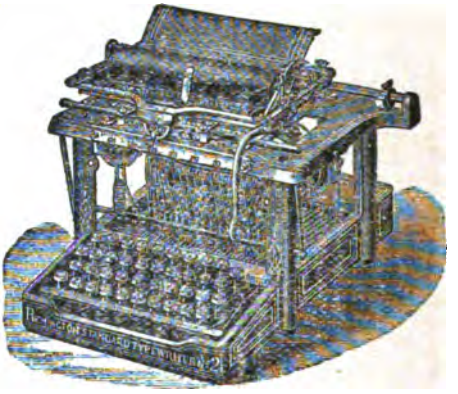

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